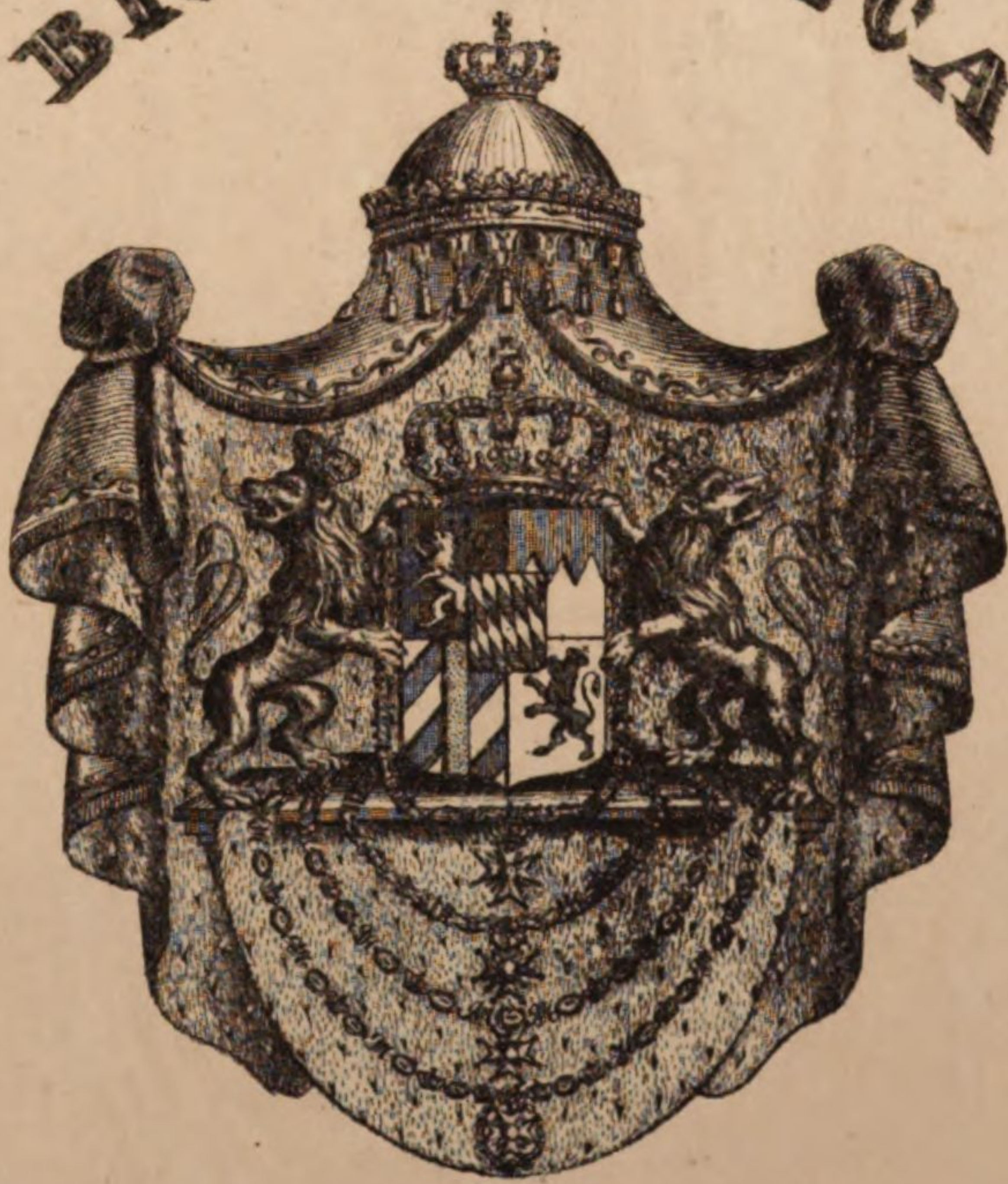


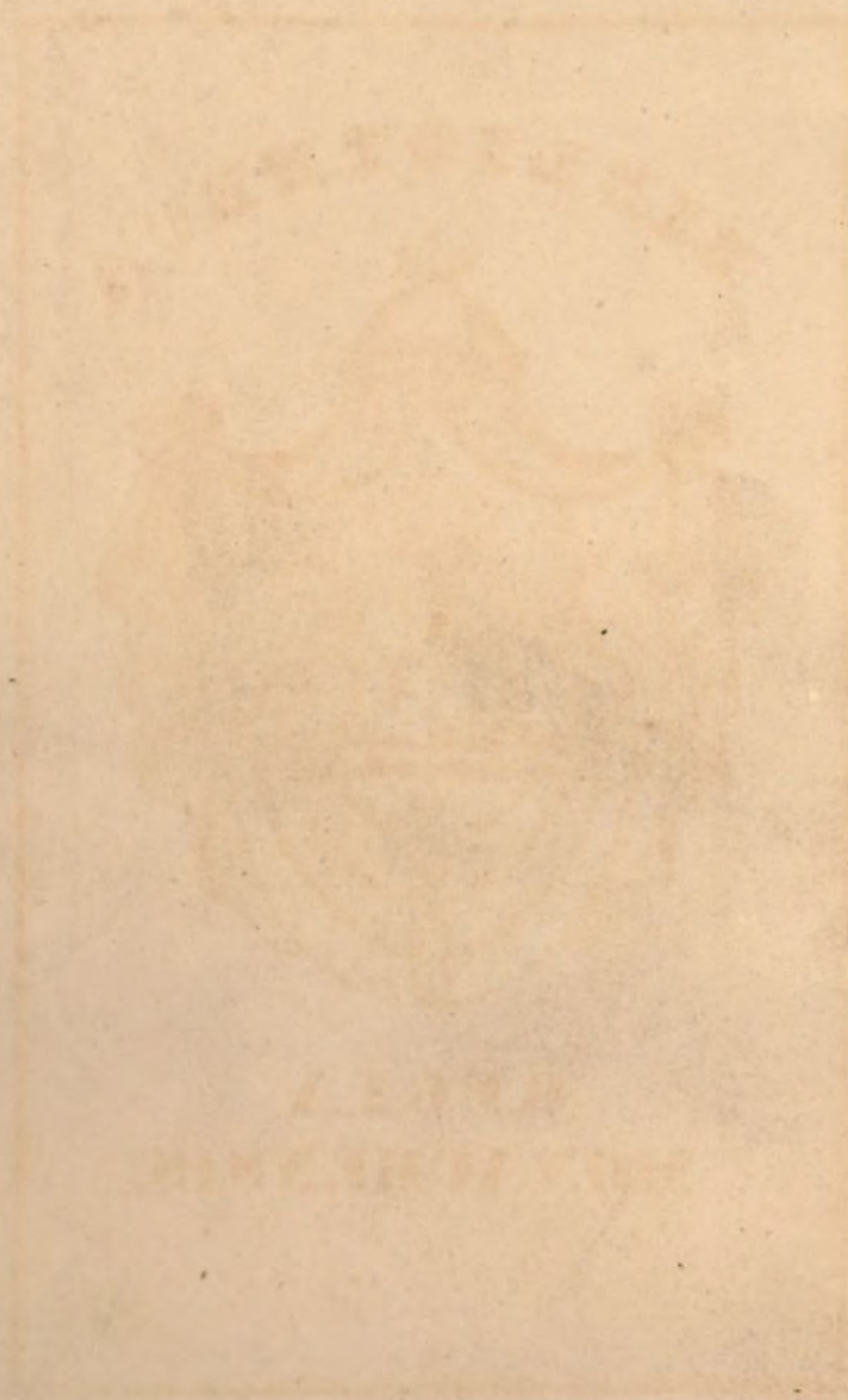
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REGIA
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*A Franciscan, Frier minor, or Grey Frier
without his Mantle or Cloak.*

M. F. Bacht Sculp.

Collectanea Anglo-Minoritica,

OR,

A Collection of the ANTIQUITIES

OF THE

English FRANCISCANS,

OR

FRIERS MINORS,

COMMONLY CALL'D

GRAY FRIERS.

R

In Two Parts.

With an Appendix concerning the English Nuns of the Order of
Saint CLARE.

The FIRST PART.

*All these were honour'd in their Generations, and were the Glo-
ry of their Times. Ecclesiasticus, Chap. 44. v. 7.*

Compil'd and Collected by *A. Parkinson.*

LONDON: Printed by THOMAS SMITH in *Silver-street,*
Bloomsbury, 1726.

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ys of their Times. Ecclesiastical, Chap. 44. v. 7.

Compiled and Collected by A. R.

Printed by THOMAS SMITH in Silver-Street.
1726.

To the READER.

COURTEOUS Reader,

IF the Writer of these following Sheets had presented the World with an Account of the ancient Heathens, and their Manners, Rites, and Customs, studious Men wou'd have been ready enough to turn over the Work, and the Subject wou'd not have been Scrupled at, if the Performance had proved to be Ingenious. Shou'd he have Writ of the Flamins, or the Druids, from whom sprang the superstitious Worship of the Britons, he wou'd not have wanted Subscribers to the Tract: Nay, the old Rhyming Bards (Pagans as they were) wou'd have found a kind Reception. This gives me Hopes, that he may be permitted to pick up a few Gleanings of Christian History, and may not be blamed for rescuing the Characters of many renowned English Franciscans from Moths and Worms. They were a Society of wel-meaning Christians, and our Country-Men; and on these Considerations, I presume, they cannot be disagreeable to all. If we are better Men than they were, we have great Reason to congratulate with ourselves, and to return Thanks to God; and if we are not so good, we may here find ourselves animated to a due Contempt of this perishing World, and to the Study of Virtue and Learning, by the Example of those that have gone before us: And if nothing of all this will go down with us, it cannot, however, be denied but that a true (though imperfect) Account of them and their Acts will be an amusing Addition to our Knowledge, by informing us what Sort of Men have, in Times past, dwell'd on English Ground. It's true they were Friars; but they are dead and gone many a fair Year ago, and it is Pity, methinks, that all the Memory of their Merits shou'd die too. They were Poor when living, and were (or ought to have been) fully contented with such mean Food and Rayment as was absolutely necessary for the Support of human Life; Their Religious Profession put them under an Obligation of leading a Life abstracted from all sordid Regard to temporal Advantages: So, it may be presumed, they were not

very troublesome Guests in this World then ; nor is the Memory of them recommended to the Reader now to disquiet him, or with any worse View than that of laying before him a just Account (from many good Authors) of a Set of godly Men, whose Rise and Fall in our Nation are here related ; not to give him (much less any Community of Men) any Offence ; but for his Entertainment, or his Edification, respectively ; for what is disagreeable to one Person, may not be so to another of a Temper and Disposition of Mind different, either by Nature, or by Principle. I will quote my Authority for all I advance, and if that is profuse sometimes in their Commendation, or the Nature of the Thing requires it, I hope the Collector may be excused.

Suum cuiq; decus Posteritas rependat.

FAREWELL.

These Historical Collections being made for the Pen-Mans Entertainment at his leisure Hours, in the Year 1720, had the Honour to be read over by some of his Friends, who express'd their good liking of the Work ; amongst whom, Two Persons of great Learning (and One of Distinction) were pleased to encourage its being publish'd, and for that End gave it this their following

APPROBATION.

I Have diligently read the *Collectanea Anglo-Minoritica*, with the Appendix, in which I found nothing that can be offensive to any Person of what Condition or Profession soever ; but, on the contrary, what may be very edifying to all, and must be acceptable to such as love the Memory of Great Men, value the pious Liberality of their Ancestors, and have a just Regard to the immortal Glory of the English Nation : Wherefore, that a Work so recommendable and agreeable, faithfully and judiciously (not without great Reading and Labour) compiled, as this is, highly deserves the Press and to be publish'd, is the Sentiment of

Given this 3d. Day of April,
Anno Domini 1724.

Mat. P.

IT cannot but be a great Satisfaction to every sober English Christian to see, in the *Collectanea Anglo-Minoritica*, how both the Letter and the Spirit of the Gospel have been practised, even in late Ages, by many of their Country-Men, as eminent for their Sanctity, as for that Learning which does not Puff up, but Edifies ; encouraged by the Munificence of their Generous, Noble, nay Royal Ancestors. I do not question but the impartial Reader will, in the Perusal of this Work, find himself very much indebted to the industrious and judicious Pen of the learned Collector : Therefore do think that for publick Information and Edification, This Work, with the Supplement to the first Part, and the Appendix to the Whole, highly deserves to be printed.

Given this 8th Day of June,
Anno Domini 1724.

F. K.

THE Friars of the Order of St. Francis, heretofore in our Nation, made a considerable Figure for both Piety and Learning: Their Heroick Examples and penitential Lives were such as, in those Days, not only struck the Minds of the People with Admiration, but also moved them effectually to the real Practice of Christian Vertues. Men of uncommon Holiness were then found in almost every Convent, and the Sanctity of many of them has been attested and publish'd (as 'tis said) with unquestionable Miracles: And, for Learning, they excell'd; Witness the vast Number of their Doctors, of Oxford, Cambridge, and Paris, and the almost numberless Catalogue of their Authors, who have exerted their Talents and Pens (even before the Art of Printing was found out) upon almost every Subject of Learning; especially upon Peter Lombardus, called the Master of the Sentences, and Theological Matters, and chiefly upon the Holy Scriptures; whereof several have written Expositions and Commentaries upon every Book of the sacred Text. Br. Alexander de Hales, one of this Order and Nation, was the first Person that reduced Theology to a Scholastick Method, and Scotus and Occham, two others of that Body, were the Founders of two different Schools, or Systems of Philosophy. The English Franciscans of those Days did not only fill the Chairs of their Schools in both our Universities, and in that of Paris, with eminent Professors, but also the Pulpits of their Churches with most able and zealous Preachers. In a Word, the Franciscan Province of England was once a bright Star in the Firmament of the Church, and furnish'd her with many Illustrious Prelates, as well as our Kings, with Excellent Embassadors.

If you are in Quest of a Great and Good Pope, the English Friars Minors had the Honour to breed up Alexander the Fifth in their Habit and Convent at Oxford, If you look for Eminent Cardinals, the English Friars supplied the Church with Br. Sertor Waleys, Br. Peter Peto, &c. Patriarchs (Br. Walter Cepton, and Br. Sertor Waleys) sprang out of that vertuous and learned Community: Apostolick Legates where heretofore Members of that Nation and Institute: Arch-Bishops and Bishops were the usual Product of that renowned Body; which also headed the whole Order with three Minister Generals, and several other Provinces with Provincials, and frequently taught foreign Convents by their learned Professors. Infine, the English Franciscans were no lazy Drones, but active good Religious Men, and spent their Time well, to the Edification of their Neighbour, as well as for their own Improvement: Some of them indeed were wholly taken up in Contemplation and Prayer, but others in Study and in teaching, others in preaching and instructing, and assisting the People in both Spiritual and Corporal Works of Mercy, others in Wri-
ting

ting out the Labours of their learned Brethren; and All, principally, in the constant Exercises of Religion and a fervorous Tendency towards Christian Perfection.

Now, the main Design of this Work is to keep up and transmit to Posterity some remembrance of these and many other Men of excellent Parts, whom the Reader may find here placed as near the Tears in which they flourish'd as can be found out by a Person who frankly acknowledgeth himself to be no way qualified for an Historian, nor furnish'd with Materials to make This any more than an imperfect Piece. The Records and Registers of these Friars and their Convents (that of London excepted) were involved in the general Destruction, and perished with their Structures; So that an exact and regular Catalogue, or Succession of their Superiours, Provincial or Local, cannot be here reasonably expected: And indeed there is but little remaining of the Men and their Acts in comparison of the vast Numbers and memorable Actions of such amongst them as were remarkable for their Sanctity, or Learning, or for both. All that can be recovered of them lies scatter'd in several of our English Historians, and in many of the Writings of Authors of the Order. These Fragments are here pickt up and presented to the Reader, who ('tis hoped) cannot reasonably find Fault with the Collector for the Pains he has taken to preserve such an entertaining Remnant of Antiquity.

The Second Part contains as good an Account as I can recover of their Convents and Churches, and of their Founders, &c; whereof all I need to say here is, that Mr. Weever speaks for me, in his Epistle to the Reader of his Funeral Monuments where he has these remarkable Words of an Apology for his Work, viz. 'It may seem, Peradventure, unpleasing to some for that I do speak so much of, and extol the ardent Piety of our Forefathers in the erecting of Abbeys, Priories, and such like Sacred Foundations: To which I answer (says he) with Camden, that I hold it not fit for us to forget that our Ancestors were, and we are of the Christian Profession, and that there are not extant any other more conspicuous and certain Monuments of their zealous Devotion towards God than these Monasteries with their Endowments for the Maintenance of Religious Persons, neither any other Seed-Plots besides these from whence Christian Religion and good Literature were propagated over this Island; neither is there any other Act of Piety more acceptable in the Sight of Almighty God than that of building Churches, Oratories, and such like Sacred Edifices for the true Service of his heavenly Majesty.' So Mr. Weever, as quoted above.

The Franciscans and their Houses were (according to their Rule) incapable of any Temporal Endowments; So those Friars subsisted chiefly by the Charity of well disposed Christians: Most of their Convents in England had no other

other Income to the very last ; which made another Protestant Author of Integrity assert, that none of them ever had any Rents at all ; I mean Mr. Henry Wharton, alias Anthony Harmer, in his Specimen of some Errors and Defects in the History of the Reformation, written by Gilbert Burnet, D.D. Lord Bishop of Sarum : That Author, Page 43, Numb. 36, of the said Specimen, quoteth Burnet Page 189, Line 10, where the Bishop speaks thus, viz. ' The Orders of Begging Friars at first wou'd have ' nothing, no real Estates but the Ground on which their House stood ; but ' afterward Distinctions were found for satisfying their Conscience in larger ' Possessions,' So Burnet, as above cited.

To which said Clause, Harmer replies thus, viz. Hereby it is insinuated that the Begging Friars gained to themselves and possessed other real Estates besides the Site of their Convents : But no such Thing was done : To the very last they had no other real Estates in England. So Harmer.

The Truth of this Matter is, that some of them appear in Speed's Catalogue as if they had an Addition of certain Revenues towards the latter End of their Time, and these (I mean Houses of Franciscans) shall be accounted for in the Second Part of these Collections ; But the greatest Part of these (if not all) had not wherewithall to discharge the Expences of the Repaires of their Churches and other Buildings ; and if they had any thing at all, it was so very inconsiderable that it might be reckon'd rather for the yearly Value of the Site of their Houses, or the Ground within their Inclosures, than any real Rents : And, notwithstanding those of the said Friars Minors who enjoy'd any such Income were warranted by special Grants of several Popes to receive the same ; yet these Profits were such a stumbling Block to others of them that they cou'd not get over it ; but they exerted their Zeal for a more pure Observance of their Founders Rule, refused all Abatements of its primitive Rigour, though granted by the Pope himself, and never desisted from these their pious Endeavours till they had wrought a Reformation of the Order on this Score ; as will appear in the Course of these Collections.

One Motive of my publishing these Sheets is, in effect, that which Tacitus says every Historiographer ought to propose to himself, viz. ne Virtutes silentur, utq; pravis dictis factisq; ex posteritate metus sit : In the latter of these (that is, in the Faults of the Persons of whom I am to write) I need not be very solicitous ; because they have been more than sufficiently magnified and chastised already by many too severe Pens and Tongues. However, as I will not conceal their Vertues, so neither will I spare their Defects when they fall in my Way.

The Reader may please to observe, that the English Franciscans seldom went by their own Surnames, especially towards the beginning of the Order ; but they commonly took their Names either from the Town, or the Country wherein they were born, or where they had their Education ; except they travell'd into foreign

Nations, and then Anglicus was usually added to their Christian Names, to denote their being Englishmen, and Wallensis, Wallius, or Gualensis, to those born in Wales.

In this Work there are several Circumstances which at first View may seem immaterial and trivial: It may therefore be considered that these minute Passages, however mean in themselves, become oftentimes considerable in Respect of the Persons and Things which they attend.

Moreover, what is disagreeable to one Person may not be so to another: Keen Stomacks can feed upon Scraps, and find a pleasing Relish in such Fragments as pamper'd Appetites nauseate: Besides, some Palates are vitiated, and few Things will go down with them, especially if old, or stale.

The little Particulars of several Mens Lives and Characters and the Repetition of Things already known seem distastfull to some, whereas indeed the common Loss of ancient Arts is to be imputed only to the want of timely Observation; for while no Man writes what every Man knows, at last none know what none have written. This is Mr. Wood's Observation in his Introduction to his Second Part of Athen. Oxon: And it holds in all Manner of Knowledge as well as in that of ancient Arts.

For the avoiding of Mistakes, it may be observed, that there was heretofore in England an Order of Religious Men call'd Fratres Grisei (or Gray Friars) who were here before the Conquest: But these had no Affinity with the Franciscan Gray Friars, who came long after: For the former was called Ordo Sanimacensis, and was a Branch of St. Benedict's Institute, and at last went over to the Cistercians: They heretofore had a Monastery at Stratford, in Essex, founded by the Lord Montfichet, which was given to the Cistercians, as were all their other Houses in England, except one in Hereford, which was given to the Knights Templars, and afterwards to the Town, who turn'd it into an Hospital, call'd the Hospital of St. Giles. So Leland: Itiner. Vol. 4. part 2. Pag. 67. & Vol. 7. Part 1. pag. 11. & Vol. 8. Part 2. pag. 66.

That this Preface may not exceed a due Proportion with the Smallness of the Performance, no more shall be added to it, but that the charitable Reader is desired to excuse the Meanness of it, and the Errors committed in it, and to observe, from the famous Antiquary Mr. Wood, the numerous Concourse of those of this Order who proceeded Doctors at Oxford, from the Year 1500, to the Year 1530, when all Religious Orders were sinking in England, and he may, even from thence, give some Guess at the vast Number of their Doctors and learned Men, from their first Settlement here to the Dissolution of their Convents, and may from these beautiful Shreds judge of the Lustre of the whole Piece, and bear with the Collector if he seems sometimes to exceed in his Commendation of them.

And now, that the Reader may not harbour any Jealousy of the Authority whereon the following Collections are built, I will here produce my Vouchers for all that is therein advanced; not only naming the Books quoted, and observing which of them are in my Hands, and which not; but also by giving a short Account of the Authors quoted; which please to take as they fall in my Way, without any Regard to an Alphabetical Order of their Names.

A Ca-

A

CATALOGUE

OF THE

BOOKS and AUTHORS

Quoted in this WORK.

ANTHONY a Wood. *Antiquitates Oxonienses*, in Latin: And *Athenæ & Fasti Oxonienses*, in English: Large Books in Folio.

Mr. Wood was a Master of Arts, a Protestant, and the famous Oxford-Antiquary of his Time. These two Books are in my Hands.

John Leland: His *Collectanea*, in Latin, and his *Itinerary*, in English. This Leland was a celebrated Antiquary, and Library Keeper to King Henry the 8th, and, by a special Commission from his Majesty, had the Viewing and Searching of all the Libraries and Records in England.

He was a Priest that gave into the Kings Measures, and complied with those Times. But what is to my present Purpose, is, that he writ two very useful Works, which are much valued, and are often quoted in these Collections. I mean his *Collectanea* and his *Itinerarium*, which I have in my Hands as they are lately printed, in several Volumes, by the present Oxford-Antiquary Mr. Thomas Hearne, Master of Arts.

Pits, or Pitseus, *De Illustribus Angliæ Scriptoribus*, cum *Appendice ejusdem Operis*.

Pits was a Catholick Doctor of Divinity. This Work of the *Illustrious Writers of England* is in my Hands.

Br. Francis a Sta Clara, Davenport. In Hand.

He was a learned English Franciscan, taught Divinity for many Years, and was twice or thrice Provincial of his Order, after the Restoration of the Franciscan Province of England; He writ many Books; amongst which I often quote his *Historia Minor Provinciæ Angliæ Fratrum Minorum*, with its Supplement, and sometimes a small Tract which he writ *De Præcedentia Angliæ*; and once or twice his *Manuale Missionariorum*.

Br. Angelus a Sto. Francisco, Mason, a learned Franciscan, who taught Divinity many Years, and was more than once Provincial of the restored Province of England. He writ *Certamen Seraphicum*; in the Beginning of which Book is a Tract intitled *Descriptio Provinciæ Angliæ Fratrum Minorum*, and at the End of the said *Certamen* is a Catalogue of English Franciscan Writers, and a List of their Provincials and Convents heretofore in England; in Latin: Which Tract and Catalogue (in Hand) I often quote, being of good Authority.

Tossinianensis: In Hand. He was a Conventual Franciscan; his Name was Peter Rudolphus, call'd Tossinianensis from the Place of his Birth. He writ a large Work, in Folio, containing three Books *Historiarum Seraphicarum*: He was a Doctor, many Years

Years Professor of Divinity at *Venice*, was Secretary to the General of his Order, and at last made Bishop of *Senegalia*, in *Italy*.

The Franciscan Martyrology (in my Hands) written by Br. *Arturus a Monasterio*, with its *Historical Commentaries and Annotations*, in *Latin*.

He was a *Recollect Franciscan*, of the Province of *St. Denis*, in *France*.

Annales Ordinis Minorum, written in *Latin* by Br. *Luke Wadding*, an *Irish Franciscan*: And *Epitome Annalium Ordinis Minorum*; done by Br. *Francis Harold*, also an *Irish Franciscan*. I have the *Second Part* of this *Epitome* in Hand, with a large *Index* of the *First*; but the *Annales* themselves are not within my Reach otherwise than by this copious *Index*, by Authors of Credit, and by an epistolary Correspondence with a Person that has a free Access to them, and whom I have consulted upon those Heads that relate to the *Franciscan Province of England*.

The *Chronicles of the Friars Minors*, in *English*, In my Hands; as is likewise the *Fourth Part of the Chronicles of the Friars Minors*, in *French*, in several Books bound up together.

Eccleston's Chronicle, MSS. or *Historia de Adventu Fratrum Minorum in Angliam*. He is called *Thomas Franciscanus*, because he was of that Order: But I have not seen his History as yet otherwise than in *Leland's Works*, and as quoted by other Writers of good Authority.

Matthew Paris, His History, as quoted by others.

He was an *English Monk* of the Abbey of *St. Albans*: But neither a Lover of Friars, or greatly affected to the Pope.

Weever, a Protestant, his *Funeral Monuments*, in Folio, in my Hands.

Somner, a Protestant, His *Antiquities of Canterbury*, in *English*. In my Hands.

Miranda, as quoted. He was a *Franciscan*, and writ a *Tract Super Regulam Fratrum Minorum*.

John Cabassutius, a Priest of the Institute of *St. Philip Neri*, called *Oratorians*: He writ a Book, or History of the Councils,

in *Latin*, intitled *Notitia Conciliorum*. In my Hands.

Richard Smith, an *English Man*, Titular Bishop of *Calcedon*: His Book intitled *the Prudential Ballance*. In my Hands.

John Bale, called the *Centurist*: He was, by Profession, a *Carmelite Frier*: But, turning with the Times, and shaking off his Religious Habit, he became a Protestant, and at last a dignified Man, and was most bitter in his Writings against the Catholics: He is called *Foul-mouth'd Bale* by Mr. *Wood*, *Athen. Oxon. part 1. pag. 60*; and Mr. *Wharton* is yet more severe upon him on several Occasions.

Henry Wharton, alias *Anthony Harmer*, a Protestant Clergy-Man; His *Anglia Sacra*, in *Latin*: In two large Folio's. In my Hands.

Br. *Bartholomew Pisanus*, *Lib. Conformitatum*, as quoted. He was a Saintly Franciscan, and writ concerning the Affairs of the Order.

St. Antoninus, a *Florentine Archbishop*: He was a *Dominican Frier*, and writ a *Chronicle* of his own Order, and incidently speaks of the Franciscans. As quoted by Authors of Credit.

Jeremy Collier, a Protestant Clergy-Man, and a Master of Arts; His *Ecclesiastical History*, in two large Folio's, in *English*. In Hand.

Nicholas Harpsfield, *Historia Ecclesiastica*, & *Historia Wicleffiana*, in Folio. In Hand.

He was a Catholic Doctor of the Laws, and heretofore Archdeacon of *Canterbury*, and died in Prison, in *London*, after a Confinement of about twenty Years.

Alan Cope, or *Nicholas Harpsfield*, *De Unitate Ecclesie*, &c. as quoted, or in *Harpsfield*.

Doctor Fuller, a Protestant Clergy-Man; His *Church History*, and his *Worthies of England*: In two large Folio's in *English*. In my Hands.

Gilbert Burnet, D.D. late Bishop of *Sarum*: His *History of the Reformation*. In my Hands.

Francis Gonzaga: *Historia Ordinis Minorum*, as quoted. He was heretofore General of

the

the Order of St. Francis, and at last Bishop of Mantua.

Marcus Ulissiponensis, a Franciscan, Provincial of St. Anthony's Province in Portugal, and afterwards (viz. Anno 1581) made Bishop of Oporto: He visited the Order in several Nations, and writ a Chronicle of it, in three Volumes. As quoted by Men of Integrity.

Isaackson's Chronological Table. In my Hands.

Sir William Dugdale's Antiquities of Warwickshire and his Monasticon. Both in my Hands.

Godwyn's Catalogue of English Bishops, and his Annales. Both in Hand. He was a Protestant Clergy Man, and at last a Bishop.

Ciaconius, De Vitis & Gestis Summorum Pontificum, in two large Folio's. In Hand. He was a Dominican.

Spondani Annales. In Hand. He was a Bishop in France, and the Continuator of Baronius's Works.

The Lord Herbert's Henry the 8th. In Hand. Fox's Acts and Monuments. In my Hands.

Thomas Wyke, a Canon Regular of Osney. Michael Hoyer, a learned Augustinian. In Hand.

Spotswood, a Protestant Archbishop of St. Andrews: His History of the Church of Scotland, in English. In my Hands.

Nicholas Sanders, a zealous Catholick Priest, De Visibili Monarchia Ecclesiae; and De Schismate Anglicano. Both in my Hands.

John Stevens, Gent. His late Additionals to Dugdale's Monasticon; two Folio's. In Hand.

Willor, a Franciscan; his Athenae Franciscan: Possovinus and others. As quoted by good Authors.

Tanner's Notitia Monastica: In Hand. He is a Protestant D. D. a Lover of Antiquities.

London Franciscan Register; and other Works, as quoted. Chauncy's History of Hertfordshire.

Speed, Holingshead, Heylin, How, Stow, and other English Historians; In my Hands.

Great and Holy English FRANCISCANS.

FROM these foremention'd Authors the Reader will find, in this Work, that of the English Franciscans, or of the Order heretofore bred amongst them, there have been One Pope, Two (or more) Cardinals, Two Patriarchs, Many Apostolick Legates; and that One Bishop, and Two, or Three Abbots resign'd their Miters, Four, or Five Lords, English Barons, their Coronets, to become Franciscans; that One Marquess, was a Minorite; and that Two Lords chief Justices of England, and very many Persons of Distinction and of great Families enter'd into that Order in the English Province, which was also illustrated with many Friers famous for Sanctity; of which blessed Number the Reader will also here find about Ninety that were remarkable for the great Holiness of their Lives; besides above One hundred and Fifty who were put to Death, or died under Hardships suffer'd

in former Revolutions here in England; Two (or more) martyriz'd by Infidels, and several holy Confessors Missionaries in divers Foreign Parts: Forty Four Archbishops and Bishops, One hundred and Forty Doctors, One hundred and Ninety celebrated Scholastick Professors, Five or Six Chancellors of Oxford, or of Cambridge, One of their Archbishops Lord Lieutenant of Ireland, Two Ministers Generals and Two Diffinitors Generals of the whole Order, One hundred and fourteen famous Writers, or more; for Mason says, there were near Forty of them that writ Commentaries upon the Scriptures, and several of them upon every Part of the Sacred Text, near Fifty who writ upon the Master of the Sentences, and about Sixty more who writ upon various Theological Matters. For the particular Acts and Characters of these and many other Great Men the Reader is referred to the following Collections.

A
CATALOGUE
 OF
PROVINCIAL MINISTERS
 OF THE
Franciscan **PROVINCE**
 OF
ENGLAND.

- | | |
|---|--|
| 1 <i>Br.</i> Agnellus de Pifa. | 30 <i>Br.</i> Robert Wilsteede. |
| 2 <i>Br.</i> Albert de Pifa. | 31 <i>Br.</i> John Mardeston. |
| 3 <i>Br.</i> Haymo de Feversham, D. D. | 32 <i>Br.</i> John Marcheley. |
| 4 <i>Br.</i> William de Nottingham, <i>Sen.</i> | 33 <i>Br.</i> Thomas Heber. |
| 5 <i>Br.</i> Peter de Teuksbury. | 34 <i>Br.</i> Thomas Burbury. |
| 6 <i>Br.</i> William de Abingdon. | 35 <i>Br.</i> John Tyffington, D. D. |
| 7 <i>Br.</i> John Anglicus. | 36 <i>Br.</i> Nicholas Fackingham, D. D. |
| 8 <i>Br.</i> John Stanford, <i>alias</i> Stamfield. | 37 <i>Br.</i> John Zouch, D. D. |
| 9 <i>Br.</i> Peter Swynerfled, <i>alias</i> Swinfield. | 38 <i>Br.</i> William Butler, D. D. |
| 10 <i>Br.</i> John de Bungey, D. D. | 39 <i>Br.</i> Vincent Bois. |
| 11 <i>Br.</i> Thomas de Bungey, D. D. | 40 <i>Br.</i> William Butler, again. |
| 12 <i>Br.</i> John Peckham, D. D. | 41 <i>Br.</i> Peter Ruffel, D. D. |
| 13 <i>Br.</i> Hugh de Brampton, <i>alias</i> Bathonia. | 42 <i>Br.</i> Thomas Kingsbury, D. D. |
| 14 <i>Br.</i> Robert Crowch, <i>alias</i> de Cruce, D. D. | 43 <i>Br.</i> Robert Willeis, <i>alias</i> Walleys D. D. |
| 15 <i>Br.</i> William Geynsborough, D. D. | 44 <i>Br.</i> John David, D. D. |
| 16 <i>Br.</i> Roger Merston, D. D. | 45 <i>Br.</i> Roger Dewe, or Day, D. D. |
| 17 <i>Br.</i> Hugh de Hertilpole, D. D. | 46 <i>Br.</i> Richard Leeke, D. D. |
| 18 <i>Br.</i> Adam de Lincoln, D. D. | 47 <i>Br.</i> William Goddard, <i>Sen.</i> D. D. |
| 19 <i>Br.</i> Richard de Compton, D. D. | 48 <i>Br.</i> Thomas Raidnor, D. D. |
| 20 <i>Br.</i> William de Occham, D. D. | 49 <i>Br.</i> Peter, named <i>Secundus</i> . |
| 21 <i>Br.</i> Richard de Connyngton, D. D. | 50 <i>Br.</i> Thomas Walleys, D. D. |
| 22 <i>Br.</i> William de Nottingham, <i>Jun.</i> D. D. | 51 <i>Br.</i> Robert Wells. |
| 23 <i>Br.</i> Roger Donewed, D. D. | 52 <i>Br.</i> William Goddard, <i>Jun.</i> D. D. |
| 24 <i>Br.</i> John Rodington, D. D. | 53 <i>Br.</i> John Percevall, D. D. |
| 25 <i>Br.</i> John de Bronth, D. D. | 54 <i>Br.</i> Henry Standish, D. D. |
| 26 <i>Br.</i> John Went, <i>alias</i> Guent, D. D. | 55 <i>Br.</i> Richard Brinckley, D. D. |
| 27 <i>Br.</i> William Tichmach. | 56 <i>Br.</i> Stephen Baron, D. D. |
| 28 <i>Br.</i> Roger Conway, D. D. | 57 <i>Br.</i> William N. Diffinitor General. |
| 29 <i>Br.</i> Simon Tunsted. | 58 <i>Br.</i> John Forrest, D. D. |



A N
I N D E X
T O T H E
F I R S T P A R T.

A

A N Abbot of *Benedictines* becomes a Frier Minor, and is reputed a Holy Man. 1230. Numb. 1.

An Abbot of *Canon-Regulars* enters into the Order of *St. Francis*. 1235. Numb. 1.

Br. *Adam* of *York* sent from *Oxford*, to teach at *Lyons* in *France*. 1227. Numb. 1.

Br. *Adam* of *Exeter* sent as a Missionary to the *Saracens*, and dies on the Way. 1238. Numb. 1.

Br. *Adam* *Goddam*, a Professor and Doctor of *Oxford*, a learned, holy Man, and an Author. 1320. Num. 1.

Br. *Adam* *Howden*, a Professor Regent of the *Franciscan* Schools at *Oxford* and *Cambridge*. 1328. N. 1. and 1254. N. 3.

Br. *Adam* of *Lincoln*, D.D. Provincial. 1313. N. 1.

Br. *Adam* de *Lincoln* Professor and Doctor of *Oxford*, dies, and is succeeded in the Provincialship by Br. *Richard* *Compton*, D. D. *Oxon*. 1327. Numb. 1.

Br. *Adam* *Marsh*, call'd de *Marisco* and de *Oxonia*, enters into the Order: 1220. Numb. 16. Part of his Character Anno 1223. N. 2. Is made a Doctor of *Oxford*. 1226. N. 2. Stands up in Defence of Holy Poverty. 1230. N. 2 and 3. Is nominated Bishop, and dies with the Reputation of Sanctity, being also a famous Author. 1257 Numb. 1.

Br. *Adam* *Wodeham*, a Doctor of *Oxford*, famous also for Vertue; and an Author. 1358. Numb. 1.

Br. *Adam* — sent as a Legate into *England*. 1319. N. 1.

Br. *Agnellus* de *Pisa*, made Provincial of *England* by *St. Francis* himself; his Obediential Letters, and how he began the Province of *England*. 1219. N. 1. Came into *England* with 8 or 9 Companions. 1219 or 1220. N. 2. A great Disagreement of Authors in the Date of their Arrival in *England*: *Ibidem*: N. 4. Receiv'd by the King, and placed at *Canterbury*; also a Copy of the Pope's commendatory Letters 1219, or 1220. N. 5. Of his receiving Novices and building Convents: *Ibid*. N. 6. A short Account of Br. *Agnellus* and his 8 Companions. *Ibid*. N. 7. Part of *Agnellus*'s Character, and how he was taken into the King's Council: *Ibidem*. How entertain'd and made Priest at *Canterbury*, where the *Franciscans* are call'd *Brothers of the Order of the Apostles*. 1219, or 1220. N. 9. He comes to *Oxford*. 1220. N. 15. *Agnellus* receives many Persons into the Order; Men of Birth, Learning, Vertue, &c. *Ibidem*. N. 15. Shock'd at certain Arguments started in the Schools. 1221. N. 1. *Agnellus* departs this Life in the Reputation of Sanctity. 1232, 1233. N. 3. *Agnellus* famous after his Death for Miracles done at

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Br. Alan of Wakerfield, also a Reader. 1311. N. 1.

Br. Albert of Beverley, a Reader. 1331. N. 1.

Br. Albert de Pisa comes into England: 1219 or 1220. N. 8. Is made Provincial of Teutonia. 1223. N. 1. His Vertues, and how he succeeded Br. Agnellus in the Provincialship of England. 1233. N. 1.

Puts up learned Readers in England. 1234. N. 1.

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Br. Albert Sartianensis deputed St. John Capistran his Commissary on this Side the Mountains, and of England. 1222. N. 1.

Br. Alexander Alensis, or of Hales, a Doctor, and the Miracle of his Time, enters the Order. 1222. N. 1. His Death and Character, and Call remarkable. 1245. N. 1.

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Br. Alphonfus a Castro, a famous Man, King Philip's Confessor: His Acts remarkable. 1555. N. 1. and 1556. N. 1.

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Br. Andrew Ducket, suppos'd to have been a Suffragan Bishop: His Acts remarkable. 1465. N. 1.

Br. Andrew Brockbey put to Death. 1537. N. 3.

Br. Anthony Papudo, a Foreigner. 1527. N. 1.

Br. Augustin Nottingham, a Bishop. 1259. N. 1.

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Br. Bartholomew Glanville, a Man of Quality, a Doctor, a Preacher, and an Author. 1360. N. 2.

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Br. Henry de Pisa, a Reader Theol. 1234. N. 1.

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 Br. John Richel, a Man of uncommon Vertue. 1599. N. 1.
 Br. John Ridevans, D. D. a Preacher and Author. 1330. N. 2.
 Br. John Rodington, D. D. Provincial, an Author, and a very holy Man, Dr. Oxon. and Paris. 1348. N. 1.
 Br. John de Sacro bosco D. D. of Paris a very famous Mathematician, and Author. 1256. N. 7.
 Br. John Smyth made Doctor of Oxford. 1506. N. 1.
 Br. John Smith (another) Doctor of Oxon. 1513. N. 2.
 Br. John Stafford, a Divine and Historian. 1380. N. 2.
 Br. John Stamford made Archbishop of Dublin and Lord Lieutenant of Ireland. 1284. N. 2.
 Br. John Standish, a zealous Maintainer of the Respect due to the Holy Scriptures. 1556. N. 3.
 Br. John Stanford, Provincial, &c. 1264. N. 1.
 John Storey LLD, a Lover of the Order. 1588. N. 3.
 Br. John Summer, a great Mathematician. 1390. N. 1.
 Br. John Stapilton, once a rich Man. 1352. N. 1.
 Br. John Thornhill, Doctor of Oxford. 1525. N. 1.

Br. John Tubit kill'd with Imprisonment 1537. N. 2.
 Br. John Tynmouth, a Divine and Bishop &c. 1524. N. 1.
 Br. John Tyffington D. D. a zealous Opposer of Wickleffe and his Errors. 1381 and 1382. N. 1. A Doctor of Oxford; Provincial of England, and a learned Author. 1395. N. 1.
 Br. John Vilers, Regent Professor Oxon. 1345. N. 1.
 Br. John Waler, a learned Doctor. 1355. N. 1.
 Br. John of Wales, Vertuous and learned. 1368. N. 1.
 Br. John Walleys, a Doctor of Oxford and of Paris, a great Writer and Preacher styled *Arbor Vitæ*. 1260. N. 3.
 Br. John Wallius, a learned Bishop. 1316. N. 1.
 Br. John Wartricensis, a Doctor of Oxford. 1334. N. 2.
 Br. John Welles, Bishop of Landaff. 1423. N. 1.
 Br. John Went D. D. Provincial, Preacher, an Author, a Holy Man, and a Worker of Miracles. 1348. N. 2.
 Br. John Weston, a Regent Reader. 1254. N. 3.
 Br. John Wichingham, a Preacher and Author. 1362. N. 3.
 Br. John Wilton, a zealous Doctor. 1314. N. 1.
 Br. John Winchelsey D. D. a holy Man. 1326. N. 1.
 Br. John Wylton, a Regent Professor. 1334. N. 2.
 Br. John of Yarmouth, a Holy Man. 1240. N. 3.
 Br. John Yornton, a Regent Professor. 1335. N. 2.
 Br. John Zatmestre, once a Knight of Fame. 1220. N. 11.
 Br. John Zouch D. D. Provincial: Bishop. 1408. N. 1.
 Br. John ——— call'd the Old Beggar, a Holy Man. 1590. N. 1.
 Br. John ——— a Lay Brother, Marquess of Winchester. 1496. N. 1.

L

Br. Laurence de Belvaco, a Lay Brother. 1219, 1220. N. 7. Fig. 6.

Br. Laurence Briton, Regent Reader. 1342. N. 1.

Leo the Tenth, Pope, his Bull of Union, and many Favours to the Observants; now above the Conventuals. 1517. N. 1. 1518. N. 1.

Libraries (Two) of the Franciscans at Oxford, and their great Industry in procuring all Sorts of Books. 1253. N. 2.

At Lichfield, a Convent begun. 1229. N. 5. Burnt down, with a great Part of that Town, accidentally. 1291. N. 2.

— Lord Lisle, Baron enters into the Order. 1343. N. 2.

At London, Franciscans, how receiv'd &c. 1219, 1220. N. 11.

A new Church here, and by whom. 1306. N. 1. This House enlarged and the Community numerous. 1369 N. 2. A Second Convent built here, and by whom. 1273, and 1274. N. 1.

The Convent mention'd here, though not dissolv'd till above Six Years after this Time. 1532. N. 2. A new Convent here for the Observants, built by Queen Mary. 1556. N. 1. at the End.

M

Br. Mahfuetus, a Foreign Franciscan of great Holiness, a Legate in England at the King's Request. 1263. N. 1.

Martin the 5th. favours the Conventuals. 1430. N. 2.

Br. Martin Alnewick, D. D. a zealous Author. 1336. N. 1.

Mary, Queen rebuilds the Convent of Observants at Greenwich; and builds another at London. 1556. N. 1. and 2.

Br. Matthew Gayton, once a powerful Eqr. 1220. N. 11.

Br. Maurice O Fihely, an Irish Frier of a great Character, bred at Oxford, afterwards Archbishop of Tuam. 1513. N. 3. Several other Friars, Bishops, bred there. *Ibidem.*

Mendicants and Monasteries in our Nation (in regard to Learning) described by Mr. Collier. 1250. N. 3.

Merton-College bred Four Franciscan Doctors. 1272. N. 2.

Br. Michel Deacon, Bishop of St. Asaph. 1495. N. 1.

Missions of Franciscans sent at several Times into England after their Provincial Agnellus. 1219, 1220. N. 14.

A Third Mission of Friars into England. 1222. N. 1. A Fourth Mission of Friars come into England. 1224. N. 1.

Missions into Foreign Parts often most effectual when undertaken by Franciscans, whom Pope Innocent the Fourth declared the most fit Men to deal with Infidels, for Reasons here given. 1235. N. 3.

N

Br. Nicholas — once a Lay Brother, but being permitted to study and take holy Orders, is at length promoted, regarded by the Pope, and made Bishop. 1243. N. 1.

At Newark, a Convent for Observants. 1499. N. 1.

At Newcastle, a Convent for Observants. *Ibidem.*

Br. Nicholas English, a Doctor, and a Bishop. 1260. N. 4.

Br. Nicholas de Burgo, an Italian, D. D. Oxon. 1523. N. 2.

Br. Nicholas Fackingham, a Doctor, Provincial. 1395. N. 1. a great Promoter of Catholick Unity, a learned Author, and reckon'd a very holy Man. 1407. N. 1.

Br. Nicholas Lynne, a most famous Mathematician, and an Author. His Discoveries are curious. 1360. N. 3.

Br. Nicholas de Lyra, D. D. a famous Commentator upon the whole Scripture. 1323. N. 1. An English Man by Birth and Parentage, and first a Jew by Profession, as many of the Jews were when They and He were all turn'd out of England in the Year 1290. His Character, Acts, and Writings. 1344. N. 1.

Br. — Nelson, a Missionary into England. 1628. N. 1.

Br. Nicholas Occham, D. D. a holy Man, &c. 1320. N. 1.

Br. Nicholas Sutor, a Bishop. A Query? &c. 1353. N. 1.

Nicholas the 5th, Pope, relieves the Franciscans. 1452. N. 1.

The same Pope mentions nine Convents of Observants in the Islands bordering upon England. Ibid. N. 2.

At Northampton, a Convent began. 1229. N. 5.

At Norwich, Friars Minors began to dwell. 1226. N. 1.

The Guardian there impower'd by the Bishop. 1276. N. 1.

At Nottingham, a Franciscan Convent, 1250. N. 5.

O

Br. Oliver Stanwey LLD. a Friar Minor. 1355. N. 1.

At Oxford. Franciscans in Community, &c. 1220. N. 15.

A Frightful Warning in their Oratory there. 1220. N. 18.

Their Schools and first Teachers there. 1221. N. 1, 2 and 3.

The Friars here excell'd all others in School-Learning. 1221. N. 5. They preach and have a numerous Audience: Also their Founders and Benefactors here. 1221. N. 6, 7, and 8. Many Friars Minors, in time, proceed Doctors of this University. 1229. N. 1, and 2. A Catalogue of the First Readers, Chief Regents of their Schools here. 1229. N. 3, and 4. Their Libraries &c. describ'd. 1253. N. 2. Their Publick Professors, how train'd up. 1254. N. 2. Interments in their Church here. 1275. N. 1. A great Character of the Friars here. 1280. N. 2. Several nam'd by Doctor Fuller. 1328. N. 2.

Oxford did not favour Wickliffe's Errors. 1383. N. 1.

Owen Glendowr, the General of the Welsh, defended by the Franciscans. 1401. N. 3; at the End. The said Glendowr now kind to the Friars at Cairdiff. 1404. N. 2.

OBSERVANTS.

Observants encouraged in the reforming of the Order by a Decree of a Council: Motives for the said Reformation; with several curious Occurrences, &c. 1415. N. 1. Observants in England before the Council of Constance. 1416. N. 1. Under a Notandum. Observants farther encouraged in their Zeal for Holy Poverty. 1430. N. 2. 1443. N. 1. 1445, and 1446.

N. 1. Observants in England encouraged by King Henry the 6th, &c. 1454. N. 1. England a Province of the Observance, and some of them settled at Greenwich. 1467. N. 1. The King espouseth their Cause with the Pope. 1471. N. 2. Observants at Greenwich. 1480. N. 1. Three Convents built in England for them. 1481. N. 1. All the English accept of this Reformation. 1484. N. 1. One Motive of this Reformation. 1485. N. 1.

Observants favour'd by our Kings. 1485. N. 1. at the End.

By whom govern'd 1587. N. 1. Convents given them by the King. 1499. N. 1. Twelve Convents of Observants in England, &c. 1499. N. 2 and 3. Observants rule the Conventuals. 1502. N. 3. call'd Recollects. 1503. N. 1. Beloved by our Kings. 1509. N. 1. and 1516. N. 1. The State of the Franciscan Province of England when the Bull of Union came out: and how they lived upon pure Alms &c. 1517. N. 1. Observants, how exempted &c. 1519. N. 2. Now hardly used by the King. 1523. N. 1. Observants refuse to be visited by Cardinal Wolsey: And why. 1524. N. 3. Observants now feel the heavy Hand of the King. 1532. N. 1. All turn'd out of their Convents, and imprison'd, 200 of them at once. 1534. N. 4. and 1535. N. 1. Some banish'd; some die, and all ill treated. 1537. N. 1 and 2. and 1538. N. 2 and 3. Again at Greenwich. 1553. N. 1. Finally suppress'd by Queen Elizabeth; yet keep up a Succession of Friars &c. 1559. N. 1. How they heretofore had Doctors, and now Jubilate Lectors. 1580. N. 1.

Observants privately in England, &c. 1619. N. 1.

Observant Franciscan Province of England restored; and what Place due to it amongst the Provinces of the Order of St. Francis, &c. 1629. N. 1. and 2.

P

At Paris, The University embrace the Opinion of Duns Scotus about the Immaculate Conception, and ingage to defend the same. 1304. N. 1. Eighty two Doctors and all under Graduates ingage, under Oath, to maintain the said Opinion, and none

to

to be admitted to take Degrees in Divinity at *Paris* upon any other Terms, by a Solemn Statute. 1497. n. 2.

Br. Peter Baldefwel, Regent Professor. 1328. n. 1.

Br. Peter Eport, a Parish Priest, then a Minor. 1226. n. 1.

Br. Peter Gotber, a Suffragan Bishop. 1434. r. 8.

Br. Peter, a Spaniard, Warden of Northampton. 1220. n. 14.

Br. Peter, a Portuguez, bred up at Oxford. 1306. n. 1.

Br. Peter Philardus, afterwards Pope, under the Name of *Alexander the 5th*, a Frier Minor, bred up in the Convent at Oxford. His Character. 1409. n. 1.

Br. Peter Quesvel, a learned Author. 1299. n. 1.

Br. Peter Russel, a Holy Man, an Observant, an Author, Minister Provincial, &c. 1417, or 1418. n. 1.

Br. Peter Tewksbury, Provincial. 1256. n. 1.

Br. Peter Sutton, Regent Professor Oxon. 1331. r. 1.

Br. Peter Swynersted, Provincial. 1264. n. 1.

Br. Peter — Suffragan Bishop, &c. 1332. n. 2.

Br. Peter (call'd *Secundus*) Provincial, and said to be a Bishop in Scotland. A Notandum, &c. 1441. r. 3.

Br. Peto, (Peter, or William) reproved the King: Many curious Passages in Sequel of this Boldness and Br. Elshow's supporti g it. 1534. n. 5. and in the Supplem. n. 9.

Br. Peto returns to Greenwich &c. 1553. r. 1. Is made Cardinal Legate and Bishop, &c. 1557, n. 1.

His Death, and the Remainder of his Character, from Mr. Wood and others. 1558. r. 1. and the Supplem. r. 9.

Br. Philip Briddilton D. D. Regent Oxon. 1328. r. 1.

Br. Philip of London enters the Order. 1220. n. 11.

Philip Norreys persecutes the Friars, &c. 1440. r. 1.

Br. Philip Pinjon, Bishop; then Archbishop. 1503. n. 1.

Br. Philip Torrington, Archbishop, &c. 1374. n. 1.

Br. Philip Walleys, a Reader, sent to teach abroad. 1227. n. 1. Is made Doctor, &c. 1250. n. 4.

Pool, Cardinal, consecrated Archbishop of Canterbury, in the Friars Church at Greenwich. 1554. r. 2. That Prelate, out of the Pope's Favour, and recall'd to Rome, and Frier Peto made Cardinal Legate in his Place. 1557. n. 1.

Professors, Franciscans, the Oeconomy of their being bred up, &c. 1254. n. 2. Professors, Scholasticks, in many of their Convents in England. 1254. r. 3.

Provincials were for Life in the Beginning of their Order unless they resign'd, or incapable. 1239. n. 7. Notandum.

R

Br. Ralph Coleburg, D. D. Oxon. an Author. 1260. r. 1.

Br. Ralph Ebisach, D. D. refuseth a Bishoprick, and becomes a Frier Minor on a remarkable Occasion. 1241. n. 1. Dies, reputed a very holy Man, &c. 1270. n. 2.

Br. Ralph — a great Divine, a Frier, &c. 1341. n. 2.

Br. Ralph Lockesley, D. D. Oxon. an Author. 1310. n. 1 and 2.

Br. Ralph Muydston resigns the See of Hereford, and becomes a Frier Minor, and is reckon'd a holy Man. 1239. n. 1.

Br. Ralph Rediptor D. D. a great Expofitor, &c. 1250. N. 2.

Br. Ralph Rose, a great Preacher, &c. 1240. n. 2.

Br. Ralph Tofts, a Regent Professor Oxon. 1301. r. 1.

Br. Ralph Wyche condemns Wicklesse, &c. 1381. n. 1.

Br. Ralph — sent as a Legate to the Patriarch of Constantinople, with good Success, &c. 1233. n. 2.

Recollets and Recollection encouraged. 1523. r. 2.

Recollets farther encouraged. 1523. n. 3. and in Supplem.

Br. Reginald Lambourne, a Doctor. 1354. n. 1.

Br. Reginald Langham D.D. Cantab. a learned Author and Expofitor of Scripture. 1410. n. 1. and 1254. n. 3.

Br. Richard Britan a great Sufferer, &c. 1554. n. 1.

Br. Richard Brinckley, D. D. Cantab. Provincial. 1524. n. 2.

Br. Richard Carter, a great Sufferer, &c. 1537. n. 2.

Br. Richard Compton. D. D. Oxon. Provincial. 1330. n. 3.

Br. Richard Connington, D. D. Provincial, a Preacher, an Author, and reckon'd an holy Man. 1330. n. 1.

Br. Richard Cornwall, D. D. Oxon. an Author. 1252. n. 1.

Br. Richard Drayton, Regent Profeflor. 1335. n. 2.

Br. Richard Edenam, Bishop of Bangor. 1464. n. 1.

Richard Fitz-Ralph raifes a Storm againft the Friars: The whole Cafe and Articles fairly Stated, &c. 1357. n. 1.

Br. Richard Gama, a Suffragan Bishop: 1531. n. 2.

Br. Richard Ingeworth, a Divine and Preacher, came into England with Br. Agnellus. 1219, 1220. n. 7. fig. 2. Sent to Oxford. Ibid. n. 10. how he was repulſed at a Cell near Abbington. Ibid. n. 12. receiv'd at Oxford. Ibid. n. 12 and 13. His Character. 1238. n. 2.

Br. Richard Knotte, a Frier of London, &c. 1369. n. 2.

Br. Richard Ledred, Bishop, 1317. n. 12 and 1360. n. 5.

Br. Richard Leeke, D. D. Provincial. 1330. n. 1.

Br. Richard Malevile, Regent Reader. 1345. n. 1.

Br. Richard Martin, Bishop, Suffragan Cantuar. 1498. n. 1.

Br. Richard Middleton, or de Media-Villa D. D. univerſally learned; a great Commentator and Preacher: His Character, and holy Life and remarkable Death. 1300. n. 3.

Br. Richard Norman, a Venerable Man. 1220. n. 11.

Br. Richard Porlond, D. D. a holy Man, a Preacher, and an Author. 1299. n. 2.

Br. Richard Riſby, drawn, hang'd, and quarter'd. 1534. n. 2.

Br. Richard Rodnore, Doctor Oxon. 1462. n. 2.

Br. Richard Rufus, a Champion for holy Poverty. 1230. n. 2. and 3.

He was a Doctor of Oxford and Paris: an Author. 1270. n. 1.

Br. — Ruffel, Guardian of London. 1369. n. 2.

Br. Richard Ruys, a Divine, and an Author. 1365. n. 1.

Br. Richard Slickbury, instrumental in the founding of Balliol College. 1268. n. 1. And another English Franciscan had a great Hand in the founding of a Hall at Cambridge, and another alſo at Paris. Ibidem.

Richard the 3d, kill'd at Boſworth Fight, and buried (with Diſgrace) at the Franciscans in Leiceſter. 1485. n. 3.

Br. Richard — a holy Man, and a great Sufferer. 1619. n. 1.

Br. Robert Burton, Doctor of Oxford. 1507. n. 4.

Br. Robert Colman, a Doctor of Oxford, and Chancellor of that University. 1419. n. 1. He was a Holy Man, a great Preacher, and an Author. 1428. n. 1.

Br. Robert Compton, Archbishop: and others. 1344. n. 2.

Br. Robert Cowton, D. D. Preacher, and an Author. 1340. n. 4.

Br. Robert Crouch, D. D. Oxon. a holy Man, Provincial of his Order in England, and an Author. 1300. n. 1.

Br. Robert Eliphat, D. D. a learned Author. 1340. n. 3.

Br. Robert Finningham, a learned Author. 1460. n. 1.

Robert Lord Fitzwater becomes a Frier Minor in a Convent built by himſelf at Colcheſter. 1325. n. 1.

Robert Groſtete, D. D. Bishop of Lincoln (in which Dioceſs Oxford then was) employs the Friars in preaching to his People. Alſo his Sentiments concerning the dying Words of a Novice. 1235. n. 2.

The said Prelate's great Esteem of the Franciscans, whom he declar'd the fittest Persons to instruct the People. *Ibid.* N. 3. Employs the Friars in Preaching. 1250. N. 2. That famous Prelate's Character, and kind Legacy of his Books to the Franciscans. 1253. N. 1.

Br. Robert de Hendred, heretofore an Abbot of *Benedictines*, reckon'd a very Holy Man 1230. N. 1.

Br. Robert Hylton, Lord Baron Hylton. 1351. N. 1.

Robert Kilwarby, Archbishop of *Canterbury*, builds a Convent for the Friars Minors in *London*, 1273, 1274. N. 1. That Prelate was at last a Cardinal, and is, by good Authors, reckon'd a Friar Minor. His Character. 1280. N. 4.

Br. Robert Lambourne, a great Man; an Author, and heretofore Confessor to the Queen, &c. 1343. N. 3.

Br. Robert of *Leicester*, a Regent of the Friars Schools at *Oxford*; a great Preacher, and an Author. 1335. N. 1.

Robert Lord *Lisle*, first a Benefactor, and afterwards a Friar Minor of the Convent of *London*. 1325. N. 1.

Br. Robert Nigram, Knight, a Friar Minor. 1347. N. 2.

Br. Robert Radipton, a learned Author. 1350. N. 2.

Br. Robert Rediclive, a Regent Professor. 1342. N. 1.

Br. Robert Saunderson, Doctor of *Oxford*. 1513. N. 2.

Br. Robert Turneham, a famous Preacher, a Scholastick Reader, and an Author, &c. 1280. N. 3.

Br. Robert Willeis, D. D. Provincial. 1430. N. 1.

Br. Robert Wilsheede, Provincial. 1369 N. 1. in the End.

Br. Robert Zengg, a Friar of *London*. 1420. N. 2.

Br. Robert — Two English Franciscans, call'd Robert (whose Surnames are not mention'd) made Bishops; one, of *Tiberias*, and a Suffragan; and the other a Diocesan; in *Ireland*. See them Both. 1444. N. 1.

Br. Roger *English*, a Missionary in *Tartary*. 1392. N. 1.

Br. Roger Bacon enters into the Order of *St. Francis*: Part of his Character. 1234. N. 2.

Br. Roger Bacon, the famous Mathematician, and Franciscan Doctor: His Birth, Education, Learning, unjust Persecutions, &c. The whole of his remarkable Character, &c. 1292. N. 2.

Br. Roger, Lord *Eourne*, a Franciscan. 1334. N. 1.

Br. Roger Conway, D. D. *Oxon.* Provincial, writ in Defence of his Order. A Preacher, and an Author. 1360. N. 1.

Br. Roger Cradock, Bishop of *Landaff*. 1362. N. 1.

Br. Roger Dewe, D. D. Provincial, &c. 1430. N. 1.

Br. Roger Donewed. D. D. *Cantab.* Provincial. 1336. N. 2.

Br. Roger Friseby, D. D. condemns *Wickleffe*. 1381. N. 1.

Br. Roger Lewes, a Preacher, do's a Miracle. 1235. N. 3.

Br. Roger Merston, D. D. Provincial. 1303. N. 1.

Br. Roger Rugge, D. D. an Author. 1379. N. 1.

Br. Roger of *Ware*, D. D. an Author. 1290. N. 3.

Br. Rorick Witton, a Preacher, and an Author. 1412. N. 1.

S

AT *Salisbury*, a Convent of the Order. 1224. N. 1.

Scots Friars Minors govern'd by the *English*. 1231. N. 2.

Scots Vicarship united to *England*; and how. 1349. N. 3.

Scotus. See John Duns. *Funus Scoti* & *Scotistarum*, or Scotus's Funeral. A Term of Contempt used to express a shameful Destruction of Manuscripts, and Books of all Sorts, even most Sacred. 1550. N. 1.

Br. Sertor Walleys, an English Franciscan Doctor, Minister General of the whole Order; Archbishop; Patriarch; and at last a Cardinal. 1362. N. 2.

Br. Simon of *England*. Provincial of *Saxony*. 1230. N. 4.

d

Br:

Br. Simon Lambourne, Professor Oxon. 1361. N. 1.

Br. Simon Tunsted, remarkable for Vertue and Learning: Provincial, and an Author. 1369. N. 1.

Br. Stephen Baron, Provincial and an Author. 1520. N. 1.

Br. Stephen Fox, forced out of England, goes with twenty Clareffes, to Lisbon at last. 1588. N. 1.

Br. Stephen Fulborn, a Bishop, &c. 1285. N. 1.

Br. Stephen Sorel, a Regent Professor. 1342. N. 1.

Superiours of the first Houses of the Franciscans in England were, for the most Part, Foreigners that came with, or soon after their first Provincial Bd. Br. Agnellus. 1219, 1220. N. 8. and N. 14.

T

Br. Thomas Anyday, Doctor Oxon. 1513. N. 2.

Br. Thomas Barnwell, a Doctor of Oxford, condemns Wickliffe's Errors. 1381. N. 1.

Br. Thomas Belchiam, a zealous Preacher and an Author, is starved to Death in Prison. 1537. N. 5.

Br. Thomas Bouchier, an Observant, made a Doctor of Paris. 1580. N. 1. A Digression upon the Observants taking the Degree of Doctor. Ibidem.

Br. Thomas Bouchier (above) born of a noble Family. An Author. His Character. 1586. N. 1.

Br. Thomas Bungey, D. D. Provincial; an Author and great Mathematician. His Character. 1290. N. 1.

Br. Thomas Burbury, Provincial. 1385. N. 1.

Br. Thomas Butler, a Suffragan Bishop. 1395. N. 2.

Br. Thomas Button, Bishop of the Isle of Man. 1455. N. 1.

Br. Thomas Cort, starved in Prison &c. 1537. N. 4.

Br. Thomas Docking, D. D. reckon'd a holy Man. 1270. N. 3.

Br. Thomas of St. Dunstan, Professor Oxon. 1335. N. 2.

Br. Thomas Eccleston, a learned Franciscan and an Author, often quoted in these Collections. 1340. N. 2.

Br. Thomas Feltham, of London, &c. 1369. N. 2.

Br. Thomas Francis, Doctor Oxon. 1520. N. 2.

Br. Thomas Hales D. D. Preacher and Author. 1340. N. 1.

Br. Thomas Hamden, Doctor Oxon. 1512. N. 1.

Br. Thomas Heber, Minister Provincial. 1376. N. 1.

Br. Thomas of Spain, the first Guardian of the Franciscan House at Cambridge 1219, 1220. N. 14.

Br. Thomas Ingilby, Bishop, in Ireland. 1471. N. 1.

Br. Thomas Kyrkham, D. D. Oxon. 1526. N. 2.

Br. Thomas Langham, Doctor of Paris. 1580. N. 1.

Sir Thomas Moore greatly devoted to the Order of St. Francis, &c. 1497. N. 1.

Br. Thomas Otterburn, a Reader and Author. 1411. N. 1.

Br. Thomas Packington, a great Sufferer. 1537. N. 2.

Br. Thomas Pontefract, Regent Professor. 1331. N. 1.

Br. Thomas Radford, Regent Professor. 1345. N. 1.

Br. Thomas Roidnor, D. D. Provincial. 1438. N. 1.

Br. Thomas Rondel, Regent Professor. 1321. N. 1.

Br. Thomas Stanshaw, Professor Oxon: an Author, and remarkable for his extraordinary Piety. 1346. N. 1.

Br. Thomas Thomson Bach. Oxon. 1534. N. 1.

Br. Thomas Travecham (Stanshaw above) was Papal Penitentiary at Avignon, and a famous Expofitor of the Holy Scriptures. 1341. N. 1.

Br. Thomas Waleys, D. D. Provincial; then Bishop. 1446. N. 3.

Br. Thomas Wolward, a great Divine, and a zealous Opposer of Wickliffe's Heresies. 1397. N. 2.

Br.

Br. Thomas of York, D. D. Oxon. and Cantab. 1260. N. 2.

U V

Br. Vincent Bois, Provincial. 1413. N. 1. At the End.

Br. Vincent of Coventry enters the Order. 1220. N. 16. Put up to teach, with great Success. 1234. N. 1. The first Franciscan Reader, and Doctor of Cambridge: He was an Author, and reckon'd a Holy Man. 1251. N. 1.

Universities, Oxford and Cambridge, recall a Decree made to the Disadvantage of the Friars, &c. 1366. N. 1.

W

Br. Wallais, how impower'd by the Pope, &c. 1259. N. 2.

Br. Walter Brinckley, D. D. Oxon. an Author. 1310. N. 2.

Br. Walter Burge enters into the Order. 1220. N. 11.

Walter Burley, one of Scotus's Scholars, and D. D. Oxon. and a Franciscan, as some say. His Character. 1337. N. 1.

Br. Walter Catton, a great Divine and Mathematician, and remarkable for his virtuous Life. 1343. N. 4.

Br. Walter Caxon, L. L. Doctor; an Author. 1378. N. 1.

Br. Walter Cepton, D. D. Oxon. and an Author; and is said to have been Patriarch of Antioch. 1236. N. 1.

Br. Walter Certhanton, Professor Oxon. 1338. N. 1.

Br. Walter Foxisley, Professor Oxon. 1338. N. 1.

Br. Walter Goodfield, Doctor of Oxford. 1510. N. 1.

Br. Walter Knolle, D. D. Oxon. an Author. 1315. N. 1.

Br. Walter Wiburn, remarkable for his virtuous Life; a great Claffick, and an Author. 1367. N. 1.

Br. Walter — Reader of Divinity barbarously murder'd at Hereford. 1293. N. 1. Warwick, Countess of, a Devote of the Order. 1439. N. 1.

Br. William of Abbington, Provincial. 1255. N. 2.

Br. William Alnewick, D. D. Oxon. remarkably Vertuous, an Author, and a Bishop in Italy. 1332. N. 1.

Br. William — an English Man, one of St. Francis's first Disciples, died in Italy; is famous for Miracles and reckon'd a Saint, though not Canonized. 1232. N. 1.

Br. William Appledore, D. D. the King's Confessor barbarously murder'd. 1380. N. 1.

Br. William Augur, a Superiour, and an Author. 1404. N. 1.

Br. William de Bachinses sent into Scotland, a Collector of a Subsidy for the Holy War. 1248. N. 1.

Br. William Basings, of the Convent in London. 1369. N. 2.

William de Beau-champ, Earl of Warwick, buried at the Franciscans at Worcester. 1298. N. 1.

Br. William Breton, a great Expofitor &c. 1356. N. 1;

Br. William Brown, a Graduate Divine. 1534. n. 1.

Br. William Butler, D. D. Oxon. Provincial, preaches to the Prelates in a Synod An Author, &c. 1413. N. 1.

Br. William Catton, D. D. an Author. 1530. N. 1.

Br. William Colevile (whose Sister was a Martyr) was a Doctor and Preacher before he enter'd into the Order of St. Francis, 1237. N. 1.

Br. William Curteis, a Graduate Divine 1521. N. 2.

Br. William Duffid, a Suffragan Bishop 1531. N. 1.

Br. William de Eboraco (or of York) &c. 1220. N. 16.

Br. William Essebey (by mistake call'd Eton) the first Guardian at Oxford. 1220. N. 7. fig. 4. and N. 15. Eton and Essebey proved to be two different Men. 1221. N. 4.

Br. William Eton taught in the Franciscan Schools at Oxford under the Regency of the famous Doctor Robert Grossete, and other Regents. 1221. N. 3.

Br. William Eton reckon'd a holy Man. 1236. N. 2.

Br. William of Florence, a Lay Brother. 1219. N. 7. fig. 7.

Br. William Folvile, D. D. condemns Wickliff's Errors. 1381. N. 1. Doctor of Cambridge; remarkably Vertuous; Zealous for his Order; and an Author, &c. 1384. N. 1.

Br. William Gernyn, Doctor of Oxford. 1518. n. 2.

Br. William Gaynsborough, D. D. Provincial. 1300. n. 1. Made Bishop of Worcester. 1302. n. 1. Sent Embassador into France. 1307. n. 1. His Death. He was a famous Doctor, a good Provincial, a Vigilant Bishop, a great Preacher, and an Author. 1308. r. 1. He is prais'd by the great Antiquary, Mr. Wood. 1310. n. 2.

Br. William Goddard, Sen. D. D. Oxon. Provincial. 1437. n. 1.

Br. William Goddard, Jun. D. D. Guardian of London, and afterwards Provincial. 1485. n. 2. and 1457. n. 1.

Br. William Hedley, Regent Professor, goes, a Preacher, to the Holy Wars: And why thus imploy'd. 1284. n. 3.

Br. William Herbert, D. D. Oxon. well born, a famous Preacher, and a learned Author. 1333. n. 1.

Br. William Holms, an Observant of great Learning; and an Author, had the Gift of curing Diseases. 1416. r. 1.

Br. William Huet, a Divine, and an Author. 1363. n. 3.

Br. William of Leicester, Regent Professor. 1254. n. 2.

Br. William Lemster, D. D. Oxon. an Author. 1364. n. 1.

Br. William Liffey, D. D. Oxon. an Author. 1340. n. 5.

Br. William de la Mare, D. D. an Author, and holy. 1290. n. 5.

Br. William Norton, a learned Author. 1403. r. 1.

Br. William of Nottingham, made Provincial, and register'd as a holy Man. 1240. n. 1. His Death and Character. 1255. n. 1. A Word more of him and his Zeal for his Order. 1256. n. 1. Br. Wm. Nottingham, Jun. 1323. r. 1.

Br. William de Nottingham Jun. Doctor of Oxford, Provincial of his Order, and an Author. 1336. n. 2.

Br. William of Occham, heretofore Provincial. 1330. n. 1. Bred up first in Merton College; then became a Franciscan, a Doctor of Oxford, Provincial of his Order,

and at last a Diffinitor General of the whole Order. His great Learning, his Misfortunes, and his remarkable Acts &c. 1347. n. 1.

Br. William Palmer, a learned Frier. 1401. N. 2.

Br. William Pictaviensis, Professor Cantab. 1254. N. 1.

Br. William Risbrook, a learned Author. 1253. N. 3.

Br. William Scriptor, a pious Frier. 1220. N. 11.

Br. William Scarbille, heretofore Lord Chief Justice of England, enters into the Order. 1386. N. 1.

Br. William Shirbourn, Regent Professor. 1334. N. 2.

Br. William Staney, an Author, Commissary General of England, deliver'd the Seal of the Province to Br. John Gennings, who restor'd the English Franciscan Province. 1629. N. 1.

Br. William Tichmach, Minister Provincial. 1348. N. 2.

Br. William Vavasor, Doctor Oxon. 1500. N. 1.

Br. William Walden, a Martyr. 1342. N. 2.

Br. William Wall made Doctor Oxon. 1518. N. 2.

Br. William of Ware, a Doctor of Oxford and Paris, an Author, and a Bishop, &c. 1270. N. 4.

Br. William Woodford, D. D. Oxon. a great Champion against Wickliff's Errors, Vicar-Provincial, an Author, and a Person of a superlative Character. 1397. N. 1.

Br. William — an English Franciscan Missionary, suffereth Martyrdom amongst the Mahometans. 1334. N. 1.

Br. William — Minister Provincial made Diffinitor General of the whole Order. 1523. N. 1.

Winchester, the Marque's of, a Lay Brother Franciscan, call'd Br. John, &c. 1496 N. 1.

At Worcester, The Franciscans carry a Cause against the Sacristan of the Cathedral. 1290. N. 4.

The Reader may find an Index of the Convents at the Beginning of the Second Part of this Work.

Collectanea Anglo-Minoritica,

OR,
A Collection of the ANTIQUITIES
OF THE
ENGLISH FRANCISCANS,
OR
FRIERS MINORS,
COMMONLY CALL'D
GRAY FRIERS.

The SECOND PART.

With an Appendix concerning the English Nuns of the Order of
Saint CLARE.

*Destruction upon Destruction is cried;
For the whole Land is spoiled:
Suddenly are my Tents spoiled.
Jeremy. Chap. 4. Vers. 20.*

Compil'd and Collected by A. P.

LONDON: Printed by THOMAS SMITH in Silver-street,
Bloomsbury, 1726.

Collected by Anglo-Minor

ON

A Collection of the Antiquities

OF THE

FRIGAT MINORS

COMMONLY CALLED

GRAY FRIGATS

The Second Part

With an Appendix containing the English Names of the Objects
Some of which are

Definition upon Definition is cited;
For the words I and is used;
Singulars are not used;
Jocundity. Chap. 4. Vol. 20.

Compiled and Collected by A. B.

LONDON: Printed by THOMAS SMITH in Strand
Bleakney, 1720.

The P R E F A C E.

WH A T has already been said, by way of Preface to the First Part of these Collections, might seem enough to excuse me here from any such Preamble, but that the Reader wou'd be apt to expect greater Matters in this Second Part than he is like to find, did I not obviate his swelling Expectations by telling him (once more) that all I can recover of the Franciscan Convents heretofore in England (the Subject I have now in hand) is very imperfect; being, for the greatest Part, a Repetition of the Catalogues given of them by the Holy Br. Bartholomew de Pifa, Anno 1399, and by Wadding, the Annalist of the Order, Anno 1400, with the Addition of a Draught out of Speed's Catalogue of suppress'd Religious Houses, and what is collected out of Weever's Funeral Monuments, and some other Writers, and chiefly out of the famous Antiquary Mr. John Leland, which is imperfect also and confus'd, though he was employ'd on set Purpose to go through the Nation to keep up some Remembrance at least of the Old Site of Religious Houses. Leland, was empower'd by a special Commission from King Henry the 8th, under the broad Seal, to search the Libraries, the Records, the Registers, and all other Monuments of Antiquity relating to the said Houses; Yet such was the Misfortune of those Times, that the same King who had authorized their Dissolution, cou'd not recover a true and full Account of their Foundations and other Circumstances of these Structures, unless it were of the great Monasteries, which being of a more valuable Consideration, might probably be visited first by Leland, who began his Circuit about the Time that the Dissolution was upon the Anvil (as Collier expresses it) and was six Years in his Perambulation; during which Time the Religious were outed, their Books made away, their Registers destroy'd, their Records lost, and all other Monuments of Antiquity sold, or demolish'd; especially those of the Franciscans; whose small, or no Endowments, made them less regarded. However, I will give the Reader all I can find of them, having first premis'd what Dr. Tanner (in the Preface to his Notitia Monastica) says of Religious Houses in general, viz.

' The Design of this Work is to satisfy the Curiosity of those who are willing to know,
' when, and by whom, and for whom these Religious Houses were founded (the Maje-
' sty of whose very Ruins strike Travellers with Admiration) to preserve some Remem-
' brance of these Structures, once the Glory of our English Nation, and of their Foun-
' ders that so highly deserv'd of the several Ages they liv'd in: Though I am not igno-
' rant the Generality of People, ever since the Dissolution, have, through a mistaken
' Zeal and false Prejudice, thought, that the very Memory of those Great Men who
' erected these Places ought to be buried in the Rubbish of those Structures that they de-
' sign'd shou'd perpetuate their Names to Eternity. Thus they have always censur'd, as
' Well-wishers to the introducing of Popery, those who endeavour'd to give any Account
' of Monasteries. Such unjust and ill-Natur'd Reflections have been the principal Rea-
' sons that have deterr'd several of our Historians from discoursing so largely about them

as

' as they cou'd, or indeed their Occasions requir'd, and have been the chief Causes why
 ' so few have treated purposely of them, or publish'd any things immediately relating to
 ' them, or their Lands. 'Tis well known that Mr. Camden and Mr. Weever were
 ' forced to apologize for barely mentioning the Monasteries, and what Out-cries were
 ' made upon the Publication of that glorious Work the *Monasticon*? Insomuch that a
 ' very learned and ingenious Person (he means Dr. Bathurst, President of Trinity-
 ' College, Oxon.) wrote a Latin Letter to Dr. Langbain (to whom Dugdale had
 ' communicated his Collections) to encourage the Design, by shewing the great Use of such
 ' a Work, and removing all Objections that cou'd be rais'd against it; which is printed
 ' in some few Copies of the first Volume. Nay, so much are some People possessed
 ' against them, that the least Mention is odious and ungratefull. But there are no
 ' Grounds for it, seeing these Religious Places were, by the well-intended Charity of the
 ' Founders and Benefactors, built, endow'd, and advanc'd (how much soever they were
 ' afterwards abus'd) to the Glory of God and the Service of Religion, and the Relief of
 ' poor Christians.' So Dr. Tanner, *Ibidem*, Word for Word. The same Author also
 ' says, that in his Work, the Houses of the Friars are purposely omitted, because
 ' not endow'd with Lands (Page the 9th of his Preface) and, page the 17th,
 he adds, that the Franciscans cou'd never be possess'd of Lands, or Rents: And,
 the late Author of the Summary of Religious Houses, &c, gives the same Reason
 for his omitting of the Houses of the Friars, viz. Because they were not endow'd.
 Doctor Fuller also says ' The Friars had nothing in Propriety, nor in Common, but
 ' being Mendicants, begg'd all their Subsistence from the Charity of others. True it
 ' is (says he) they had Cells, or Houses to dwell in, or rather hide themselves in. So
 ' the Foxes have Holes and the Birds of the Air have Nests) but all this went
 ' for nothing, seeing they had no Means belonging thereunto. ——— It will
 ' be objected (continues Fuller) that many Convents of Friars had large and ample
 ' Revenues, as it will appear by perusing the Catalogue in Speed's Tables.— I (says he)
 ' have nothing to return in Answer hereunto, save only that olim vero non fuit sic,
 ' From the Beginning (of the Institute of the Friars) it was not so; these Additi-
 ' ons of Lands unto them are of a later Date, and, believe it, not of their Seeking, but
 ' their Benefactors casting upon them.' So Dr. Fuller, in his Church-History, Book
 the 6th. Page 269. Now, the Reader may please to observe that Fuller here speaks of
 the Friars in General, as comprehending all the Four Orders of the Mendicants:
 But I have to do with only the Franciscans, shall account for such Houses of theirs as
 seem to have enjoy'd Rents, and now go on to their Convents; In the Treating whereof,
 if it is sometimes necessary to make Repetitions of Things already mention'd, I hope it may
 be excused.

The Franciscans, by their Profession, are incapable of any Propriety: Their Rule de-
 clares them Pilgrims in this World, without any Right to House or Home; and
 therefore the impartial Reader cannot reasonably be scandalized if some of them are said
 to have surrender'd the Convents which they had no strict Right to, were none of their
 own, but belong'd to the Commonalty, or their Founders, who gave Way to the Times.
 Other Religious Men had a Right to their Dwelling-Places, which the Franciscans had
 not; their hard Circumstances in that Juncture crave Compassion, rather than Censure.

An Alphabetical *INDEX*

Of the Towns and Places where heretofore stood the Convents belonging to the English Franciscan Province; intermix'd with some Convents in *France* built by the *English*, and seeming to have had some Dependance upon the Provincial of *England*; with a Mark upon such of them as (at the Suppression) were reckon'd to have Rents, and such as had none, but subsisted wholly upon the Alms of Benefactors.

A

1 *Alesbury*, in *Buckinghamshire*; Valued at 3*l.* 2*s.* 5*d.* for the House and its Site. No Revenues of Lands. Page 37. N. 1.

2 *Anglesey*, an Island of *Wales*, *Llanvais*, near *Beau-maris*, subsisted upon Alms, and had no Valuation put upon it at the Dissolution. P, 37. N. 2.

B

3 *Bedford*, the County Town; valued at no more than 5 *l.* So, no Rents. Page 26. N. 3.

4 *Berwick*, in *Northumberland*; No Rents were here accounted for. Page 31. N. 7.

5 *Beverley*, in *Yorkshire*. No Valuation recorded as put upon this Convent. Page 16. N. 5.

6 *Bodmin*, the County Town of *Cornwal*. No Revenues of Lands. Page 23. N. 9.

7 *Boston*, in *Lincolnshire*. No Rents, or Lands accounted for to this House. Page 15. N. 4.

8 *Bourdeaux*, in *France*, the Franciscans Convent built by the King of *England*, &c. Page 41. N. 1.

9 *Bridgenorth*, in *Shropshire*. Valued at 4 *l.* for Buildings &c. No Rents. Page 32. N. 3.

10 *Bridgewater*, in *Somersetshire*. Valued at 120*l.* 19*s.* 1*d.* Yearly Revenues. Page 21. N. 3.

11 *Bristol* in *Glocestershire*, Not rated; no Lands, or Rents belong'd to this House. Page 20. N. 1.

12 *Brougham*, or *Brough*, in *Westmoreland*. No Valuation registred: No Rents. Page 38. N. 3.

13 *Bury St. Edmunds*, or *Babewel*, in *Suffolk*. No Valuation mention'd: No Rents. Page 18. N. 4.

C

14 *Caerdiffe*, in *Wales*: Not rated: No Rents. Page 23. N. 8.

15 *Caermarthen*, in *Wales*. Valued at 174 *l.* 8 *s.* in *Speed's Catalogue*; which seems to be a Mistake; as may be seen, Page 22. N. 6.

16 *Cambridge*, the County Town. No Valuation upon Record: No Rents. Page 16. N. 1.

17 *Canterbury*, the *Conventuals* here are rated at 39 l. 12 s. 8 d. ob. But the *Observants* have no Valuation put upon them. Page 7. N. 2.

18 *Carlisle*, the County Town of *Cumberland*. No Valuation accounted for. No Rents. Page 30. N. 5.

19 *Chester*, the County Town. Not rated, Page 36. N. 6.

20 *Chichester*, in *Suffex*. Not rated. Page 14. N. 7.

21 *Colchester*, in *Essex*. No Rents. Page 18. N. 3.

22 *Condom*, in *Aquitania*, built by an English Nobleman. Page 41. N. 2.

23 *Coventry*, in *Warwickshire*. No Revenues, or Rents of Lands; lived upon Alms. Page 33. N. 5.

D

24 *Doncaster*, in *Yorkshire*. No Rents. Page 15. N. 2.

25 *Dorchester*, the County Town of *Dorsetshire*. Not rated in *Speed's Catalogue*. Page 23. N. 7.

26 *Dumfreise* in *Scotland*. Not rated. Page 30. N. 3.

27 *Dundee*, in *Scotland*. No Rents. Page 30. N. 2.

28, *Dunwich*, in *Suffolk*. No Rents. Page 19. N. 5.

E

29 *Exeter*, the County Town of *Devonshire*. Rated at 102 l. 12 s. 9 d. in *Speed's Catalogue*; but these Rents belong'd to the *Black Canons*, for whom it was endow'd after the *Friers* left it. Page 21. N. 5.

G

30 *Glocester*, the County Town. No Valuation accounted to this Friery. Page 21. N. 2.

31 *Grantham*, in *Lincolnshire*. Not rated. Page 29. N. 8.

32 *Greenwich*, in *Kent*. No Rents. Page 38. N. 4.

33 *Greenwich*, *Aliens*. No Valuation. Page 38. N. 5.

34 *Grimsby*, in *Lincolnshire*. Not rated. Page 16. N. 7.

H

35 *Haddington*, in *Scotland*. Not rated. Page 30. N. 4.

36 *Hamele*, in *Hampshire*. Not rated. Page 40. N. 1.

37 *Hartlepoole*, in the Bishoprick of *Durham*. No Valuation upon Record. Page 31. N. 6.

38 *Hereford*, the County Town. Rated at 121 l. 3 s. 3 d. ob. But this is shew'd a Mistake. Page 21. N. 4.

I

39 *Ipswich*, in *Suffolk*. Not rated. Page 20. N. 8.

L

40 *Lancaster*, the County Town. No Rents. Page 37. N. 8.

41 *Libourne*, in *Aquitania*, &c. Page 41. N. 3.

42 *Lichfield*, in *Staffordshire*. No Rents. page 36. N. 7.

43 *Leicester*, the County Town. No Rents. Page 29. N. 7.

44 *Lewes*, in *Suffex*. No Valuation. Page 13. N. 6.

45 *Lincoln*, the County Town. Not rated. Page 15. N. 3.

46 *Linne*, in *Norfolk*. No Valuation. Page 20. N. 9.

47 *London*, Valued at 32 l. 19 s. 0 d. Page 2. N. 1.

48 *London*, a 2d. Convent. Not valued. Page 38. N. 6.

49 *Ludlow*, in *Shropshire*. No Rents. Page 39. N. 7.

M

50 *Marlborough*, in *Wiltshire*. Not rated. Page 40. N. 2.

51 *Maydston*, in *Kent*. Not rated. Page 39. N. 8.

52 *Miltoun*, in *Dorsetshire*. Not rated. Page 40. N. 3.

53 *Mount Fernand*, in *Foreign Parts*. Page 41. N. 4.

N

54 *Newark*, in *Nottinghamshire*: *Observants*: No Revenues upon Record. Page 39. N. 9.

55 *Newcastle*, in *Northumberland*; first *Conventuals*; then *Observants*; and lastly *Conventuals*: But no Valuation recorded. No Rents. Page 30. N. 1.

56 *Northampton*, the County Town. Valued at 6 l. 7 s. 4 d. for the Inclosure, &c; So no Rents. Page 29. N. 6.

57 *Nottingham*, the County Town. No Rents. Page 29. N. 5.

58 *Norwich*, the County Town. No Rents. Page 17. N. 2.

O

59 *Oxford*, the County Town. Not rated. Page 23. N. 1.

P

60 *Penrith* or *Pereth*, in *Cumberland*. Not rated. Page 39. N. 10.

61 *Plimouth*, in *Devonshire*. Not rated. Page 39. N. 11.

62 *Pontfract* in *Yorkshire*. No Value. Page 39. N. 12.

63 *Preston*, in *Lancashire*. No Value. Page 32. N. 2.

R

64 *Reading*, the County Town of *Berks*. No Valuation put upon this House. No Rents. Page 26. N. 2.

65 *Reole*, in *France*, built by the English, &c. Page 42. N. 5.

66 *Richmond*, the County Town of *Richmondshire*. No Revenues accounted for. Page 31. N. 9.

67 *Richmond*, in *Surry*; *Observants*. No Rents. Page 39. N. 13.

68 *Roxborough*, in *Scotland*, belong'd to the Province of *England*. Not indow'd. Page 31. N. 8.

S

69 *Salisbury*, in *Wiltshire*. Not valued. Page 14. N. 8.

70 *Scarborough*, in *Yorkshire*. Not rated. Page 16. N. 6.

71 *Shrewsbury*, the County Town. Not rated. Page 32. N. 4.

72 *Southampton*, the County Town of *Hampshire*. Sometime *Observants*. No Value. Page 12. N. 4.

73 *Stafford*, the County Town. Valued, at the Suppression, at 35. 13. 10. Page 37. N. 9.

74 *Stanford*, in *Lincolnshire*. Not valued. Page 27. N. 4.

75 *Stoke*. under *Hamden-Church*, in *Somersetshire*. No Valuation recorded. Page 40. N. 14.

W

76 *Walsingham*, in *Norfolk*. Not Valued. Page 19. N. 6.

77 *Ware*, in *Hertfordshire*. Not rated. Page 12. N. 5.

78 *Warrington*, in *Lancashire*. No Value. Page 40. N. 15.

79 *Winchelsea*, in *Sussex*. Not rated. Page 12. N. 3.

80 *Winchester*, in *Hampshire*. No Value. Page 14. N. 9.

81 *Worcester*, the County Town. Not rated. Page 32. N. 1.

Y

82 *Yarmouth*, in *Norfolk*. Not Valued. Page 20. N. 7.

83 *York*, the County Town. Not rated. Page 14. N. 1.

THE English Franciscan Provincial had (as 'tis said) *Four*, or more, Convents in *Ireland*, whose Names I cannot learn; So cannot make them Part of this Index. The *Observants* likewise had *Twelve* Convents in *England*, of which Number I have named *Six*; the other *Six* are not named in particular: But, from hence, I guess that the Franciscan Provincial of *England* had, under his Obedience, *Ninety* Convents, or thereabouts, besides Vicarships, Residences, and Nunneries.

These Convents were ruled by *Guardians*, or *Wardens*, who were the Immediate Superiours of the said Convents; which were divided into several *Custodies*; a *Custody* being a certain Number of these Convents under the Government of a Superiour, call'd a *Custos*; who was chosen to that Office (as the *Guardians* to theirs were) by the Plurality of the Votes of the Friars in their *Provincial Chapters*; wherein likewise was chosen a *Minister Provincial*, under whose Obedience and Government were the *Custodes*, *Guardians*, and every Person of the whole Province.

The Religious Women, or Nuns, of the Order of *Saint Clare*, heretofore in *England*, having not above Six or Seven Houses whose Names are come to my Knowledge, I refer the Reader to the *Appendix* for them; too little being said of them to require an *Index*.

NOTANDUM.

Every one of the Franciscan Convents had a *Seal* belonging to the Office of the *Guardian* of each House respectively: But the Memory of these is now lost, except of these following, viz. 1. Of *Greenwich*, where the *Seal* was The *Holy Name of Jesus*. 2. *London*; *St. Francis*. 3. *York*; *St. Thomas, Martyr*. 4. *Cambridge*; The *Stigma's of St. Francis*. 5. *Bristol*; *Saint Anthony of Padua*. 6. *Oxford*; *St. Agnellus*, or *Angelus*. 7. *Newcastle*; *Saint Francis, with a Cross in his Hand*. 8. *Worcester*; *St. Bernardine*. The *Seals* of the other Convents (that heretofore were) I have not found; nor am I certain whether these, above mention'd, were the *Ensigns and Seals* of the *Guardians* of the said Convents, or of the *Custos's* of the named *Custodies*; but I believe they were used for *Both*, and only distinguish'd by the *Inscription* on the *Rim* of the *Seal*; one being the *Seal of such a Custody*, and the other of such a *Convent*: seu *Sigillum Custodis &c. vel Sigillum Guardiani Conventus, &c.*

THE



THE UNIVERSITY OF CHICAGO PRESS



A Minorefs or Franciscan Nun with her Mantle

THE
ANTIQUITIES
OF THE
English FRANCISCANS.

PRELIMINARIES.

Of St. FRANCIS and his RULE, and of the Beginning of his Religious ORDER.

I.



*S*AINTE FRANCIS of *Affisium*, in the Dutchy of *Spoletum*, in *Italy*, is commonly Styled the *Seraphical Father*, and his Life is Written at large by St. *Bonaventure*. He was Born in the Year of our Lord 1182, of rich Parents, who first gave him a competent Stock of Learning, and then train'd him up in the gainful Dealings of a Merchant, till about the 22^d. Year of his Age; when, being alarm'd by a dangerous Fit of Sickness, and touch'd by the powerful Grace of God, he began to despise this World, and to *Account all things therein as Dung*, that he might gain Christ: And now employing his Time in Prayer and Heavenly Meditations, and being Daily more and more warm'd with holy Desires of Christian Perfection, as he entred on a certain Day into a Church, he heard the Gospel read wherein our Lord and Saviour sending his Disciples to Preach, prescribes to them his Rule of an Apostolical Life, saying, *Do not possess Gold, or Silver, nor Money in your Purses, nor a Scrip for the Way, neither two Coats, neither Shoes, &c.* (*Math.* 10. v. 10. See also *Mark*, 6. v. 8. and 9. And *Luke*, 9 v. 3.) He took these Words as spoken to himself, and was transported with an exceeding great Joy, and so ready to put in Practice all he had heard, that he immediately cast off his Shoes, threw away his Money, and contenting himself with one despicable Coat, with a Capuce, after the Manner of the poor Shepherds in *Italy*, he Girded himself with a knotted Cord, or Rope, and renounced all his Birth-right and Title to the valuable Reversions of his Father's temporal Possessions; not in *Affection* only (which might seem all that is required for the

Imitation

Imitation of some of the primitive Saints) but also in *Effect*, leaving All, to take up his Cross and follow Christ. So that the Fame of his Heroick Example of a voluntary, rigorous Poverty, did not only strike the gazing Populace with Admiration, but also excited many Sinners to Repentance and *worthy Fruits of Penance*, and conduced much to the Restoring of declining Discipline, by giving a fresh Fer-
 vour to Wel-meaning Christians, of whom (to use (a) *Weever's* Words) "many,
 " drawn by his Holiness, abandon'd the World and became his Disciples, making
 " profession of Poverty; but yet to labour and take Pains for a poor Living".
 For these, and others his Followers, he writ a Rule, wherein he prescribes not only the three Vows of *Obedience*, of *Chastity*, and of *Poverty*, which are essential to all Religious Orders; but he moreover adds certain wise Laws, for the more effectual Support of the Observance of the said Vows.

II. The very first Words of the Rule of St. Francis are these, *viz. This is the Rule and the Life of the Friars Minors, to observe the Holy Gospel of our Lord Jesus Christ, by living in Obedience, without Propriety, and in Chastity.* Now, to inforce the Observance of Obedience, St. Francis strictly commands all his Friars to be obedient to their Superiours in *all things that are not against their own Conscience, and contrary to his Rule*: To maintain *Chastity*, he forbids all Communication, or *Conversation with Women*, that may reasonably give any *Suspicion* of a dishonest Meaning: And to support *Poverty*, he most strictly forbids the *receiving of any Coin, or any Use of Money*: And when any Person offers himself to enter into the Order, the *Minister Provincial* is commanded to bid him go and sell all he has and give it to the Poor; and the said Minister is under a Precept of the Rule to *not be solicitous about the Novice's temporal Substance; but to leave him at his Liberty to dispose freely of all as God is pleas'd to inspire him*: Nay, he goes yet further, Commanding all those of his Order to Live as *Pilgrims and Strangers in this World*, without any manner of Dominion, or *Propriety of House, or Place, or Thing*, not only in *Particular*, (like those of other Religious Orders) but also in *Common*, which is peculiar to the Franciscans; whom St. Francis wou'd have to be call'd *Minors*; not only for their most perfect abnegation of all temporal Interest, but (to speak in (b) *Somner's* words) ' from the Humility and Lowliness of Mind which, by the Prescript of
 ' their Founder, they ought to have: They are call'd *Franciscans*, from the
 ' Name of their Founder; *Mendicants*, because pretending to Evangelical Per-
 ' fection, and therefore professing willing Poverty, they Subsisted chiefly upon
 ' Alms, which they used to ask and receive *Ostiatim*, from Door to Door; *Gray*
 ' *Friars* from their Habit, which was a long gray Coat down to their Heels, with
 ' a Cowl, or Hood, and a Cord, or Rope about their Loins, instead of a Girdle'.
 So *Somner*.

III. In this poor Manner, almost naked, without either Shirt, or Hose, with only Sandals on their Feet, and under an Obligation of Wearing but *one* contemptible *Habit and Capuce, of the coarsest Cloth*, next to their very Skins, Night and Day, they are to preach to the World, by Example first, and then by Words,
 in-

(a) *Funeral Monuments*, Page 133. (b) *Antiquities of Canterbury*, Pages 99 and 100.

inveighing against Vice, and extolling Vertue, promising a Reward for This, and threatening punishment for That, in short and well examined Discourses. And those to whom God has not given the Talent of Preaching, are to supply that Defect by a double Assiduity in Prayer, and in the Exercises of a Penitential Life, and to be employed in manual Labour: All living upon the Charity of pious Christians; for, as our Saviour says, *the Workman is worthy of his Meat*; which the Friars Minors are to beg humbly for God's Sake, in the Manner above mentioned, when not otherwise Supplied.

IV. These are some of the principal Articles of the Rule of St. Francis; no politick Invention, or Artifice of human Interest, or Lazyness; but drawn chiefly from the Gospel, the Observance whereof is the main Design of this Order. The Beginning of which Order (a) *Eccleston* dates in the Year 1206, wherein the Holy Man writ the said Rule, as (b) *Tossinianensis* Witnesseth. The Annalist of the Order, (c) Br. *Luke Wadding* begins the Order in 1207; but it seems more agreeable to the Chronology of the General Chapters of the Order, to Date it's Beginning in the Year 1209, with *Miranda (super Regulam) Tossinianensis*, and others, of which more in it's Place.

V. The first Person that Petitioned to be admitted into this Order, was an Honourable Citizen of *Assisium*, call'd *Bernard de Quintavalle*, a very rich Man, and famous for his great Prudence; who, having for some Time consider'd the extraordinary Change of Life in St. Francis, his real Contempt of this World, and his indefatigable Constancy in bearing all Crosses with Patience, together with his Seraphical Love of God and unparallel'd Humility, and concluding all this to be the wonderful Work of God, resolved to follow him, having first sold all his worldly Substance, and given it to the Poor, without reserve, pursuant to the Counsel of our Lord and Saviour, who says, *If thou wilt be perfect, go and Sell that thou hast, and give it to the Poor, and come and follow me.* Math. Chap. 19 v. 21.

About the same time also, a certain beneficed Clergyman, Named *Peter Cataneo*, renouncing his Canonry, giving whatsoever else he had to the Poor, (d) Associated himself to the aforesaid *Bernard*; to both which Persons St. Francis gave his penitential Habit in the Year 1209, Witness the Chronicles of the Order; from which Time most Writers Date the Beginning of the Order; not only because the word Order here imports an Association of divers Persons United together under the same Rule, &c. But also because St. Francis himself, with these two, and several others their Companions, made their solemn Profession, this very Year, on the 16th of April, in the Hands of Pope Innocent the Third, promising to observe the Evangelical Rule of Life, which his Holiness then approved *Viva Vocis Oraculo*, or by Word of Mouth, the Saint (whom the Pope then constituted and declared Minister General of the Order) (e) refusing any Bull, or Writing; and this Calculation seems more congruous than that of *Eccleston* and others, who begin the Order from it's Founder's Conversion to a Life of Penance and Austerities

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(a) *De Ingressu Fratrum Min. in Angliam.* (b) *Hist. Seraph. Lib. 1^o. Folio 8vo.* (c) *Ibidem Folio 7.* (d) *Tossinianensis Hist. Seraph. Lib. 1^o. Folio 61.* (e) See the Chronicles of the Order in English, page 47, and Martyrolog. Franciscan. die 16 Aprilis.

ties upon his hearing of the Gospel abovementioned, *Anno* 1206, about two Years after his Sickness; or of those who begin it *Anno* 1207, but this difference of Date is not Material.

VI. This Order was again approved, and the Rule revised, approved, and publish'd by the same Pope *Innocent the 3d.* in the General Council of *Lateran*, *Anno* 1215; Witness the Register of the General Chapters of his Order. So also the *Annales*, *St. Antoninus*, *Gonzaga* and others quoted by (a) *Cabassutius* upon the Canons of the said Council. Moreover, five other General Councils approved likewise of the said Rule; as is reported by a great (b) Man of the same Order, who Names the said Councils.

VII. The Rule of this Order was confirm'd, by a Special Bull, by Pope *Honorius the Third*, *Anno* 1224, in the following Form, viz. (c) *We condescend to your pious Petition, (Beloved Children in our Lord Jesus Christ) which is, that we confirm the Rule of your Order already approved by our Predecessor Innocent the 3d. as is cited in the present Letters: And, by the Apostolical Authority invested in us, We do now confirm the same, and do ratify it to you by this present Bull.*

VIII. The General Council of *Lyons*, under Pope *Gregory the 10th*, having forbidden the Institution of any more new Religious Orders, *Anno* 1274, in 23th Canon of the said Council adds the following Words in Favour of the Franciscans, viz. (d) *Sane ad Prædicatorum & Minorum Ordines, &c. We except chiefly from this Constitution, the Orders of the Preachers, and of the Friars Minors, which are declared to be approved by the evident Good that by them accrues to the Universal Church.*

IX. Pope *Nicholas the Third* (chosen Pope *Anno* 1277) again confirm'd the said Rule, and publish'd his Declaration of the true Meaning of it; which Declaration may be seen in the *Canon Law*, where the Institute is highly commended and confirm'd with great Energy. Also in (e) *Clementina 5ta.* it is much extoll'd and the Encomium is concluded thus, viz. *This is the Form and Rule of that Heavenly Life prescribed by the renown'd Confessor of Christ St. Francis.* In fine, several other Popes have explicated, this Rule and honour'd the Order with many Favours and Privileges; and the said Rule and Life, so approved, confirm'd, and declared, has been publish'd to the Universal Church by *Gregory the 9th*, *Innocent the 4th*, *Nicholas the 3d.* *Clement the 5th*, and others. So (f) *Tossinian.* But I now leave these Preambles, and come to the design of this Work.

Of the Beginning, Progress, &c. of the Franciscan Province of England.

I. **S**T. Francis held his first General Chapter, or Congregation of his Order in the Year 1216, as (g) one great Author Writes, or 1217, as (h) others affirm; and he then sent out many of his Friars to Preach by both Example and Word, and had the comfort to Hear that his and their Labours were bless'd with a great

(a) *In notitia Eccles. concil. Lateran. Anno* 1215. (b) *Fran. a Sta. Clara Histor. Min. pag. 8.* (c) *In Initio Regula Frat. Min. & ibid. in Fine.* (d) *Cabassutij Notitia Eccles. in Concil. 2. Lugdunen.* (e) *In Sexto Decretal. de Verbor. signif. cap. exijt.* (f) *Hist. Seraph. Lib. 2^o. fol. 163.* (g) *Fran. a Sta. Clara Hist. Min. pag. 2.* (h) *Tossinian. Hist. Seraph. Lib. 2^o. fol. 237. Annales ord. Anno* 1217.

a great Conversion of Sinners to true Penance, with much encrease of Fervour in Religion and Devotion, and that the Number of his Followers multiplied almost Daily. Whereupon, he resolved to call a second General Chapter of his Order; which was accordingly convened in the Year 1219, at our Lady's of Angels, call'd *Portiuncula*; which was a little Church near *Affisium*, given him by the *Benedictine* Monks, and was the very first Church and Convent of the Order; where the holy Man had the Consolation of seeing Five Thousand of his Friers assembled in the Fields, (so Numerous already was the Order!) where they form'd an uncommon sort of an Encampment, sitting upon the Ground, and lying for several Nights on the bare Earth, or upon Rushes, or Matts; where also they were Fed *Miraculously*, as St. *Bonaventure* and the (a) *Chronicles* and the Writers of the Order Attest: And indeed, to have such an unexpected Concourse of People coming in of their own accord, from all adjacent Parts, and out of pure Charity, bringing in all sorts of Provision, enough for the Support of such a Multitude for the space of several Days, must be either a *Miracle*, or something very like One. But I return to St. *Francis*, who being full of an Apostolical Zeal for the Salvation of Souls, resolved now to extend his Mission throughout the whole World, as well *Pagan* as *Christian*; hoping to bring the *One* to the Faith of Jesus Christ, and the *Other* to the Primitive Fervour and Piety of the first Professors of that Faith. With this View, and in this Spirit, he then sent several of his Friers into different Nations; amongst which he seems to have had a particular regard to *England*, at that time Miserably harass'd and oppress'd with a tedious Civil War, between the King and his Barons; for to this Country he sent Br. *Agnellus de Pisa*, and others, (of whom more hereafter) Constituting him the first Minister Provincial of his Order in *England*, by his Letters Patents in the following Form, viz.

(b) *Ego Frater Franciscus de Affisio, Minister Generalis, precipio tibi Fratri Agnello de Pisa per Obedientiam, ut vadas in Angliam, & ibi facias Officium Ministeriatus. Vale. Anno 1219.*

Fr. Franciscus de *Affisio*.

That is,

I Brother Francis of *Affisium*, Minister General, command thee Brother *Agnellus de Pisa*, in vertue of Obedience, to go to *England*, and there do the Office of Minister Provincial. Farewell.

Br. Francis of *Affisium*.

(c) Br. *Francis a Sta. Clara* says, these Original Obedientials were, in his Time, kept in the Palace of the Bishop of *St. Omers*, in the *Low Countries*, but how they came thither he tells not: However, these *Patents* were given in the General Chapter *Anno 1219*; whereby it plainly appears, that St. *Francis* himself then laid the ground-work of a Community, and, in effect, erected the *Franciscan Province of England*; as may be seen more fully in the Register of

(a) *Annales ordinis Anno 1217*; & *Chronicles in English*, page 114. (b) *Fran. a Sta. Clara, in Hist. Min. Provincia Anglie*, pag. 2. (c) *Ibidem*, pag. 2.

6 The Antiquities of the English Franciscans.

of the Order, and in the Series of it's General Chapters: And for a perpetual Memorial of the Institution of the said Province, at this time, the Annalist of the Order (Br. Luke (a) *Wadding*) says, that in the Convent of *Mount-Alvern*, there is preserved a Picture of Br. *Agnellus* receiving these said *Patents* from St. *Francis*, and holding them, written in large Characters, in his expanded Hands.

II. St. *Francis* had an *Englishman* amongst his first Disciples, one Br. *William*, known by the Name of *Gulielmus Anglicus*, and Famous for the great Sanctity of his Life, as shall be said in it's proper place: This holy Man (as may reasonably be supposed) prevail'd on the Founder of his Order, to send some of his Religious Followers into *England* sooner than into any other Nation on this side the Mountains, except *France*, which was made a Province of the Order, Anno 1216, or 1217, in the first General Chapter, wherein Br. *Pacificus* was made Provincial of *France*, and the aforesaid Br. *Agnellus* his Custos: However, Br. *Agnellus* and his Companions came into *England* (according to the Chronicon of *Marcus Ulissiponenfis*) either in the Year 1219; or 1220, as is also Attested by a MSS. Chronicon of *Robert Hare*, wherein is a Catalogue of the Mayors and Sheriffs &c. of *London* (as my (b) Author says) to be seen in the *Arundel* Library.

III. The Author of the Franciscan Martyrologe placeth the Arrival of the Minorites in *England* upon the 3d. of *May* in the Year 1220, and *Wadding* says the same thing as to both the Day and the Year, quoting *Marianus* from some ancient Chronicles for what he (c) there Asserts. Although, speaking his own Sentiments of the matter in the preceeding Year, he Endeavours to prove they came then, that is Anno 1219; for he Writes thus, (d) viz. "The Fathers of the Mission of *England* made but a short Stay in their Journey, being detain'd by Men of their own Profession, in *France*, for some Months, for the mutual Consolation and Assistance of each Other, &c". Then he repeats the same Thing, saying, They stay'd there a few Months only: The same Author also Strenuously confirms his Opinion from the Authority of *Matthew Paris*, who, under the Year 1243, Speaks of the *Friers Minors* thus, Which *Friers* began to Build their 1st Habitations in *England* scarce Four and Twenty Years ago: This is easily computed, and confirms the Truth of the Conjecture, because that Author was the Kings Chronologist and Eye-witness of the first coming of the said *Friers*, and may therefore be credited in this Point, especially since he design'd them no Favour by what he there writes of Them.

IV. The (e) Annalist of the Order, owns his being acquainted with the great Disagreement of Writers in this piece of Chronology, and adds, that *Fabianus* and *Trivet* (Authors of those Times) Date the Arrival of the Minorites in *England* Anno 1221, others in 1223, and others in 1224; and I will moreover add, that Mr. *Fox*, in his *Chronological Table*, brings them over Anno 1221, and Mr. *Jsaackson* in his *Chronological Table*, and *Cooper* (quoted, by the (f) Bishop of *Calcedon*) Anno

(a) *Annal. ord. Min. Anno 1219.* (b) *Fran. a Sta. Clara, in Hist. Min. Provin. Angliae, pag. 3.* (c) *Annal. ord. Min. Anno 1220.* (d) *Ibid. An. 1219, num. 42.* (e) *Wadding. Annal. ord. Min. Anno 1220.* (f) *Richard Smith Bishop of Calcedon, in his Prudential Ballance, page 365.*

Anno 1222, and that most of our *English* Historians say they came in the Year 1224, and the Famous Antiquaries, *Leland* and *Wood*, say the same: But as those two last named Authors quote *Eccleston's* MSS. History, it may be presumed that his Error in the Computation may have been the Occasion of the Mistake both in them, and the rest of our Historians of a late Date. *Eccleston* flourish'd about the Year 1340, was himself a Franciscan: However, 'tis certain, he is thus quoted, and the Mistake is either an over-sight of his Amanuensis, or he was not acquainted with the Records of his Order, especially in the Division of it's Provinces, begun by Br. *Haymo de Feversham* (once Provincial of *England*, and soon after General of the whole Order,) and finish'd by St. *Bonaventure*, in the Year 1260; wherein these two Great Men give *France* the first Place, and *England* the Second, before all the other Provinces of the Order on this side the *Alpes*; which wou'd not have been allow'd if *England*, had not been known to be a Province of the Order before the end of the Year 1220; because some other Provinces were erected *Anno* 1221; and therefore the only sure and true Account is that of *Wadding* the Annalist and of the other Writers of the Order, (besides the Chronology of it's General Chapters) who calculate the first coming of the Franciscans into *England* either in Autumn of the Year 1219, or in the Beginning of 1220. But of this now enough, if not too much. So I go Forwards.

V. Br. *Agnellus* and his Companions (nine in Number) coming first into *England*, Arrived at *Dover* in *Kent*; and, as (a) my Author says, *benigné a Rege Henrico Tertio sunt suscepti, & Cantuaria collocati fuere*; that is, They were received Graciously by the King, Henry the Third, and were placed at *Canterbury*. For the better understanding of this Article it is to be observed, that in all Missions where the chief Rulers are Catholicks, no Persons of any new Order, or Religious Institute, are (according to the Method and common practice of the Church) to intrude themselves into the Nation; but are first to have the free Consent of the Prince, or Magistrates, besides an Approbation of the said Order by the Apostolick See, and and a lawful Mission on the part of their Superiours; and therefore Br. *Agnellus*, soon after his Arrival in *England*, humbly presented his Commission, or Obedientials to the King, who received him Graciously; not only out of his great respect for St. *Francis* yet living, and now famous throughout the World, and for the Purity and Dignity of his Evangelical Rule and Life profess'd by these Friars; but also for his regard to the Pope's Recommendatory Letters, which they brought along with them; the Tenor whereof take as follows, viz.

Honorius Bishop, Servant of the Servants of God, to all Christian Princes, and to our well-beloved Brethren, Archbishops, Bishops, Abbots, Priors, and other Prelates of the Church, Health and Apostolical Benediction.

(b) Whereas our well-beloved Sons, Br. *Francis* of *Assisium*, and his Companions of the Institute and Order of Minors, despising the Vanities of this World, have made Choice of a way of Life deservedly approved by the holy Church; that after the Example of the Apostles they may Travel through divers Nations to sow the Seed of the Word of God:

(a) Mr. Weever, in his *Funeral Mon.* page 134. (b) *Tossinian. Hist. Seraph. Lib. 1^o. Folio 8vo. & Ibidem Lib. 2^o. Folio 237.* and the *Chronicles of the Order in English*, page 111.

God: We intreat you all, and exhort you in the Lord, and moreover command you, by our Apostolical Letters, that whensoever the Bearers of these presents shall think fit to come to You, You receive them as Catholicks and true Believers; And, that for the Honour of God, whose true Servants they are, and for the Respect you owe to Us, You shew them Favour and Courtesy. Given at &c. on the Third of the Ides of June, in the Third Year of the Popedom of Honorius the Third.

This Writing was sign'd by the Cardinal Protector of the Order, and other Cardinals, in the Pope's Name, and by his special Command, and the Original is kept in the Inner Sacristy of the Franciscan Convent at *Assisium*, in *Italy*. So *Tossinian* and the *Chronicles of the Order*.

VI. Thus supported, the Friars Minors came first into our Nation: and I must here beg Leave to add a few Words more towards the Clearing of the Confusion and Disagreement of our Historians in the Date of their Arrival; which some of them saying was about four Years after the Kings Coronation, has (a) given Occasion of great Mistakes in other Writers of a later Date, who reckon from the last Coronation; For, King *Henry the Third*, was Crown'd twice, first at *Glocester*, on *St. Simon and Jude's Day*, Anno 1216, the ninth Day after the Decease of his Father King *John*; 'being then about Ten Years Old: And in the Year 1220, (the great Marshal, Earl of *Pembroke* being Dead) *Peter*, Bishop of *Winchester*, being made his Protector, or Governour, and the young King seeming now to be in a Calm and settled Estate, resolves (for good hope's Sake, as *Speed* Words it) to be crown'd a second Time; which was perform'd by *Stephen*, Archbishop of *Canterbury*, at *Westminster*, May the 17th, being *Whitsunday*, Anno 1220. So *Speed*, *Baker*, and others'. So when Authors say that Br. *Agnellus* presented his *Obedientials* to the King about four Years after his Coronation, they are to be understood to mean the first Coronation; and then the Account agrees Rightly; for it was about the Year 1220 that these Missionaries were Graciously receiv'd by the King and the Prelates of our Nation. Moreover, a great (b) Author and in his Time the Chronologer of his Order, positively Asserts, that in the Year 1220, King *Henry the Third* conversed Familiarly with Br. *Agnellus* and his Companions, and then Built them a Convent at *Oxford*; from whence I infer, that they had been sometime in *England* before they cou'd reach *Oxford* (where the King then resided) and come to have Interest enough at Court to be thus favour'd by his Majesty. But, be this as it will, it is most certain that Br. *Agnellus*, as a Provincial of *England*, received Novices in *France*, by which Act that Province was begun and sufficiently form'd to take the Denomination of a Community, as will appear in it's proper Place; in the mean Time, that I may go on with some Method, it may not be improper to make the Reader a little acquainted with these first Franciscans of the Province of *England* before any more is said of their Performances, or of their encrease and spreading over the Nation.

VII. Of the nine Friars Minors, the first of that Order ever seen in *England*, Four were Clerks, and Five were Lay Brothers: These nine were transported from *France* to *Dover*, at the Charges of the Monks of *Feschamp*, in *Normandy*;

(a) Vide Hist. Min. Provin. Angl. pag. 4. (b) Author of the Epitome Annal. ord. Min. ad annum 1220.

mandy; and amongst this small Community *Agnellus*, their Provincial, may justly lay Claim to the first Place, as Mr. (a) *Wood* says, from whom I am now transcribing what is here Written of Them.

1. Br. *Agnellus* (alias *Angelus*) was Born at *Pisa* in *Tuscany*, where he became a Frier Minor, in the Year 1211, upon his hearing of the Preaching of St. *Francis*, with whom he afterwards was in great esteem for his Perfection and singular marks of Virtue: He was a Deacon when he came over, and about thirty Years of Age, and was made *Minister Provincial* of his Order in *England* in the last general Chapter (as *Eccleston* says) by St. *Francis* himself; for he had already been *Custos* of *Paris*, and had comported himself with so much Prudence and Piety, that he had gain'd the repute of Sanctity both with his Brethren and with Lay Persons. He built a Convent for his Order in *Paris* during the Time of his Office there, and was the first Guardian (or Warden) of the said Convent, and was so very humble, that he refused to be advanced from Deaconship to the Order of Priesthood till he had obtain'd leave from a general Chapter to Authorise his Promotion to that sacred Dignity; which, I presume was granted in the General Chapter Anno 1219. But I return to Mr. *Wood*, who adds, that after *Agnellus* had settled his Brotherhood in a hopeful way in *England*, he was advanced into the Kings Council, and was also of so great Authority with all Men, that he proved to be very Instrumental in composing the most intricate Difficulties and Dissentions between the King and his Barons. The whole of *Agnellus's* Character is referr'd to the Year 1232, in which he departed this Life. Now I go on from the famous Antiquary Mr. *Anthony a Wood*.

2. Br. *Richard de Ingewurde*, or *Ingeworth* is the next Man. He was a Priest and a Preacher, more advanced in Years than *Agnellus*, and the first Man of this Order that preach'd the Word of God to the People on this side the Mountains, that is, on this side *Italy*. This *Richard*, in process of Time, was sent Minister Provincial into *Ireland* by *John Parens* of pious Memory. This *Parens* was the Person who, from being Provincial of *Spain*, was chosen to succeed Br. *Elias* in the Office of Minister General of the whole Order. But, to return to *Ingeworth*: He supplied the Place of Br. *Agnellus* (as his Commissary in *England*) whilst he went to that general Chapter wherein the Translation of the Relicks of St. *Francis* was concerted and made Anno 1230; and being afterwards eas'd of all Functions of Superiority, and excused from farther Service of that kind by Br. *Albert de Pisa*, then General of the Order, he betook himself to a more difficult post of Christian Warfare; For, being enflamed with an ardent Zeal of promoting the Faith of Christ, he went into *Syria*; where, after a plentiful harvest of Profelytes from his great Labours, he ended his Days. (b) Mr. *Wood* takes this *Ingeworth* to be the Person whom *Leland*, *Bale*, and *Pits* call'd *Richard Kingsthorp*, or *Regiosylvanus*, of whom the said *Pits* (c) says, that being a learned Priest and an eminent Preacher, he was admitted into the Order of St. *Francis* by Br. *Agnellus*, whom he accompanied out of *France*, into *England*.
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(a) *Antiquitat. Oxon. Lib. 1^o. pag. 67.* (b) *Antiquitat. Oxon. Lib. 1^o. pag. 67.* (c) *Pissens, De Illust. Angl. Scriptoribus. Anno 1227.*

But I refer the Reader to the Year 1238 for the remaining part of his Character; and now go on from (a) Mr. Wood.

3. Br. Richard of Devonshire (*Devonienfis*) was a young Man, an *Acolythus*, or in Minor Orders only: He is said to have Travell'd through many Nations; and that, after a Pilgrimage of Fifteen Years his Bodily Strength being almost wasted with a quartan Ague, he retired to *Romenhale*, where he spent the remainder of Days. So Wood, *Ibidem*.

4. Br. William Essebey was the Fourth Clerk. He also was an *Englishman*, and although but a Novice at present, yet he afterwards shined out in the discharge of many Offices in his Order, as a great Pattern of Patience, Obedience, Charity, Humility, &c. But, may I relate (says Mr. Wood) how Br. Gregory, the Provincial of France, on a certain Time putting this Question to Br. Essebey, viz. *Will you go into England?* He replied, *Father I know not whether I will or Not;* and the said Provincial wondering at the odd Answer, the Brother added, *I know not what I will, because my Will is not my own, but my Superiours, who may determine it as he pleaseth.* I am not Ignorant (says Mr. Wood) that this Man is call'd *William Eton* by some, who moreover say that he was the First Guardian, or Custos of the House of the Friars Minors at *Oxford*, that after he was made Priest he taught in the Schools at *Oxford*: However, 'tis most certain (says Wood) that this *William* was call'd *Essebey*, and that by his exemplary Life he induced many Persons to renounce all Worldly Goods and Dignities, and to take the Franciscan Habit.

What (b) *Bale* says of him, viz. that he gelded himself, the better to keep the Vow he had made of Chastity, is not mention'd by any other Writer: Besides, *Essebey*, according to the Character here given of him, was a Man of such solid Vertue and Austere Mortification, that he had no need of any such Unwarrantable Art to keep himself within the Bounds of his Vows; and therefore the Story may justly be rejected as a scurrilous calumny. (c) Mr. Wood does not assert from himself that *Essebey* and *Eton* were two Names for one and the same Man, but only says that *He is call'd William Eton* by some; which I shall take another occasion to shew is a mistake. Now to the five Lay-Brothers.

3. Br. Henry de Cernise, or *Cervise*, seems to deserve the first Place amongst these Lay-Brothers. He was Born in *Lombardy*, and was a Man of great Prudence, and of most exemplary and approved Piety, and on that consideration was afterwards commanded to be Guardian of the Convent of the Friars Minors in *London*; which Office he discharg'd, for several Years, with a surprising Industry, and no less Integrity: But at last he laid it down, and return'd into his Native Country. So (d) Mr. Wood.

Here I beg Leave to make a short Digression to inform the Reader, that, in the Infancy of the Order of St. Francis Lay-Brothers were now and then made Superiours of Houses (as appears in the Registers of the Order) till Br. *Haymo de Feversham*, the Fifth General of the Order, an *Englishman*, a great Divine and Doctor,

(a) *Ibidem*. (b) *Cent. 10. num. 63.* (c) *Anton. a Wood, Ibidem.* (d) *Antiquitat. Oxon. Lib. 1^o. pag. 67.*

stor, took that Privilege from them in a General Chapter, in the presence of Pope Innocent the Fourth.

6. Br. Laurence de Belvaco, (taking his Name from the Place of his Birth) having spent some Years in England with a commendable Diligence in his Vocation, return'd into Italy to St. Francis; with whom at last he was in so great favour that the Holy Man, when dying, gave him his Tunick, or under Habit; after which (as 'tis said) this Brother came again into England, and there ended his Days. So Wood. *Ibid.*

7. Br. William de Florentia, stay'd no longer in England than till there was a competent Number of Lay-Brothers admitted to the Habit and Service of the Order, after which he return'd into France. Wood. *Ibidem.*

8. Br. Melioratus, the fourth Lay-Brother, has nothing recorded of him besides his Name and his coming over into England with Br. Agnellus.

9. Br. James Ultra-montanus, must here have a place amongst these Lay-Brothers, although there is no more found of him, but that he was only a Novice, or in his Year of Tryal, when he came over into England with Br. Agnellus. So Wood, from Eccleston.

VIII. Some Historians (continues Mr. Wood) join with these one Albert de Pisa, who according to them, succeeded Br. Agnellus in the Provincialship of England, and was at last made the Third Minister General of the whole Order. This is most certainly True, and I know not by what Over-sight, or Mistake (says another (a) Author) Br. Eccleston has omitted, the giving of him a Place in the company of Br. Agnellus; for it is not to be doubted but that he came from Italy with him, as his Companion, as the Annals and Records of the Order bear Witness; and (b) Mr. Wood also says, that Eccleston, in his *M.S. History of the Friars Minors*, makes frequent Mention of him, the said Albert as of a Man in some Dignity and Authority, and that he once asserts that the said Albert, taught the Friars in the Convent at London, and that his own Brother did the like in that at Canterbury; That (c) Author also concludes at last that nothing can be better attested than that Br. Albert a Florentin came over into England, at least soon after Agnellus and his Companions.

This and many other occurrences hereafter, confirm'd from the Annals and Records of the Order, gives just reason to believe, that there was a second Mission of Franciscans that came over soon after the first found themselves encouraged and getting footing in our Isle; and the foreign Names of some of their first Superiours enforce this conjecture; for, Br. Peter Hispanus, the first Guardian of Northampton, and Br. Thomas de Hispania the first Guardian at Cambridge, and Br. Henry de Pisa, (all three mention'd by Mr. Wood) were neither born nor bred in our Nation, and must have come over after Agnellus and his companions found themselves too few to carry on their Settlement, offer'd them on all Hands; And on these occasions 'tis more than probable that many others came over besides these mentioned: And this (if well consider'd) may conduce somewhat towards reconciling

(a) *Fran. Sta. Clara in Hist. Min. Prov. Anglia*, pag. 51a. (b) *Antiquitat. Oxon. Lib. 1^o. pag. 68.*
(c) Wood, *Ibidem.*

reconciling the different Accounts of our *English* Historians with that of the Records of the Order; the latter speaking of the coming of *Agnellus* and his eight Companions, and the former of others that came after them. But I now go to the Reception of Br. *Agnellus* at *Canterbury*.

IX. Br. *Agnellus* and his Companions, being come now to *Canterbury*, were charitably Harbour'd and kindly Entertain'd by the *Benedictine* Monks, in the Priory of the Holy *Trinity*, for two Days; after which they were taken in at a certain Hospital, call'd *The Poor Priests Hospital*, where they continued no longer than whilst a certain part of a School belonging to this House was fitted up for their Reception; where being placed, they very much edified the Boys (as (a) Mr. *Wood* writes) with their Religious Discourses, and instructed them in the Way of Piety. Here they all stay'd till after the Ember-Days

* Anno 1219. or in September, * when Br. *Agnellus* (who then was but a Deacon) presented himself to be advanced to the Sacerdotal Order, and

1220. Br. *Richard Devonienfis* to Subdeaconship, &c. Dr. *Stephen Langton*, being at that time Archbishop; when the Archdeacon, (according to Custom) calling to those that were to be Ordained, raised his Voice saying, *accedant Fratres de Ordine Apostolorum*, that is, *Draw near ye Brothers of the Order of the Apostles*, (meaning the Friars Minors) which appellation of *Brothers of the Order of the Apostles*, the Franciscans here were Honour'd with for many Years, as the Annals of the Order (b) report; and indeed they may very reasonably be so call'd since their Rule, for the greatest Part, is the same (as Pope *Nicholas the Third* asserts) as Christ himself deliver'd to his Apostles by both Word and Example. But I go on

X. Br. *Agnellus*, being made Priest, (c) sent four of his Friars to *London*, viz. Br. *Richard Ingeworth*, Br. *Richard of Devonshire*, Br. *Henry de Cervise*, and Br. *Melioratus*; the two first being commanded to go forwards to *Oxford*, leaving the two other Lay-Brothers in *London* as soon as they shou'd find themselves encouraged to fix a Residence there; of whom more hereafter. *Agnellus* and the other four Friars stay'd at *Canterbury* to build their first Convent, as Sir *Richard Baker* says; in order whereunto a Person call'd *Alexander*, who was the Provost or Master of the above named *Poor Priests Hospital*, (d) gave them a spot of Ground set out with a convenient House and a decent Chappel, or Oratory, which, by his care and charitable Endeavours, were there built for Them. Here that good Priest placed the said Friars Minors; and this (as *Weever* (e) says) was the first Convent of Friars Minors that ever was in *England*, and was held (as *Wood* (f) says) in the Name of the Corporation, or Community of *Canterbury*, for the use of the said Friars, they being, by their Profession, incapable of Dominion, or Right to any thing. How long it was before this Convent was Built I cannot find; but so religious and exemplary were the Lives and Manners of these good Men, that they in time gain'd the esteem of *Simon de Longetory* Archdeacon, Brother to *Stephen Langton*, Archbishop of *Canterbury*, of *Henry Lord Sandwich*, and

(a) *Antiquit. Oxon. Lib. 1^o. pag. 68.* (b) *Annales ord. Min. ad annum 1220.* (c) *Wood, Antiquit. Oxon. Lib. 1^o. pag. 68.* (d) *Wood Ibidem.* (e) *Fun. Mon. page 134.* (f) *Ibidem.*

and chiefly of a certain Noble Countess (styled by *Eccleston, Domina Inclusa de Baggynton*) who were their great Benefactors and Patrons.

In this House the Franciscans lived in great esteem of all Men, encreasing almost daily in Number, as well as in Reputation: And here I will Leave them till the Year 1270, when I shall return again to give an Account of another Convent and Church, much larger then the former, built here for them: In the mean while it is now time to follow the four Friars sent to *London* and *Oxford*.

XI. The Friars whom Br. *Agnellus* had sent to *London* were as kindly receiv'd there as the others had been at *Canterbury*; for, being come to the City, they were placed in a certain House in *Corn-hill* by a well minded Man, *John Trevors* by name, who hired the said House, and with the assistance of some other charitable Citizens, caused it to be fitted up with Cells conveniently for them: But so great was the Devotion of the People, and so munificent their Charity towards these moving Examples of a penitential Life, that they soon removed them to a more proper and open place, in the Market-place, or Butchery of *St. Nicholas in Faringdon-ward within*, where the Citizens built them a famous Convent, whose chief Founder was one *Irwin*, (by (a) *Leland* call'd *Ewin*, and by (b) others *Irein*,) who afterwards became here a Lay-Brother of the Order. Br. *Agnellus* saw the Foundations of this Convent laid when he took *London* in his way to *Oxford*, in the Year 1219, or 1220, a little before *Christmas*; and I guess, it was finish'd in somewhat more than five Years, because (c) *Leland* says, that in the Year 1225, one *William Joyner*, built the Quire of the Franciscans Church, near *Newgate*, in *London*, and that in the same Year *William Walleys* built the Nave, or main Body of the Church; *William Porter*, Alderman, the Chapter-house; *Gregory Bokesley* the Dormitory; *Bartholomew de Castello* the Refectory; *Peter de Haliland* the Infirmary; and *Roger Bond*, Herald King of Arms, the Library; all which Buildings I take to have been finish'd in the said Year by the Persons now named: And of this House, or Franciscan Convent Br. *Henry de Cervise*, a Lay-Brother already mention'd, was the first Guardian; where he govern'd with so much Zeal and Prudence; that many Persons of Rank and Distinguish'd Characters, renouncing all temporal advantages, were, in process of time, cloth'd here with the penitential Habit of *St. Francis*: amongst the first of those who entred the Order at *London*, are reckon'd Br. *Gilbert de Wyke*, Br. *Philip of London* Br. *Jocius* of *Thornhill*, youths of an excellent Disposition: Br. *William Scriptor*, of excellent Conversation; Br. *Walter de Burgo*, a venerable Man; Br. *Richard Norman*; Br. *John Zatmestre*, a Knight of Fame; Br. *Matthew Gayton*, a powerful Esquire, having sold his Lands, became a Friar Minor; as also did many others, as well Ecclesiastical Persons, as Men of Knightly Honour and great Power and Wealth; as the Reader may see more at large in Mr. *Stevens's* first Volume *Additional to the Monasticon*, Folio 112, and *Sequentibus*: But I will now leave these and their Numerous and worthy Successors till the Year 1306; when I shall return to give some Account of the pulling down of this Convent

(a) *Collectan. Vol. 1. pag. 108.* (b) *Fran. a Sta. Clara, in Histor: Min: page 4.* (c) *Collectan. Volum. 1. pag. 108. & 109.*

Convent to make way for another of a Royal Foundation ; a more full Relation of which Structure, as well as of their other Houses is referr'd to the *Second Part of these Collections*. Now 'tis time to follow the two Friars who (as is said before) were sent by their Provincial to *Oxford*.

XII Br. *Richard Ingeworth* and Br. *Richard* of *Devonshire* being upon their Journey towards *Oxford*, met with a very remarkable Adventure, which Mr. *Wood* relates thus : ' These two Friars being Strangers, mistook their Way, and Night coming on, and the Rivers overflowing their Banks from a great fall of Rain, they made into a certain Mannor-house about six Miles from *Oxford*, a Grange belonging to the *Benedictine* Monks of the Abbey of *Abbingdon*, which, being said to be situated in a great Solitude amongst Woods, and between *Balden* and *Oxford*, must needs be either *Great Milton*, about two Miles from *Balden*, where heretofore stood a Grange of the said Monks on the South-side of the Church ; or *Culham*, within one Mile of *Abbingdon* ; which conjecture I (says (a) Mr. *Wood*) rather assent to, because of it's situation agreeing with the Description of a Place amongst Woods and Rivers more than the former : But where-ever the said Cell of *Benedictines* was, these Friars went to it, being compell'd by the approach of the Night ; and having gently knock'd at the Gate, they humbly beg'd a lodging, for the Love of God, being ready to perish with Hunger and Cold : The Porter, to whom they made this earnest address, viewing this distressed couple of Friars, and observing their beggarly Dress, their mortified Looks, and their Dialect somewhat Foreign, and imagining them to be some persons in Masquerade that made Fools of themselves for the Diversion of the Spectators, ran immediately to the Prior to tell him the agreeable News ; Whereupon he, with the Sacristan, the Spenser, and two other younger Monks, made haste to the Gate, and readily invited the disguised Strangers to come in, hoping to be diverted with Morrice-dancing, or other tricks of Pastime : But when the Friars, with a composed grave Look, assured them that they were mistaken, and that they were no such Fellows ; but were Men that had chosen to serve God in the Institute of an Apostolical Life : The Monks, being thus disappointed of their expected Merriment, began now to be severe upon the poor Men, and thrust them out of Doors, with coarse Treatment : And now the two poor disconsolate Friars, destitute of any shelter, and not knowing which Counsel to take, wandred up and down, and must have been forced to take what repose they cou'd under some Tree or other, had not Almighty God inspired one of the said young Monks to take some care of them now ready to Perish : So this young Religious Man prevail'd with the Porter (as soon as the Prior and the other Monks were gone to Rest) to open the Gate to these distressed Creatures, whom he relieved with a refreshment, as seasonable to them as Charitable in it's self ; after which he Laid them in the Hay-loft ; and having recommended himself to their Prayers, (whom he now perceived to be no Jesters) he return'd to his own Lodging. Here I have some doubt within my self (says

(a) *Antiquitat. Oxon. Lib. 1^o. pag. 69.*

' says Mr. *Wood*, *ibid.*) whether or no, I had best relate this young Monk's
 ' Dream, which may perhaps not please every Reader: But because it may be
 ' at least a warning in our Times wherein Vertue is declining, though some are
 ' indued with Religion and the Fear of God, I (says *Wood*) am resolved to give
 ' it You: Therefore I go on to tell you that when this young Religious Man
 ' was tal'n into a sleep he seem'd to himself as if he saw Christ our Lord sitting
 ' on a Tribunal and passing the last Judgment, and that he hear'd him command
 ' the Masters, or Rulers of this Place, or Grange, to be brought before him,
 ' and then appear'd over against him a certain person cloth'd in the Habit of a
 ' Frier Minor, who accused the Prior and his three other Monks after the follow-
 ' ing Manner: O Just Judge! Revenge the Blood of thy Servants, whom the
 ' Barbarous Cruelty of these Men has turn'd out of doors, to the Dangers of
 ' Cold and Hunger, and a most bitter Night: Remember, O Lord, that these
 ' Persons have refused the common Reliefs of Life to thy Servants, who have a-
 ' bandon'd all Worldly Pleasures to gain Souls, for whom thou hast suffer'd
 ' Death; Reliefs which they would have bestow'd upon Buffoons. Then Christ
 ' turning towards the Prior, asked him, with an Angry Voice, to what Order
 ' he belong'd? and he replying to St. *Benedicts*, our Lord ask'd St. *Benedict* (who
 ' stood near at Hand) if this was True? and when he answer'd that these were
 ' overthrowers of his *Institute*, whereby he had given a Command that his
 ' Houses should always be open to all Strangers, the Sentence was immediately
 ' pass'd; and (as it was represented in this Dream) the Prior, the Sacristan, and
 ' Spenfer were Hang'd on a Neighbouring Elm-tree: Then Christ look'd upon
 ' the Monk by whole charitable Assistance the two poor Franciscans were Re-
 ' lieved, and ask'd him what Order he was of? But He, fearing to be a Partner
 ' in the Punishment if he own'd the *Benedictines*, answer'd, that he was of the
 ' Order of that poor Man who stood there; and therefore our B. Saviour pre-
 ' sently demanded of the said poor Man (who now appear'd to be St. *Francis*)
 ' if that was True? and St. *Francis*, running to the young Monk cried out, He
 ' is mine, Lord, He is mine, and from this present Moment I receive him
 ' into my Arms, and into my Family; and saying this he so closely embraced
 ' this his new Pupil, that he suddainly awaked from his Sleep, and laying hold
 ' of his Cloths in Haste, he ran, half undress'd, to the Prior, and found him
 ' and the other Monks in such a deplorable Condition that they seem'd to be as
 ' near being Strangled, as if they had in good earnest been expiring by a Real
 ' hanging; but, Struggling as it were with Death, and with much ado awaking,
 ' they were seized with a dreadful Fear, at the hearing of the young Monks
 ' Dream: and when the young pious Man made haste to look for his Guests
 ' in the Hay-rick-yard, he found they were already gone off, thinking it not
 ' safe (it's likely) for them to be caught by the Prior. Infine, from hence such
 ' an awfull Reverence and religious Respect possess'd Mens minds towards the
 ' Franciscans, that not only this young Man, but also the Abbot himself of
 ' *Abbingdon*, having heard what pass'd at the aforesaid Grange, went to *Oxford*,
 ' some Time after, and there (a) took upon him the humble Habit of St.
 ' *Francis*,

(a) *Wood Antiquit. Oxon. Lib. 1^o. pag. 69.*

' Francis, and was a Member of the Franciscan Community there, as soon as
 ' they were provided with a House and Church; as shall be said hereafter.
 ' Now, 'tis high Time to return to the two Friars, *Ingeworth* and *Devonienfis*,
 ' who, early in the Morning, made the best of their way to *Oxford*, praising
 ' the Divine Goodness with their whole Hearts, and offering up their Prayers
 ' and Vows to Heaven for a favourable Reception from the Inhabitants of that
 ' Town; nor were their supplications without Success; for, com-
 * Anno 1219. or 1220. ing to *Oxford*, * they were most charitably received and en-
 ' tertain'd, and Men were as kind to them here, as others had
 ' been hard hearted at *Abbingdon-Grange*'.

XIII. (a) Mr. *Wood* also says, From *Eccleston*, that the two mentioned Friars
 went straight to the *Dominicans* in *Oxford*, and were by them most kindly enter-
 tain'd, at Bed and at Board, for the space of eight Days, or, he expresses it, *in diem*
usq; octavam Refectorij Dormitorijq; Participes fiunt. This may be true according to
 (b) Mr. *Collier*, who says, the *Dominicans*, were settled in *England* in the Year 1219;
 but if what Mr. (c) *Wood* says be true, viz. that the *Dominicans* came only in
 1221, then this Circumstance of the Franciscans being at their first coming to
Oxford, entertain'd by the *Dominicans*, is a mistake; because the said Minors
 came first to *Oxford*, either Anno 1219, or 1220, as is witness'd by the Records
 and Annals (d) of the Minors. However, *Wood* goes on saying, these two Franciscans
 were not unmindful of their Institute, but now began to bend their thoughts
 and endeavours towards the Procuring of a Place of Residence, wherein they
 might lead an Austere and Penitential Life, according to the Prescript of their
 Founder St. *Francis*; and therefore they took a House in the Parish of St. *Elba*,
 between the Church and the Water-gate, which House was let them (if I
 mistake not, says *Wood*) by one *Richard Mercer*, le *Muliner*, or *Miller*, he here-
 after calls him a very rich Townsman of *Oxford*. But, before I say more of
 them in this Residence, it may not be improper to follow them yet a step
 further.

XIV. Br. *Ingeworth*, and Br. *Devonienfis*, having hired the aforesaid House in
Oxford, before the Feast of *All-Saints*, and the Arrival of Br. *Agnellus* at *Lon-*
don went from thence to *Northampton*; where being kindly received and taken
 into a certain Hospital in the Parish of St. *Giles*, they built a House; the first
 Guardian of which said House was one Br. *Peter Hispanus*, Born, I presume, in
Spain. Next, they went to *Cambridge*; where the Townsman gave them for a dwell-
 ing Place an old Synagogue joining to the common Prison; But the Friars finding
 themselves here disturb'd in their Duties of Divine Service by such a noisy Neigh-
 bourhood, they (having ten Marks sent them for the purpose from the King's *Ex-*
chequer) procured a Plat of Ground, whereon they built a dark and mean Oratory,
 Such an one as a Carpenter may build in one Day. Thus Mr. *Wood*, *ibid.* who more-
 over adds, that one Br. *Thomas de Hispania* was the first Guardian here. All this
 is well attested: But the Reader may please to Observe, that these two Guar-
 dians

(a) *Ibidem*. (b) *Ecclesiastical History*. part 1. page 427. (c) *Antiquit. Oxon. Lib.* 1^o. pag. 62. (d) *Annal. Min. ad annum 1220*.

dians (though now mention'd here) did not come into *England* with *Agnellus* and his Companions ; but were Part of a second and third Mission of Friars, who (as I have already said) were sent over some Time after the first had found a welcom Reception and stood in need of a more numerous Supply of experienced Men to train up, and govern the many *Englishmen* who almost daily entred into the Order. It may also be noted, that these mean Beginnings of Houses and Oratories were much enlarged by the charitable Assistance of devout Christians, and swell'd into convenient Edifices before the said Guardians cou'd come and enter into their Offices of Superiority ; by which Time the Order was so wonderfully encreased, that there were many large Communities of Franciscans in our Nation ; So that after some Time, their Benefactors raised them a School at *Cambridge* ; where many Franciscan Doctors and eminent Readers taught ; of whom there is extant (as (a) *Mr. Wood* says) a Catalogue of seaventy three of the chief Regents of their Studies there, an hundred Years before the Dissolution ; of whom, as well as of others, I shall hereafter mention several. What I have now to add here is that the Franciscans, having met with so favourable a Reception in both *Oxford* and *Cambridge* ; as well as at *Canterbury*, *London*, and *Norhampton*, were soon invited into other chief Cities and Towns of our Nation ; where their exemplary Lives and disinteressed Comportment gain'd so upon all Ranks of People, that their Order encreased to an almost incredible Number of Friars, and their Convents and Churches were built and enlarged in due Proportion ; as I shall shew hereafter, when I come to a more particular Account of their Houses and their Founders : Now 'tis Time to return to *Oxford* to meet their Provincial, *Br. Agnellus de Pisa*.

XV. *Br. Agnellus*, having taken *London* in his Way, came now to *Oxford* ; where he found so great Encouragement, that he presently began to form a Community, and made *Br. William Essebey* the first Guardian of the House which *Ingeworth* and *Devonshire* had hired not long before. (b) *Mr. Wood*, from *Eccleston*, says, that this *Essebey* was (*adhuc Novitius*) yet a *Novice* ; and it may seem strange to some that he was made a Superior before he was a profess'd Religious Man himself ; whereto it is replied by a learned Man (c) of the Order, (who had been several Times a Provincial) that they were then beginning a Province, with a very slender Number ; and that in such a Scarcity of Men, there cou'd be no keeping close up to every nice Point of Law ; and infine, that the Prudence and Sanctity of the Man excused his being made so soon a Master : And I may add, that *Essebey* being admitted to the Habit in *France*, must in all likelihood have made his solemn Vows before this Time ; it being (supposing this to be 1220) more than a Year since he first entred into the Order ; and his being said to be yet a *Novice*, imports no more than that he was so when he came over, and was but of a late standing, when he was put into the Office of a Guardian : But, be this as it will, there were (says *Wood*, *ibid.*) many vertuous and famous Batchelors, that entred into this House, and here lived together : And when now both the Town and

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(a) *Antiquitat. Oxon. Lib. 1^o. pag. 69.* (b) *Antiquitat. Oxon. Lib. 1^o. pag. 69.* (c) *Fran. a Sta Clara. in Hist. min. pag. 5.*

and the University began to ring with the News of the Arrival of the Friars Minors, and of others also of the same Order that were expected to follow them in a short Time, great Crouds of People flock'd to the said House; either out of Curiosity, or through an eager Desire of knowing Something of the strange Rule and Institute of these Friars; whose Apostolical Way of living soon gain'd the Applause and the Hearts of most Men; and their Fame now spreading daily; many *Englishmen* petition'd to be admitted into this Order; several of whom were eminent for their Birth, (as (a) *Harpsfield* says) and others for Learning and other valuable Talents.

Anno 1220. XVI. *Vincent de Coventry* and *Adam de Oxonia*, commonly call'd *Marrisco*, now entred into the Order of *St. Francis*; wherein they afterwards made such surprizing Improvements, that they seemed to be the most celebrated Doctors of their Time; the first at *Cambridge*, and the latter at *Oxford*; from which Place for his great Fame he is sometimes call'd *Adam de Oxonia*. With those also entred an other Man of Note in *Oxford*; and they were soon after follow'd by a Doctor, (as I take it) of the said University: The Matter is worded after this Manner by (b) *Mr. Wood*, viz. ' At this Time entred ' *Vincent de Coventry*, who not long after, induced his own Brother, Master (or ' Doctor) *Henry* to enter into the Order of *St. Francis*, (*Co-operante gratia Christi*) ' by the Co-operation of the Grace of Christ. He entred on the Feast of the Con- ' version of *St. Paul*, with *Adam de Oxonia* of holy Memory, and *Mr. William de Eboraco* (or of *York*) a Solemn Batchelor, &c. So *Mr. Wood*. But more of ' these great Men hereafter.

Anno 1220. XVII. Many other eminent Men of these Times follow'd the Example of these now mention'd; as is confirm'd by (c) *Harpsfield*, who says that many of the *Benedictine Monks*, of the *Augustinian Friars*; nay and of the very *Carthusians* petition'd, and were admitted into the Order of *St. Francis*: And these also were follow'd not long after (according to the Annals of the Order) by the Great *Alexander Alensis*, or *de Hales*, famous for Sanctity and Learning, and the first Flower of the Seraphical Religion that flourish'd in the celebrated University of *Paris*; yet there may be some Doubt made whether this great Man did not enter into the Order sooner; because the learned *Br. William Woodford*, (d) heretofore Vicar-Provincial of the Franciscans in *England*, says that *Alexander of Hales* was admitted into the Order by *Agnellus* as he pass'd through *France* (*Anno 1219*) in his Way to *England*; and this is said to have been the Opinion of many others. But of *Hales* more hereafter in its proper Place.

XVIII. The Annalist of the Order, under this Year 1220, gives an Account of a strange Thing that happen'd in the Friars Oratory, or Chappel at *Oxford*; which is, that the Friars on a certain Time singing *Compline*, some of them (on what Occasi-
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(a) *Hist. Ecclesiast. Seculo 13^o*. (b) *Antiq. Oxon. Lib. 1^o pag. 68.* (c) *Hist. Eccles. Seculo 13^o pag. 443.* (d) *Lib. de 72 Questionibus de Eucharistia. Quest. 62. & vide Tractat. de Præcedentia Angl.*

on 'its not said) broke out into a misbecoming Laughter; Whereupon the *Holy Rood*, or Crucifix, was immediately observed to turn its Face towards them, with a most dreadful Noise; which was taken for a special Mark of Gods Displeasure; and in Effect wrought so very sensibly upon some of those who were guilty of this Levity, that after a few Days they departed this Life. A frightful Warning against all Irreverence in the divine Worship!

I. The Franciscans had a School in their first Place of Residence at Oxford, as (a) Mr. Wood, from *Eccleston*; witnesseth in these Words: Anno 1221. *Fecit Fr. Agnellus Scholam satis honestam edificari in Loco Fratrum*; that is, Br. *Agnellus* took care to have a decent School built in the Residence of the Friars: which being finish'd, he address'd himself to the famous Doctor *Robert Grosstete* (alias *Great head*) most humbly praying him to undertake the charitable Office of teaching the Friars therein; to which Petition the Doctor graciously condescended, and the School was daily throng'd with a numerous Audience to the great Joy and Satisfaction of *Agnellus*. ' But indeed, if I mistake not (says (b) Mr. Wood) *Grosstete* being already a Doctor, and of his Time the very Glory of the University, seem'd plainly to stoop below his Character and Dignity in serving *Agnellus*, but a Deacon and a Man of mean Literature: But he was recommended by both the Newness of the Institute he brought in, and by the Papal Authority wherewith he was back'd.' Now by the By, it may be worth Observation here, that although *Agnellus* was but a Deacon when he came into England, yet he was a Priest before this Time; unless he came to Oxford immediately after the two mention'd Friars, and having waited upon the King there, and settled these Affairs returned again to *Canterbury*, where he was made Priest; As I am much inclined to believe he did. But I return to (c) Mr. Wood, who goes on thus, ' And now *Agnellus*, though no great Scholar, made his Friars go diligently to the Study and Lessons of the Decretals, or the Canon-Law, the Theology of those Times; and being big with Expectation of a prosperous Success from these hopeful Beginnings, it came into his Mind (as 'tis said) to go one Day into the School, in Hopes of being able to give some Guess at least, at the Proficiency his Subjects had made; When, to his great Surprise, finding them canvassing the Question (for Disputation Sake) *Utrum esset Deus?* Whether or no there is a God? being led into these Concertations occasionally by *Grosstetes* Lectures; The good Man cried out, *Hei mihi! hei mihi! Fratres simplices Calos penetrant, & literati disputant utrum sit Deus!* Alas! Alas! Simple Friars penetrate the very Heavens; and the Learned Dispute if there is a God! And having thus said in a Chafe, he flung out of Doors, being much grieved that he had built a School for such Debates: But, having composed his Mind a little, He (by the charitable Assistance of the Benefactors) sent the Sum of ten Marks to Rome, wherewith having bought the best corrected Edition of the Decretals, he charged his Friars to apply themselves wholly to these, laying aside all Sophistry and Scepticism: Nor was Doctor *Grosstete* superficial in his

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(a) *Antiq. Oxon. Lib. 1^o pag. 71.* (b) *Ibidem.* (c) *Ibidem.*

Performances ; For, by his great Learning and daily inculcated Instructions, the Friars made extraordinary Improvements in order to both Disputation and Preaching.' So Mr. Wood, *Ibidem*. How long Dr. Grostete continu'd in this charitable Office of teaching the Friars, I cannot exactly find ; But suppose it was till he was made Archdeacon of *Leicester* ; from which (*Anno 1235*) he was promoted to the See of *Lincoln*, in which Diocese *Oxford* at that Time was.

II. (a) Mr. Wood says, Doctor Grostete was succeeded in the Friars School by a certain Doctor named *Peter* ; who having discharg'd that kind Office for some Time, and being Eminent for Vertue as well as for Learning, was made a Bishop in *Scotland* ; and was succeeded here by *Roger Weseam*, who also taught the Friars Minors here till he was made Dean of *Lincoln*, from which Post he was at last promoted, by the King, to the See of *Coventry* and *Lichfield*. *Weseam* was succeeded in the Friars Schools by *Thomas Walleys* (call'd *Walleus*, or *Wallensis*) heretofore a Student in *Paris*, famous for his great Learning, and afterwards prefer'd by Bishop Grostete, to the Archdeaconry of *Lincoln*, and at last advanced to the See of St. *David's* in *Wales*. The same Author also names others who succeeded these as Masters or chief Regents of the Friars Schools.

III. These great Men I take to have been of the Secular Clergy ; although (b) Br. Fran. a *Sta Clara*, and Br. (c) *Angelus a Sto Francisco* make them Franciscans, and Men of a very different Date from what I have here given from Mr. Wood ; For, as to the Doctor call'd *Peter*, and said by Mr. Wood to have succeeded Grostete in teaching the Friars : They tell you 'tis a Mistake, and that neither *Peter*, or either of the other two named after him had so much as an Existence in Nature till almost two Ages after this Time ; but that then there was one *Peter* (named by them *Fr. Petrus Secundus*) a Friar Minor, who was Provincial of his Order in *England* about the Year 1440, and then made a Bishop in *Scotland* ; and that one *Roger de Weseam* was also a Franciscan and Provincial likewise of that Order after the Year 1430, from which Office (as they tell you) he was advanced to the See of *Coventry* : *Thomas Walleys*, in like Manner, is by them reckon'd amongst their Provincials, and from that Office prefer'd to the See of St. *David's* Anno 1446. These two Authors were great Men, Veteran Professors of Divinity, and Provincials also of that Order in their Time ; and they seem to write from the Records of their Order. *Leland* indeed reckons these Men as Wood does ; but it is observable that, in his *Collectanea*, he some Times confounds his own Assertions with *Eccleston's*, and fathers many Things upon him which were not acted till many a fair Year after *Eccleston's* Death, viz. Anno 1340. Moreover *Leland* himself makes Br. *Adam de Marisco* the first Professor of the Franciscans at *Oxford*, and almost in the same Period gives a true Catalogue of his Successors in that Office, although he here brings in Doctor *Peter*, and the rest abovemention'd succeeding the famous Grostete in the Friars Schools. But I will leave this Confusion to be reconciled by better Heads than mine, if any such will please to be at the Trouble of it ; and in the mean Time I dare assure the curious Reader that I have good Reasons for asserting that Br. *William Eton* (under the Direction of Dr. Grostete

(a) *Antiq. Oxon. Lib.* 1^o pag. 71. (b) *In Hist. min, Prov. Angl.* pag. 34. (c) Br. Francis Mason, in *Catalogo Provincialium*.

Groftete) was the first Franciscan Professor that taught in the Friars Convent at *Oxford*; and that he was succeeded by Brother *Adam de Marisco* and the other Friars named in the Catalogue of their Professors; which I shall give when I come up with them; and that the Reason why the said Br. *Adam de Marisco* is commonly reckon'd the first Professor of the Franciscans in *Oxford* is, because he was truly the first of the Order that taught alone; that is, Independent of any Regent; as he may well be granted to have done: he was (as (a) *Stevens* says) a Doctor of Divinity before he became a Friar Minor; whereas Br. *William Eton* taught under Doctor *Groftete* and the other great Men above named, who (through the said *Groftete's* Love to, and Care of the Friars) were pleased, at his Request, to be Regents of their Schools, to contenance and protect them at their first Appearance, as well as to direct their Studies. To make this more plain, I will here add some account of Br. *William Eton*, who taught under their Direction.

IV. Br. *William Eton* was not the Person whom some Authors, by Mistake, call *William Essebey*, the Clerk that came over with *Agnellus*: For this *Eton* was a learned Priest; who, after the Example of Br. *Richard Ingeworth*, or *Kingsthorp*, entered into the Order of St. *Francis* in *France*, being admitted by the said *Agnellus*, in the Year 1219, in his Way to *England*; and being then a good Divine and a Preacher, it was not long before he was commanded to follow his Provincial into *England*, where (as an (b) Author says) he began to preach; first in *London*, and then at *Oxford*; where he also taught. Another (c) Writer also says that *Eton* coming to *Oxford* as soon as *Agnellus* had provided a convenient School, began to teach there, under the famous Doctor *Groftthead*; and I presume he continued in that Office till Br. *Adam de Marisco* return'd from his Travels; at which Time he resign'd his Chair in the School to the said Br. *Adam*, and was afterwards employ'd wholly in Preaching, having a good Talent that Way. So the Catalogue of Professors in the Franciscan Schools at *Oxford* runs thus; First, Doctor *Groftete* their great Master; and next, Br. *William Eton* under him and the other Regents: After whom comes in Br. *Adam de Marisco*; who, for some Time, taught under the Regents, and afterwards had the sole Government of the Schools; and therefore is, commonly and properly enough, reckon'd the first Professor of the Order that taught the Friars Minors at *Oxford*: after whom follow the other Professors in Order, as they stand in the known Catalogue, which I will give the Reader hereafter.

V. The Franciscans, under their learned Regents and Professors, made such good Use of their Time, and so great Improvements, that it was not very long before many of them became Doctors; and in Process of Time, the Friars Minors were justly esteem'd the most learned Men in the Nation; or as (d) Doctor *Fuller*, after his sporting Way, says, *For Skill in School-Divinity, they beat all other Orders quite out of Distance*: But of their great Men more hereafter. And now for the better Method of what is propos'd to be said in this Work, it's proper to leave the Friars to their Studies of Devotion and Learning, and to make a Digression, to observe the Growth of their Houses, especially at *Oxford*, which was the great

(a) In the first Volum of his Addition to the Monasticon: page 124. (b) Dr. *Pitscus de Illustr. Angl. Scriptor. in Appendice*. (c) *Fran. a Sta. Clara, in Tract. de p'ced. pag. 30. & in Hist. m. n. pag. 2.* (d) *Fuller's Church-History, Book the 6th page 270.*

Nursery of the Order, wherein many of their learned Men imbibed their first Rudiments of Divinity, which throve with them to that Degree, that in Time they were as able Men as their Masters, and did not only fill their own Convents with Eminent Professors, but also were the leading Men in the University of *Paris*; besides their furnishing of other Provinces of the Order with skilful Readers, who were frequently call'd for by their Generals for that Employment.

VI. Whilst the Friars were taken up, some with their Studies; others in training up their Novices in the true Spirit of Devotion, and in all Zealous Endeavours to improve in the Love of God, by a perfect Renuntiation of all human Respect, or temporal Interest; striving, with all their Might, to serve God and edifie their Neighbour, according to the Rules of the Gospel and the Prescripts of St. *Francis*; the People, on their Parts, seem'd to vie with each other who should do them the most signal Service; and amongst the rest one *Richard le Muliner*, or *Miller*, (as (a) *Wood* here truly calls him, though by Mistake he had named him *Mercer* before) who had Let them a House at their first coming; was now so charitably affected to them, that in a Year or two after, he made over this same House and Yard to the Corporation of Oxford for the Use of the Franciscans. This Donation came very opportunely; for *Aghellus* had admitted so very many Persons into the Order, that their Number made it necessary to enlarge the Place of their Residence; in order to which Design Mr. *Thomas Walonges* gave them a Plat of Ground, and Doctor *Richard de Mephram* another, and *Agnes*, the Relict, or Widow of *Guy*, also one Spot of Ground, as it is express'd in the Roll of a general Inquest of the County and Town of Oxford, (taken the 6th and 7th of Edward the First) in the following Form, viz. *Item Fratres Minores tenent unam Placeam quam dedit eis D. Thomas Walonges in puram & perpetuam Eleemosynam, &c.* That is, *Item the Friars Minors hold one Plat of Ground which Mr. Thomas Walonges gave them as a pure (or free) and perpetual Alms; and another Space of Ground given them by Master Richard de Mephram, and a third Piece of Ground, the Gift of Agnes heretofore the Wife of Guy; which Plat the said Agnes had by Descent from her Ancestors, and on that Account they pay to Walter the Gold-smith one Pound of Cumin Seed. How much that was worth is not known, &c.* This Gift is mentioned under the Year 1221. So Mr. *Wood*.

VII. (b) Mr. *Wood* also says farther of this *Walonges*, that he was not only a very rich Man, but likewise a Person that had gain'd a great Reputation and Fame in the Neighbouring Country, and that he bestow'd other charitable Largeesses upon the said Franciscans: Doctor *Mephram*, the Second of these Benefactors, was Arch-deacon of Oxford, either when he bestow'd this Gift upon the Friars, or soon after, and was afterwards made Dean of *Lincoln*: And *Agnes*, the good Widow above mention'd, was so much devoted to the said Franciscans that at last she gave the greatest Part of that Ground which was afterwards call'd *Paradise*; as it appears in ancient Writings. So Mr. *Wood*, *Ibidem*. But I go forwards to their Buildings.

VIII.

(a) *Antiquit. Oxon. Lib. 1^o, page 70.* (b) *Ibidem.*

VIII. The Munificence of these and other wel-minded Christians having now made Elbow-room for the Friars, they resolve to *Anno 1221.* exert their utmost Endeavours towards the building of a House and Church, large enough for the great Concourse of People that came, not only to their Scholastick Disputations, but also to the frequent Sermons preach'd by some of them; chiefly (as *Wood* says) by Br. *Hugh de Baldock*, Br. *Philip de Longeton*, and Br. *William Effebey*, (*Eton* I presume, he means) who were the first of this Order (except the afore-mention'd *Ingeworth*) that ever preach'd the Gospel in *England*: And having mark'd out a Place about a Stones-cast from their first poor House, they found the liberal Effects of the good Will and Charity of many wealthy Persons who readily contributed to the Work; amongst whom were *Ralph Maydston* that afterwards great Bishop of *Hereford*, *John de Radyng*, Abbot of the *Canon Regulars of Osney*, and *Robert de Hendred*, the Abbot of the *Benedictines of Abbington*, who were now great Benefactors and afterwards All three became Friars Minors; as shall be said elsewhere: But the principal Founder was the King himself, who was desirous to have the Convent built as near as possible to his Royal Court; and did not only bear the main Expences; but (as the *Chronicles* (a) of the Order relate) also put his own Hand to the Work, like another *Constantine* the Great; who with his Spade in his Hand, as Pope *Sylvester* witnesseth in his *Acts*, was the first Man that broke Ground in order to the laying of the Foundations of *St. Peter's Church in Rome*; But to return. King *Henry the Third* caused a Gate to be made through the Wall of the City, that he might have a free Communication with the Friars in this new Convent, rais'd not only by the Charity, but also by the manual Assistance and Labour of many Great Men; who, laying aside all Grandeur and distinguishing Characters, served the Masons, with Stones and Mortar (as (b) *Wood* says) with a surprising Humility. In what Year of our Lord this Convent was begun, I do not certainly know; but I guess it was about this Time (*viz. 1221*) and Mr. (c) *Wood* says the Franciscans lived and flourish'd in this House from the Year 1228, to the Year 1539; from whence 'tis plain that this Convent was finish'd before, or in the said Year 1228. What remains concerning this House, Church, Interments, &c. is reserved for the *Second Part of these Collections*; excepting the Library and some Enlargements of the Inclosure, which I shall take Notice of as they fall in my Way.

I. Br. *Alexander de Hales*, that famous Doctor of *Paris* and Glory of his Age, commonly call'd *Alensis*, admitted into the Order *Anno 1222.* *Anno 1219*, as *Woodford* and others already quoted assert, or more probably this Year, as the *Annals of the Order* have it, would have been an inexpressible Aid to the promising Beginnings of the Franciscan Province of *England*, if the wise University of *Paris* had not been too sensible of his Worth to part with such a Treasure. Br. *Agnellus* indeed had already cloth'd an almost incredible Number of *English* Men with the Habit of his Order, and many of them were

(a) *Marci Ulyssiponenfis Chronic. Tom. 1^o. Lib. 9.* (b) *Antiq. Oxon. Lib. 1^o. page 70.* (c) *Ibidem, page 80.*

were Persons of extraordinary Learning and Parts, (as has been said) and not a few of them were moreover experienc'd in the Ways of a Regular Oeconomy, having been commendable Members of other Religious Communities before they became Friars Minors; But, the Institute of St. *Francis* having many Severities in it's Discipline that are not common with other Orders, the prudent Provincial thought it more proper to employ, in the Offices of Superiority, such Persons as were somewhat more experienced than these could yet be in this kind of Observance; and therefore he sent into foreign Parts for another fresh Supply of Friars, who (as some (a) Authors, who take them for the first, say) came over into *England* this Year.

I. Br. *Albert de Pisa*, who came over with Br. *William Eton* Anno 1223. and others soon after *Agnellus*, was this Year sent out of *England*, by St. *Francis* himself, who made him Minister Provincial of *Teutonia*, or *Germany*; in which Post he succeeded Br. *Casarius Spirensis*, a learned Man, and most Eminent for his great Zeal of Religion, and for the Holiness of his Life; who also was the first Minister of this Province; from which Office he was freed by St. *Francis*, after two Years, being much impaired in his Health with continual Labours in preaching and laying the Foundations of the *German* Province; the Government and farther Establishment of which said Province, was committed to this Br. *Albert de Pisa* in a General Chapter held this Year at *Affisium* by St. *Francis* himself, on the Feast of our Lady of Angels, the second Day of August. *Germany* was not then divided into Provinces of the Order, as now it is; but *Teutonia* (as an (b) Author says) was the Mother-Province of all that now are there. In this Station Br. *Albert* gave daily fresh Proofs of his great Prudence, his singular Zeal for the Observance of Regular Discipline, and his sincere Love of Evangelical Poverty; the strict Guard whereof he always look'd upon as the distinctive Mark of a true Friar Minor. Br. *Albert* divided this Province into several *Custodies*, for the better Oeconomy in the Government of his Subjects, and many other Regulations for the Support of an exact Observance of their Founders Rule, in the Austerities of a penitential Life, and the Functions of Apostolical Preachers; by whose frequent Sermons, enforced by their exemplary Lives, many Sinners were converted; and the Zeal of the primitive Christians flourish'd afresh in *Germany*. But I return again to *England*.

II. Br. *Adam de Marisco* (or *Marsh*) went this Year also out of Anno 1223. our Nation. This is the Person who, as is already said, was admitted into the Order by Br. *Agnellus* soon after his Arrival at *Oxford*. (c) Dr. *Fuller* calls him *Adam Marsh*, and another Author (d) says, he will 'add one ' Thing of him for the Edification of Posterity; which is, that *Adam de Marisco* ' was famous for both exemplary Life and excellent Learning before he changed ' his State, and was for three Years, Parson of a certain Parish Church, call'd ' *Wirmouth*, in the Diocess of *Durham*; but being divinely inspired with an holy ' Hatred

(a) *Jsaacson Chronological Table*; and the Bishop of *Calcedon*, in his *Prudential Balance*, page 365; who also cites *Cooper*. (b) *Fran. a Sta. Clara*, in *Tract. de Præced.* pag. 6 and 7. Vide *Albert. in Martyrolog. Franciscan. die 2da. Septembris* (c) *Fullers Worthies of Somersetshire*. (d) *Hen. Wharton Anglia Sacra*, part 2. page. 342.

' Hatred of this World, He, of his own free Choice, changed the Manner of his Life and his Habit, and became a Frier Minor.' The rest of his Character shall be given under the Year, wherein he departed this Life; and in the mean Time let it suffice for an Epitome of it, that (as the same Author says) (a) the Famous and discerning Dr. *Groftete* loved him best, above all his beloved Franciscans; and that he was already in such an universal Esteem for his Vertue and Capacity, that his Fame had reach'd as far as *Italy*, and that St. *Francis* himself sent for him out of *England*, and recommended him and St. *Anthony of Padua* to the most learned Abbot of St. *Andrews* at *Vercelli* in *Piedmont*; the University of *Pavia*, being then removed to that City; Where, with extraordinary Success, Br. *Adam* was instructed in sacred Learning and mystical Divinity, by the renown'd *Benedictine* Abbot aforesaid; where I will leave him to make farther Improvements, after I have told you that this Abbot (whose Name I cannot learn) was one of the greatest Men of the Age he lived in, not only for his excellent Learning, but also for the Holiness of his Life, and that he is famous for his *Paraphrase upon the Works of St. Denis the Ariopagite*, which he translated out of Greek into Latin; as likewise for his *Commentaries upon* (b) the *Canticles*, which are sublime and mystical. So *Tossinianensis. Adam de Marisco* (as *Wood* says) (c) was Dr. *Groftets* intimate Friend and Favourite, and the great Esteem that Doctor had for him, appears plainly from a Letter he writ to *Agnellus*, then Provincial of the Friars Minors and residing in the Convent of the Order at *Oxford*; because the Doctor, in the said Letter, expresseth his great Concern and Regret for his Departure from the holy Society, (as he is pleas'd to call it) of *Agnellus*; the said *Adam* being at that Time going, or gone on this Journey towards *Italy*.

I. There is such a numerous Concurrence of Authors agreeing (as has been said) to assert that the Friars Minors came into *England* Anno 1224. this Year, that if my Designs were not confined within the Bounds of a collecting of Fragments from such Writers; as are most likely to be best acquainted with the true State of the Affairs of the Order, and not allow'd to make History; I shou'd be much inclined to suggest, that there was another Recruit of Friars sent over into *England*, this Year; and the Thought may perhaps appear not altogether improbable when it's considered that the King, *Henry the Third*, was so taken with these good Men, that he was for placing them in all great Towns of the Nation; and his Affection for them shew'd it self in such a profuse Munificence, that besides what has been already said, he was the chief Founder of several Convents for them; and in particular, of a Convent at *Salisbury*, which I find was built soon after they began to be numerous; and if I may be permitted to guess at the Date of it by Circumstances, the Foundations of the said Convent seem to have been laid about this Time: However, the King (as *Leland* (d) says) gave the Ground, and the Church was built by a Man of the Town.

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I. At

(a) *Hen. Wharton. Ibidem.* (b) *Tossinian. Hist. Seraph. Lib. 1^o Folio 78.* (c) *Antiq. Oxon. Lib. 1^o pag. 72.* (d) *Collectan. Tom. 2. pag. 341.*

I. At *Southampton* King *Henry* the Third, likewise founded a
Anno 1225. Convent for the Franciscans, either this Year, or not long after
 this Time; although it is said to have been founded by King *Henry*
the Seventh, because this King either built it anew, or repaired it, and then gave
 it to those Franciscans who were call'd *Observants*.

I. This Year the Friars Minors began to dwell in *Normich*, so
Anno 1226. *Wharton*; (a) who in another Place, (b) says, that one *Peter de Eport*,
 Pastor or Parson of *Stoke* in the Diocess of *Worcester*, left his Par-
 sonage, and entred into the Order of *St. Francis* also this Year.

II. Br. *Adam de Marisco* return'd this Year from *Vercelli*, where
Anno 1226. he had acquired such an uncommon Addition to his former Lear-
 ning, under the Direction of that Prodigy of his Time the Abbot
 of *St. Andrews*; that being now return'd to *Oxford*, it is no wonder that he
 was placed in the Chair of Professor in the Convent of his Order, that Seat
 being, at this Time willingly resigned up to him by Br. *William Eton*, who till now
 had taught the Friars, under the Direction of Dr. *Groftete* and others above na-
 med. How long *Adam* taught here, I cannot tell, (says (c) Mr. *Wood*) but some
 Years after this, he was admitted to the Degree of Doctor of Divinity; in
 whose *Vesperie*, or preliminary Act, Dr. *Groftete*, from the Doctors Pulpit, made
 a solemn Oration upon this Text, *Exemplum esto Fidelium in verbo, &c.* 1. *ad Tim.*
cap. 4. v. 12. Be thou an Example of the Faithful, in Word, &c. exhorting this his
 Pupil and new Graduate with a fatherly Affection, and extolling him (as the
 Custom is) with due Encomiums; and *Adam*, on his part, did so far improve
 his natural Talent of Wit and Memory with a great Variety of profound Eru-
 dition, that Shool-men honour'd him with the Title of *Doctor Illustratus*, and
 a certain Author gives him the first Place amongst the *Oxford-Writers* of his
 Order; as others had given the like Place before to Br. *Alexander of Hales* among
 the Franciscan Writers of *Paris*. So Mr. *Wood* *ibidem*.

III. *St. Francis*, the Seraphical Father and Founder of the Or-
Anno 1226. der of the Friars Minors, departed this Life now, in the 45th
 Year of his Age, the 20th of his penitential Life, and of our Lord
 1226. So the Chronicles of the Order.

I. The Franciscans, in their first poor House and School at *Ox-*
Anno 1227. *ford*, had follow'd their Studies so closely, that many of the
 were now become Masters; Two of which Number (as [d] Mr.
Wood says) viz. Br. *Philip Walleys*, or *Wallensis*, and Br. *Adam de Eboraco*, or of *York*,
 were, about this Time sent by Br. *Elias*, then Minister General of the Order
 with a Design to have them put up in *France* there to teach the Sciences they
 had learned in *England*. *Lyons* was the City where I find *Philip Wallensis* filling
 the Chair of a publick Professor for several Years; as did also his Companion Br.
Adam

(a) *Anglia Sacra*. part. 1^o. pag. 399. (b) *Wharton*. *ibid.* pag. 47. (c) *Antiquit. Oxon. Lib.* 1^o pag.
 72. [d] *Ibidem* pag. 71.

Adam de Eboraco (or of York) as Masters of both Philosophy and Divinity. So Mr. Wood *ibid.* who moreover says of this *Wallensis*, that he was *Vir cum primis eruditus*; that is, a Person that well deserved to be rank'd in the first Class of learned Men. Many others of the same Order and Province (some of whom shall be mention'd hereafter,) were sent also to teach, not only in the Convents of their own Province, but also into other Nations, Provinces, and Universities.

I. The New Convent at Oxford, having been encouraged by the King, and carried on by his Royal Munificence, was compleatly finish'd this Year, as I gather from Mr. Wood. (a) This Work was forwarded by the charitable Aid of Persons of all Ranks; for the Friars had already gain'd so great a Reputation, that the Hearts, Purfes, and Hands of Prelates, (as has been said) as well as of other Priests and Lay Persons were busied in raising the Building. But I go on.

Anno 1228

I. About the Time that Roger Weseham and Thomas Wallensis, above mention'd, taught the Franciscans at Oxford, (as [b] Mr. Wood writes) their Scholars were removed from their first Place of Residence to their newly built Convent; Where their School, being now enlarged in Bulk as well as in Number had the Honour to be a double School, viz, of both Philosophy and Divinity: The Divinity-School was at the lower End of the Church, where Commencers, or those Persons who were to take their Degrees, perform'd sometimes their Preliminary Exercises, or Acts, (call'd *Vesperie*) in order to their Proceeding. The School of Philosophy was in the Cloister, wherein certain Batchelors, or Professors of Arts commonly taught. Several of the Professors in these Schools did not only teach, but also took their Degrees in Divinity, and were made Doctors of the University. The Names of Sixty Seven of these publick Professors in Oxford, the Reader will find below, after I have premised a *Notandum* or two, to give Light into the true Meaning of the Catalogue.

Anno 1229

II. The Catalogue of 67 Franciscans that were publick Professors in the Convent of their Order at Oxford, is transmitted to Posterity by the famous Antiquary Mr. Anthony a Wood, from Leland, or from a certain *M. S. Fragment of a History*, which he quotes as *Imperfectum Exemplar Ecclestoni*, in whose Name this List is carried down as far as the Year 1350, and farther; whereas 'tis very certain that the said Eccleston, a Franciscan, departed this Life in, or about the Year 1340: But perhaps some of them might spin out their Lives many Years after they had done teaching: However, Leland is of good Authority, though he often advances his own Assertions for Eccleston's; and Mr. Wood's Word (in this Affair) may be depended upon, from whom I shall translate what little he has writ of the said Professors, adding thereto all I can find of them in other Writers: And, because nothing remains of many of them but their Names, I will here give the Names of them as I find them in [c] Mr. Wood, and reserve

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the

[a] *Antiquitat. Oxon. Lib. 1^o. pag. 80.* [b] *Ibid. pag. 72.* [c] *Antiquitat. Oxon. Lib. 18. pag. 72.*

the Characters which I meet with of some of them for the Years (as near as I can) wherein they departed this Life.

III. The great Men of the Secular Clergy said to have been the first Professors, or Regents of the Franciscan Schools, are not here named; nor is Br. *William Eton* mention'd, who taught under the said Regents: but the first named in the List is Br. *Adam de Marisco*; who (though for some Time directed by the said Regents) was the first Frier that taught there independent of any Regent. Lastly, some of the following Names are uncouth after the Fashion of those Times; but I take the Men for the greatest part to be *English*, however their Names may now and then seem to have a foreign Sound: So I go on to (a) Mr. *Wood*, who takes no Notice of almost numberless learned Men and famous Writers amongst the *English Franciscans*, but gives the following Catalogue of 67 Professors that taught in their Convent at *Oxford*.

IV. A Catalogue of the Franciscan Professors that taught in the Convent of their Order at *Oxford*:

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| 1 B R. <i>Adam de Marisco</i> , DD Ox- | 17 Br. <i>Alan de Wakerfield</i> , Oxon. |
| onienfis. | 18 Br. <i>Nicholas de Occham</i> , DD Oxon. |
| 2 Br. <i>Ralph Coleburg</i> , Oxon. and Paris. | 19 Br. <i>Walter de Knolle</i> , Oxon. and Can- |
| 3 Br. <i>Eustace de Normanville</i> , LLD. | tab. |
| Oxon. and Cantab. | 20 Br. <i>W. de Hertipolle</i> , DD Oxon. |
| 4 Br. <i>Thomas de Eboraco</i> , DD Oxon. and | 21 Br. <i>J. de Persora</i> , or <i>Pershore</i> , Oxon. |
| Cantab. | 22 Br. <i>John de Beremyco</i> , or <i>Berwick</i> , |
| 5 Br. <i>Richard Rufus</i> , DD Oxon. and | DD Oxon. |
| Paris. | 23 Br. <i>Thomas de Barnabye</i> , Oxon. |
| 6 Br. <i>John Walleys</i> , DD Oxon and Paris. | 24 Br. <i>Adam de Lyncolne</i> , DD Oxon. |
| 7 Br. <i>Thomas Docking</i> , DD Oxon. | 25 Br. <i>William de Geynsborough</i> DD Oxon. |
| 8 Br. <i>Henry Brisyngham</i> , DD Oxon and | 26 Br. <i>John Basset</i> , Oxonienfis. |
| Cantab. | 27 Br. <i>Thomas Rondel</i> , Oxonien. |
| 9 Br. <i>William Hedelegus</i> , or <i>Hedley</i> , | 28 Br. <i>Adam de Howden</i> , Oxon. and |
| Oxon. | Cantab. DD. |
| 10 Br. <i>Thomas de Bungey</i> , DD Oxon. | 29 Br. <i>Philip de Briddilton</i> , Oxon. DD. |
| Cantab. and Paris. | 30 Br. <i>Peter de Badeswel</i> , Oxonien. |
| 11 Br. <i>John de Peckham</i> , DD. Oxon. | 31 Br. <i>John de Horley</i> , Oxonien. |
| and Paris. | 32 Br. <i>Martin de Alnewick</i> , DD Oxon. |
| 12 Br. <i>Henry de Appletrey</i> , DD Oxon. | 33 Br. <i>Albert de Beverlaco</i> , Oxon. |
| 13 Br. <i>Robert de Cruce</i> , or <i>Cromch</i> , DD | 34 Br. <i>Richard de Connyngton</i> , DD. |
| Oxon. | Oxon. and Cantab. |
| 14 Br. <i>Ralph de Toftis</i> , Oxon. | 35 Br. <i>Thomas de Pontefract</i> , Oxon. |
| 15 Br. <i>Alan de Rodano</i> , Oxon. | 36 Br. <i>Peter de Sutton</i> , Oxonien. |
| 16 Br. <i>Roger de Merston</i> , DD Oxon. and | 37 Br. <i>Radulphus de Lockesley</i> , DD Oxon. |
| Cantab. | 38 Br. <i>William de Shirebourne</i> , Oxon. |
| | 39 Br. |

(a) *Ibidem*. pag. 72, 73, & 74.

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| 39 Br. William de Nottingham, DD Oxon. | 54 Br. John de Redevans, DD Oxon. |
| 40 Br. John de Wilton, Oxonien. | 55 Br. Laurence Briton, Oxonien. |
| 41 Br. John Crombe, Oxonien. | 56 Br. John de Rudington, DD Oxon. |
| 42 Br. William de Alnewick, DD Oxonien. | 57 Br. John de Howden, Oxonien. |
| 43 Br. William de Herberd, DD Oxon. | 58 Br. Thomas Stanchaw, Oxoniensis. |
| 44 Br. Thomas de Sto Dunstano, Oxonien. | 59 Br. Edmund de Grafton, Oxoniensis. |
| 45 Br. John de Redingia, Oxonien. | 60 Br. Stephen Sorel, Oxoniensis. |
| 46 Br. John de Jornton, or Tornton, Oxon. | 61 Br. Adam Wodeham, DD Oxonien. |
| 47 Br. Richard de Drayton, Oxonien. | 62 Br. Robert de Redcliffe, Oxonien. |
| 48 Br. Robert de Leycestria, Oxonien. | 63 Br. Thomas Ratford, Oxoniensis. |
| 49 Br. Walter de Foxisley, Oxonien. | 64 Br. John Went, or Guent, DD. Oxonien. |
| 50 Br. Henry Cruche, Oxoniensis. | 65 Br. Thomas Ottirbourne, Oxonien. |
| 51 Br. John de Ratforde, Oxonien. | 66 Br. John Vilers, Oxoniensis. |
| 52 Br. John de Preston, Oxoniensis. | 67 Br. Richard Maleville, Oxonien. |
| 53 Br. Walter de Corthanton, Oxon. | |

Here ends Mr. Wood's Catalogue of Franciscan Chief publick Professors, or Regents of their Schools in the Convent of that Order at Oxford; which that Author says he found in a continued Order of Succession in a certain Manuscript. But I have made too wide a Digression and now return.

V. The famous large Convent of Friars Minors at Northampton Anno 1229. began to be built about this Time, or sooner. The Site and Ground it stood on, belong'd to the Town, and the Townsmen were taken for its Founders. At Worcester also the Convent of Gray Friars was begun before this Time, the chief Founder being the Earl of Warwick.

At Litchfield likewise the Franciscan House was begun about this Year, whose principal Founder was Alexander Savensby, Bishop of that See. My Author, from whom I reckon these said Persons for Founders of the three mention'd Convents, is Leland, from whose Authority, together with the Addition of that of other Writers, I shall be more particular in the *Second Part*: And in the mean Time having an almost continual Occasion to mention the Friars Convents in the Course of these Collections, it seems here necessary to give the Reader the Names of them all at once; reserving a further Account of them for the said second Part. For, although several of them were not built till towards the Year 1400, and some perhaps after that Time; yet it may not be altogether preposterous to make a Step forwards, rather than keep the Reader in suspense by naming some of them on one Occasion, and some on another; when, at the best, the Date of most of them is uncertain; And all I can learn of them very imperfect, being little more then a Recital of the Catalogues given of them by Bartholomew de Pisa, Anno 1399, and by the Annalist of the Order Anno 1400, with the Addition of Speed's Catalogue of Religious Houses, and what was collected of them by Leland and Weever, which shall be given hereafter, though 'tis very imperfect and

confused: However 'tis certain the Franciscans of the English Province were very numerous, and though in some Cities they had no fix'd Residences, they had Convents in many of the great Towns of the Nation; from whence it was their Custom to send some of their Friars into the lesser Towns and Villages, upon Sundays and Holydays, to assist the Parish Priests by their Preaching and by Catechizing the Children, by saying Mass, and administering the Sacraments of Penance and the holy Eucharist to the People; and this is all that can be truly meant by what some Authors write of them out of *Mathew Paris*, viz. *Quod tota Anglia de his referta subito & repleta est, & non modo Urbes atq; Civitates, sed & ipsi Vici & Pagi frequentati*; That is, That all England was suddenly fill'd and replenish'd with these Men; and not only the larger Towns and Cities, but the very Villages and Hamlets frequented by them. They had not Convents in these small Places, but frequented them for the Assistance of the Parish Priests in instructing of their Flocks, which then was, and still is the Practice of the Order, where it flourishes. But to return: Br. *Francis Harold*, (a) the Epitomizer of Br. *Luke Waddings Annals of the Friars Minors*, says that when St. *Bonaventure* held a General Chapter of the Order at *Narbonne*, in France, Anno 1258, the English Province of Friars Minors, (even in those early Days) is there reckon'd to have had Seven Custodies, viz. I. London. II. York. III. Cambridge. IV. Bristol. V. Oxford. VI. Newcastle. And VII Worcester. And Br. *Bartholomew Pisan*. Anno 1399, enumerates these Seven Custodies as then comprising Sixty Convents, viz.

I. London-Custody consisted of these Nine Convents: 1. Of London. 2. of Canterbury. 3. of Winchelsey. 4. of Southampton. 5. of Ware. 6. of Lewes. 7. of Chichester. 8. of Salisbury. 9. of Winchester.

II. York-Custody had Seven Convents: viz. 1. of York. 2. Doncaster. 3. Lincoln. 4. Boston. 5. Beverley. 6. Scarborough. 7. Grimsby.

III. Cambridge-Custody had nine Convents: viz. 1. Cambridge. 2. Norwich. 3. Colchester. 4. Bury St. Edmunds. 5. Donwich. 6. Walsingham. 7. Yarmouth. 8. Ipswich. 9. Linn.

IV. Bristol-Custody had these Nine Convents: viz. 1. Bristol. 2. Gloucester. 3. Bridgwater. 4. Hereford. 5. Exeter. 6. Carmarthen. 7. Dorchester. 8. Cardiff. 9. Bodmin.

V. Oxford-Custody, had Eight Convents: viz. 1. Oxford. 2. Reading. 3. Bedford. 4. Stanford. 5. Nottingham. 6. Northampton. 7. Leicester. 8. Grantham.

VI. Newcastle-Custody had Nine Convents: viz. 1. Newcastle. 2. Dundee. 3. Dumfriesshire. 4. Haddington. 5. Carlisle. 6. Hartlepoole. 7. Berwick. 8. Roxborough. 9. Richmond.

VII. Worcester-Custody had Nine Convents: viz. 1. Worcester. 2. Preston. 3. Bridgenorth. 4. Shrewsbury. 5. Coventry. 6. Chester. 7. Litchfield. 8. Lancaster. 9. Stafford.

To these said Sixty Convents were at last added several others, and the Names, or Places of some of them are as follow, viz. 1. Ailesbury, 2. Beau-maris. 3. Brougham.

(a) Epitome Annal. Ord. min. in Fine partis secundae.

Brougham. 4. Greenwich. 5. Greenwich, Aliens. 6. London. 7. Ludlow. 8. Maydston. 9. Newark. 10. Penrith. 11. Plymouth. 12. Pontfraet. 13. Richmond. 14. Stoke, under Hamden. 15. Warrington. And others not only in *England*, but in *Ireland* also, and in *France*; which seem to have heretofore been under the Obedience of the Provincial of *England*, as shall be said in the *Second Part* of this Work; where the Reader may find an Account of all that can be recovered of them: In the mean while I return to their Men.

I. About this Year, or sooner, (*Gregory the Ninth* being Pope) the famous Abbot of the *Benedictine* Monks of *Abbingdon* in *Berkshire*, whose Name, if I mistake not, was *Robert de Hendred*, gave a signal Proof of his despising Honours; when for the Love of God, he chose to come down from his exalted Dignity, and resigned his Miter and Crozier, with all their great Advantages, that he might lead a more austere Course of Life in the low State of a poor Franciscan; and being now clothed in the Habit of a Frier Minor, he lived, in the Repute of Sanctity till about the Year 1234, when he departed this Life. So *Barthol: Pisan*: and the Annals of the Order, as to the Fact; though the Latter seems to date this great Mans entring into the Order of *St. Francis* before this Time.

II. This Year also the English Franciscans distinguish'd themselves by a memorable Instance of their great Zeal for the strict Observance of their Founders Rule; for the Support of which they sent three most learned and truly Religious Friars to *Rome*; the First was Br. *Haymo de Feversham*, who was a Doctor of *Paris*, and a famous Preacher when he entred into the Order with other three Doctors of the same University, as *Eccleston* witnesseth; the Second was Br. *Richard Rufus*, a Doctor also of *Paris*, and afterwards of *Oxford*; as shall be said; and the Third was the learned Br. *Adam de Marisco*, already mention'd. These Three, in Conjunction with *St. Anthony of Padua*, and many other learned and holy Friars, full of Primitive Fervour, like true valiant Champions of *St. Francis* stood up with great Resolution for a strict Observance of holy Poverty, and humbly represented to the Pope the Case of the whole Order, oppress'd by the Tyranny of their then General *Elias*; by whose Maladministration, regular Discipline began to decline, and who sadly persecuted the zealous Observers of the Rule of *St. Francis*; especially as to the rigorous Observance of Poverty; and the Case of Franciscan Poverty was by these Men pleaded so very effectually, that his Holiness, Pope *Gregory the Ninth*, deposed the said Br. *Elias* from the Office of Minister General, this Year, for his letting in of Irregularities contrary to the Simplicity of an Apostolical Life, and the Penitential Austerities requir'd in a Franciscan by their Rule and Profession. So the Annals of the Order under this Year.

III. And now for the better Understanding of this Matter, I beg the Reader's Leave to make a short Digression, that I may here bring in a Sketch of the Character of the said *Elias* or *Helyas*, who was a Man of extraordinary Parts, but of an ambitious, restless Temper, and no Lover of Mortification, *St. Francis* himself

himself first made Br. *Peter Cataneo* (the Canon his Second Follower) Vicar General of his Order ; and he being dead, the same Saint with the Advice of his Provincials, made this Br. *Elias* General, and would have him call'd *Minister General* ; but after the Death of St. *Francis*, *Elias* encouraged a Neglect of Regularity, and seem'd to aim at the Destruction of the very Design of the Order, founded in *Poverty* and *Humility* ; For nothing but Riches, Ease, and high Things cou'd serve his Turn ; and therefore the Order was confounded, and good Men ill treated, till Br. *Haymo*, Br. *Rufus*, St. *Anthony de Padua*, Br. *Adam de Marisco*, and other zealous Friars caused him to be deposed *Anno 1230*, as has been said ; and he was now succeeded by Br. *John Parens*, of holy Memory as the Annalist of the Order truly says ; who moreover adds, that *Elias* came in again to be Minister General in the Year 1236, when for some Time, he put on a mighty Zeal for Reformation ; but his Hypocrisy being at last detected, and the Pope finding himself imposed upon by his Subtle Artifice, and False Representations ; his Holiness, a second Time deposed him, *Anno 1239*, for admitting many Relaxations into the Order, destructive of *Poverty* as by them profess'd, for persecuting many of the most Holy and Zealous Observers of their Founder's Rule, and for making his Court to Princes and Potentates. However, after the Death of the said Pope, *Elias* (being always Turbulent) began to raise new Storms by endeavouring to reassume to himself the Government of the Order, till he was finally incapacitated from such Administration by a just Censure of Pope *Innocent the Fourth*. But it's Time to return.

Anno 1230. IV. This Year began with an Abbot, who for the Love of God, exchanged a rich Miter for a poor Capuce ; and now it ends with a Friar, who laid down his mortal Body to put on an endless, and (as may be hoped) a happy Immortality ; I mean Br. *Simon Anglicus*, who went under that Appellation after the usual Custom of other Englishmen, to whose Christian Name, *Anglicus* was added by Foreigners, to notify the Nation wherein they were born : This Br. *Simon* had his chief Education in *Paris*, where he became a learned Man, as appears by his being sent to *Magdeburg*, where he taught Divinity with great Success and Applause ; and being also a vertuous and prudent Man, he was made *Custos of Normandy*, and from thence advanced to the Office of Provincial of *Germany*, and from that made Provincial of *Saxony* ; in which last Post (to the great Grief of all that knew his Merits) he closed his Days, being an Honour to his Native Country, and to the English Franciscans. The Annalist (Br. *Luke Wadding*) from whom I have this Account, is profuse in his Commendation for both his Vertue and his Learning : But I go on.

Anno 1231. I. Br. *Simon Anglicus* above, who died last Year in the Office of Provincial of *Saxony*, was this Year succeeded in that Ministry by another famous English Franciscan, call'd *John Anglicus*, a great Divine and Canonist ; who, after he had been bred up at *Paris*, was sent into *Germany*, where he first taught Divinity, and then was advanced to a Succession of Offices of Superiority, which he

he discharged with so much Prudence and Zeal of the divine Honour, that the then General of the Order, Br. *John Parens*, made him Provincial of *Saxony*, at the earnest Entreaty of Br. *Jordan* (esteemed a holy Man) *Custos* of that Province, and the rest of the Friars there, who were no Strangers to the Character and Merits of the said Br. *John Anglicus*. In this Office Br. *John* continued with great Edification and Advantage to others, and much Reputation to himself, till the Year 1246, when he was sent into *England* by Pope *Innocent the Fourth*, as his Apostolick Legate; as shall be said hereafter, with much more of his memorable Acts.

II. Br. *Henry Reresby* flourish'd about this Time. He was chosen Anno 1231. Minister of *Scotland* whilst he was Vicar to the *Custos* of *Oxford*; but being prevented by Death, he never entred upon that Superiority, nor reach'd the End of that designed Journey. He departed this Life at *Leicester*, and was succeeded in the Office, Provincial of *Scotland*, by Br. *John de Kechene*, Guardian of *London*. So (a) *Leland*. Here it may not be amiss to remind the Reader of what has already been said, viz. that the *English Province* of Franciscans being divided into *Seven Custodies*, *Scotland* was comprehended under the Custody of *Newcastle*; and so it continued (with Four Convents) in the time of Br. *Barthol. Pisan*. Anno 1399, and the Year following; as appears in the Catalogue of the Division of Provinces of the Order; as is also witnessed by *Ferchius*, with *Wadding*. And therefore by a Minister of *Scotland* here is to be understood a *Vicar Provincial*, or rather a *Deputy-Custos*. So an (b) Author of Credit; who moreover adds, that *Dempster* (a Scots Writer) says, the Franciscans entred into *Scotland* in the Year 1231; whereas the Author of the Epitome of the Annals of the Order asserts, that the Province of *Scotland* began Anno 1224: neither of which Accounts agrees with *Spotswood*, who writes thus, viz. 'The Bishop of St. *Andrews* return'd now (Anno 1219) from *France*, bringing with him some of the Order of St. *Dominick* and some Franciscans, &c. The King who look'd no farther than the devout Profession they made, gave them a kind Reception. These Orders not being known before in this Church, did, by their winning Insinuations with the People, and the Profession they made in leading an Austere Life, supplant the Credit of the Priests, drawing to themselves all the Force and Credit of the spiritual Ministry.' (c) So *Spotswood*, Protestant Archbishop of St. *Andrews*. But *Scotland* is not the Province I have undertaken. So I leave these various Accounts as I found them, and now go on.

I. Br. *William Anglicus* departed this Life now. He was an *English* Anno 1232. Friar of extraordinary Learning, and (d) is said to have been a Doctor of Divinity; but was yet more famous for the Holiness of his Life; which was attested by many undoubted Proofs; for, he was a *Thaumaturgus* for supernatural

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(a) *Collectan. Vol. 2. pag. 342.* (b) *Fran. a Sta. Clara in Histor. Min. Provin. Angl. pag. 15.* (c) *In his History of the Church of Scotland. page 43.* (d) *Fran. a Sta. Clara. in Histor. Min. Provin. Angl. pag. 2.*

pernatural Gifts and Miracles, both whilst living and after his Departure out of this Life; so that he seem'd to out-doe his Founder St. Francis, One of whose first Disciples and Companions he was. He died at *Assisium*, and was buried in the lower Church of the Friars Minors there, near the Body of St. Francis. The Franciscan Martyrologe, on the 7th day of March, has this Character of him, viz. *Beatus Gulielmus, eximia Perfectionis Vir; qui Sanctitate & Miraculis, tum in Vita, tum post Obitum, maxime claruit.* That Author quotes more Vouchers than can be here inserted: So I go forwards.

II. About this, or the following Year, being the 16th or 17th of the Reign of King Henry the Third, flourish'd that renown'd Frier Minor whom the said King, (as *Leland* (a) says) by the Advice of his Privy Council, sent as his Plenipotentiary to treat with the then powerful Richard, Earl Marshal, who headed the Barons against his Majesty, to perswade him to subscribe to certain Articles of Accommodation, and to lay down his Arms, and submit to his Sovereign, (b) *Leland* calls this Frier *Petrus Agnellus*, which I presume is a Mistake, because *Agnellus de Pisa*, their first Provincial (the only *Agnellus* mention'd in the Annals of the Order in that Age) was not *Peter Agnellus*; Yet, if this was in the Year 1232, as *Leland* (c) says it was, it is most likely to be *Agnellus de Pisa* (so often mention'd) that was sent on this Embassy; for it was the Year before he died, and the Mistake of his being call'd *Petrus Agnellus* might arise from his being written *P. Agnellus*, for *Pater Agnellus*, which might easily be taken for *Peter* or *Petrus Agnellus*: However, our Historians (says (d) *Fran. a Sta Clara*) agree with *Stow*, that the *Franciscans* and *Dominicans* did signal Service to the Nation by making Way for the first Beginnings of a Peace between the King and his Peers; And here *Agnellus*, the Franciscan, was chiefly concern'd in good Offices, and took great Pains.

Anno 1232. 1233. III. Br. *Agnellus de Pisa*, the first Provincial of the English Franciscans, departed this Life now. He, *Agnellus*, had admitted to the Habit of St. Francis, several renown'd Prelates, and many Exemplary Religious Men of divers Institutes, and an almost incredible Number of hopeful Novices, and he had the Satisfaction of seeing his Order and Province thrive, flourish, and spread throughout the whole Nation; where, in most of the chief Towns, he had built them Convents by the charitable Assistance of many dignified Persons and well meaning Christians, and having been very instrumental (as has been said) in negotiating a Reconciliation between the King and the Lords, after a dreadful and bloody War, he at last found himself much impair'd in his Health by these Fatigues; and his Spirits also being much exhausted with the Austerities of a mortified, penitential Life, he exchange'd it (as may be piously supposed) for a better, on the 13th Day of March 1233; And, as his Life had been a singular Pattern of Virtue and Holiness, so was his Death declared pretious in the

(a) *Collectan Tom. 1. part. 2. pag. 428.* (b) *Ibidem.* (c) *Ibidem.* (d) *Hist. Min. Provin. Angliae pag 14.*

the Sight of the Lord, as shall be hereafter said more at large. At present nothing more shall be added, but that Br. *Agnellus*, or *Angelus* is rank'd amongst the Holy Men of his Order, in the *Franciscan Martyrologe*, on the 13th day of March, thus, *Oxonij in Anglia Commemoratio Beati Angeli Pisani, Confessoris, Seraphici Patris Sti Francisci Discipuli, qui primus Guardianus Parisiensis, ac Custos Francie, nec non Angliae Minister Provincialis ab eodem Patre institutus, Ceteris, tum Vita Sanctitate, tum Signis admirandis illuxit.* He is mention'd by *Mathew Paris* under the Years 1232, 1233, and other Authors of his Time, as also by many others quoted in the said *Martyrologe*.

I. Br. *Albert de Pisa*, this Year succeeded *Agnellus* in the Office of Minister Provincial of England. And here I beg leave to return back, and bring up this Br. *Albert* from the Year 1223, when, as I there said, he was made Provincial of *Teutonia*, where he continued till that Province was compleatly establish'd and fill'd with pious and learned Friars, Anno 1227; when he was (a) discharged of that Ministry; not to have the Ease of living wholly to himself in a retired Cell, but to be as Useful to others, as he had already been to the *Germans*: For, he was so excellently well qualified for a wise Superior, that it was not long before he was chosen Provincial of *Spain*: How long he continued in this Post in *Spain*, I do not find; but (b) *Rodolphus Tossinianensis* says, Br. *Albert*, was also Provincial of *Hungary*, and of three other Provinces; which is a very great Mistake, and not the only Error of that Author in the same Place; for he there confounds Br. *Agnellus de Pisa*, and this Br. *Albert*, as is plain: But I leave the Oversight, and assert, that it is probable that Br. *Albert* was employ'd to visit *Hungary*, *Tuscia*, and both the *Marchia's*; but 'tis not easily intelligible how he cou'd do the Office of Provincial of so many Places in the space of six Years, viz. between the Year 1227. where he was discharg'd of the Province of *Teutonia*, or *Germany*, and this Year 1233, when he succeeded Br. *Agnellus* in the Provincialship of *England*; where I leave him to the Discharge of that Office with as great Prudence and Success as in other Provinces of the Order, and now go on to another great Man.

II. Br. *Haymo de Feversham*, that great Franciscan Doctor, who (as has Anno 1233 been said) went to *Rome*, Anno 1230. had given such Proofs of his Heroick Vertue as well as of his great Learning, and his extraordinary Zeal for Religion, was now so conspicuous by his late Defence of Evangelical Poverty and Regular Observance, that Pope *Gregory the Ninth* judg'd him a fit Person to be imploy'd in a Negotiation of greater Importance; and therefore, pursuant to his Resolution of sending certain Legates to the Patriarch of *Constantinople*, Anno 1233 he appointed for that Purpose four Persons, two of whom were Br. *Haymo* and Br. *Rodolphus*, of the Order of Friars Minors, of the Province of *England*, whom his Holiness, in his Bull, styles (c) *Viros Virtutis Religione Conspicuos, Morum*

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(a) Author. *Martyrologij Franciscani*, Die 2da Septembris. (b) *Histor. Seraphic. Lib. 2do. folio 178.*
(c) *Fran. a Sta. Clara, in Hist. Min. pag. 13. & in Supplem.*

rum honestate Præclaros, & Scripturarum sacrarum scientia Præditos, that is, *Men, Eminent for Religion and Vertue, Noted for their good Lives, as well as for their great Learning and Knowledge in the Holy Scriptures*: These he empower'd to carry his Letters to *German the Second Patriarch of Constantinople*, wherein he treated of the *Unity of the Church*, and of the *double Sword*, and of the spiritual and temporal Use of them; that is, of *Jurisdiction* in spiritual and temporal Affairs, and the Extent thereof. Now these great Men being come into the East, were honorably received by the *Emperor* and the *Patriarch*, and by the *Last* admitted into a Synod, in which they proved to him and the other Bishops, by strong and invincible Arguments, as well from the Greek as the Latin Fathers, that *the Holy Ghost proceeds from the Father and the Son*; which was the chief Article of their Embassy. And they left that Definition of Faith to the whole East; as may be seen in a Manuscript in the Vatican, attested with the Subscriptions of the four Legates above mention'd: Witness *Bzovius* under this Year; as also the *Annalist* of the Order and his *Epitomizer*, who moreover add, that *they compell'd the Greek Fathers to declare the Cause of their Schism*; and that They did not only give an Account of the *Roman Faith* in the Synod, but also received the *Profession of Faith* made by the Eastern Fathers in *Writing*, to be carried to the Pope, which was afterwards forcibly taken from them by some of the *Greeks*; But that they at last procured another, which was *Authentick*. But I return to the new Provincial, *Br. Albert*.

I. Amongst many pious and prudent Regulations made by *Br. Albert* Anno 1234 *de Pisa* at his first Entrance into his Office of Minister Provincial of *England*, one was, that he placed certain learned Men of his Order to teach the Friars in several Convents of his Province. *Br. Vincent de Coventry* was one of the chief of these Professors: He was one of the Persons admitted into the Order immediately upon *Br. Agnellus's* first coming to *Oxford* (as has been said) where he was taught by the famous Doctor *Robert Grossete*, amongst his first Scholars of the Friars Minors; under whose Instructions he had made great Progress in sacred Learning; and having finish'd these Studies as a Scholar, he (not yet of middle Age) was sent (a) to *London* to teach in the Franciscan Convent there; from whence he was afterwards sent to *Cambridge*; where he discharged the Office of a publick Reader, with an extraordinary Success and Applause. My (b) Author also adds, that *Br. Albert* sent his own Brother *Henry* to teach the Friars at *Canterbury*. This *Henry* was one of the Friars that came over into *England* soon after the first Provincial *Agnellus*, and had likewise been bred up under *Dr. Grossete*, with so great Success that he was now fit to teach others.

II.

(a) *Wood. Antiquitat. Oxon. Lib. 1^o pag. 68, & 71. & Collectan. Lelandi Tom. 2. pag. 342.* (b) *Wood, Ibidem.*

II. Br. Roger Bacon, that Prodigy of Wit and Learning, commonly call'd *Frier Bacon*, entred into the Order of *St. Francis* about this Time, as is most probably conjectured. (a) Mr. *Wood* speaking of him gives first the Opinion of others and then his own, as to the Time of his becoming a Frier; for he says, that after *Bacon* had been a Professer at *Paris*, he was made Doctor of Divinity in that University, under the Title of *Doctor Mirabilis, the Marvellous Doctor*, and that thus laden with Learning and an universal Applause, he return'd to his first Nurse, *Oxford*; where without more ado, he was admitted *ad eundem Gradum* to the same Degree of Doctor; after which, (as he there adds) he became a Frier Minor in the Convent of that Order at *Oxford*, by the Perswasions, as it seems, of *Robert Grostete*. This, as to the date of the Fact, Mr. *Wood* advanced from others; for, he is plainly of another Opinion himself, as to the Time of *Bacon's* taking the Friars Habit; because, in the same Period, he says, he believes *This was done before*. But be this as it will, it is most certain that *Roger Bacon* was a Frier of the Order of *St. Francis*, and it is not unlikely that he entred into that Order when he was a *Fellow of Merton College*, in *Oxford*, before he went to *Paris*; which probably might be in this Year 1234, when his Master *St. Edmund* was advanced to the Archbishop's See of *Canterbury*. However, (whenever it was) *Eccleston* (b) says he was cloath'd and profess'd upon one and the same Day, which heretofore was some times practised, although such hasty Professions now are invalid. But I shall have much more to say of Br. *Roger Bacon* hereafter, and now go on.

III. This Year the Friars Minors were settled at *Coventry*, in Anno 1234. *Warwickshire*; The Account whereof *Dugdale* (c) introduces, by speaking of them in these remarkable Terms, viz. 'These Franciscans were, ' in a short Time, spread over the Christian World; possessing nothing but ' meerly living by the Gospel; in Food and Rayment they manifested their ' voluntary Poverty; and going bare-foot, girt with a knotted Cord, gave the ' greatest Example of Humility imaginable.' And, that when they first settled in *Coventry*, ' They had not any Charter of Foundation for their House ' there; nor indeed any formal Grant in Writing of the Place whereon it stood; ' which is no Wonder (says he) considering that, being not endow'd with Lands, ' they wholly lived on the Charity of others, as we see those beyond Sea do ' now at this Day, going constantly by Couples with Wallets on their Shoul- ' ders to receive Alms: And as for their Habitation here, with the Church; ' 'tis certain the structure of both was wholly made at the Cost of good People: ' So great a Respect did the World in those Days bear towards them, ' by reason of their Devout and Austere Lives. It appears that in the Year ' 1234, the 19th of Henry the Third, Ralph Fitz Nicholas, then Sheriff of *War-* ' *wickshire*

(a) *Antiq. Oxon. Lib.* 1^o pag. 136. (b) *Vid. Hist. Min. Provin. Angliae*, pag. 12. (c) *Dugdale's Warwickshire*, printed Anno 1656, pages 113 & 115.

'wickshire, in his Accompts, makes Mention of Shingles allow'd by the King for covering their Oratory here, and delivered out of the Woods of Kenilworth for that Purpose: The Ground whereon this House was built being allow'd to them by Ranulph the last of that Name Earl of Chester out of his Mannor of Cheylesmore, as is evident.' So that famous Antiquary Sir William Dugdale, who gives a much larger Account of the Friers Church here, which I reserve for the Second Part of these Collections.

I. This Year the famous John de Reading (call'd Johannes Radyngus Anno 1235. by Mr. (a) Wood, or de Radinga,) Abbot of the celebrious Monastery of Osney, near Oxford, of Canon Regulars, renounced and left all the honourable Advantages of that high Station to cloath himself with the poor Habit of St. Francis. A Change which one wou'd think cou'd hardly fall under any Censure, except that of its being contrary to the Rules of worldly Prudence, which does not commonly, by a willing Choice, leave a State of Affluence to embrace that of Indigence and Austerity; but, since the *Wisdom of this World is Foolishness with God*; I cannot see what Grounds (b) Mathew Paris cou'd have to advance what he has left to Posterity on this Head, unless it was his great Dislike of the begging Friers, which he was pleased to express on many Occasions: And indeed nothing but an unaccountable Prejudice cou'd have made him here say, *Johannes Radyngus, Cenobiarcha Osneyensis, Cordis pusillanimitate detrusus, relicto Ordine magni Doctoris Augustini, ad Ordinem Minorum, Novitatem volens experiri, transmigravit*, that is, John Reading oppress'd with a certain Cowardliness of Spirit, leaving the Order of the great Doctor Augustine, went over to the Order of the Friers Minors, being willing to make Tryal of a Novelty. As if, in a melancholy Mood, he had made this Change, or shifted Habits and Places in a Fit of the Spleen. But it cannot reasonably be doubted, but that the good Abbot was influenced by a better Spirit than that of Cowardice, or Dejection of Mind, and had a more Christian Motive for what he did in a Matter of such Weight, than a Childish Desire of Novelty. Some Authors by Mistake, make this great Man a Member of the Franciscan Community in Oxford, whereas a credible Writer (says (c) Mr. Wood) who cou'd hardly be mistaken in this Affair, because he was acquainted with the said Abbot, assures us, He was cloth'd a Friar at Northampton: I mean Thomas Wyke, who in his *MS. Chronicles of Osney*, under the Year 1234, speaks thus, viz. *The same Year Br. John the first Abbot of Osney received the Habit of the Order of the Friers Minors, at Northampton, upon Wednesday after the Feast of St. Michael, and Br. John de Leeche, was chosen Abbot of Osney, &c.* So Mr. Wood *ibid.* from the said Thomas Wyke, who was a Canon of the same Abbey of Osney it self.

II. The famous Doctor Robert Grossete, Elect Bishop of Lincoln, Anno 1235. was this Year consecrated on St. Michael's day. He was eminent for both Vertue and Learning, and employ'd himself almost continually in going round

(a) *Antiquit. Oxon. Lib. 1^o pag. 70.* (b) *Apud Wood, Ibidem.* (c) *Ibidem.*

round his Diocess, visiting his Clergy, and preaching to the common People when he had Leisure ; and when he was otherwise taken up, he committed this Apostolical Office of preaching and instructing the People, to the Friars Minors, having always some of that Order about him for the good of his Soul. So Mr. *Henry Wharton*, (a) from whom I go on. This Great Man (*Groftete*) was the first Person that taught the Franciscans at *Oxford*, where he most charitably and humbly fill'd the Chair of Regent of the Friars Studies in the Convent of that Order, till he was advanced to the more honourable Seat of Prelacy. During the Time that the Doctor govern'd the Franciscan Schools here, a certain young Novice amongst them fell sick, and being at the point of Death received the usual Rites of the Church, viz. the Sacraments of *Penance*, the holy *Eucharist*, and *Extreme Unction*; which being done, he directed his Discourse to the Community of the Friars on that Occasion there present for his Comfort and Assistance by their pious Exhortations and devout Prayers, and he took his last Leave of them saying, *O ye Holy and good Men! I give Thanks to God and to you for my Conversion; and I do moreover acknowledge my Obligations to you for your holy Instructions and good Example, and for the Conversation I have happily enjoy'd amongst you for these twelve Weeks; And having thus spoken, he then return'd to within himself, and continued silent for a good while; and the good Friars wondering and waiting for the Event, the agonizing Novice cried out with a loud Voice, O Lord! Do not you Chastise? Do not you strike? Yes, Lord, you do strike, that you may spare; You Chastise, that you may not punish.* The Friars now imagining that the Devout Youth was delirious, suggested to him other Thoughts, more proper (as they conceived) for a Person now expiring; and so that innocent Soul departed this Life, to take Possession (as may be piously presumed) of an Eternity of Bliss. Now, the said Friars relating this Passage to their Master Dr. *Groftete*, humbly desired his Thoughts upon the Matter: I think (said he) you have acted rashly; because the Youth read then in the *Book of Life*, and had he not been interrupted, he wou'd have taught you many heavenly Secrets. *Wharton, Ibidem.*

III. Doctor *Robert Groftete*, that truly great Bishop of *Lincoln*, was often heard to say (b) that the Franciscans were (of all Priests) the most fit Persons to instruct and reform Christian People, by reason of their perfect renouncing of the World and all Manner of Propriety, as well in Common, as in particular: and Pope *Innocent the fourth* afterwards had the like Opinion of them as to Infidels, when, for the same Reasons, he declared the Friars Minors to be the most proper Men to be sent into foreign Missions, as he had found by Experience in the great Conversions they had then newly made amongst the *Tartars*, as appears in the *Annals of the Order*; under the Year 1245. And indeed the true Followers of the Institute of St. *Francis* have never fail'd of giving the whole World

(a) *Anglia Sacra. Parte 2da. pag. 341. & 342.* (b) *Vide Hist. Min. Provin. Angliae. page, 18.*

World fresh Proofs of their being entirely withdrawn from all Interest in secular Affairs ; and we have a singular Example of this Truth in our English Historians, from whence may be inferr'd, how religiously the Franciscans in *England* then stuck to the exact Observance of their Founders Rule. I mean their Resolution and Constancy in refusing a valuable Present from the King himself: For, King *Henry the Third* had (amongst many other Things) wrested from the Merchants a Cart-load of Gray Wollen Cloth, which he (a) gave to the Friars, as most proper for their Religious Habits ; But they in an humble Manner sent back the designed Alms, procured, as they suspected, by the Oppression of the Subject; leaving to Posterity a notable Instance of their Integrity. This and many other such-like Marks of their being disengaged from all sordid Temporal Views, were (I presume) the chief Motives of their being so much employed as they were both in *England*, and in other Nations, as Collectors

Anno 1235. of the Subsidies for discharging the Expences of the holy Wars. Then, it seems, there was no Jealousy harbour'd of their putting the Money into their own Pockets ; and whilst they continued thus wholly disinterested, God gave a Blessing to their pious Designs, as appears by many Examples ; whereof one was, that in the Year 1235, when the *Crusade* was preach'd up by the Franciscans for the Encouragement of the Expedition against the *Turks*, a Frier Minor call'd Br. *Roger de Lewes* coming down from the Pulpit, in a Village named *Clare* (which I take to be *Clare* in *Pirton-Hundred* in *Oxfordshire*) on the 11th of June, God was pleased miraculously to cure (b) a lame Woman, whose Limbs, lamentably contracted for the Space of three Years, return'd to their proper Places and Offices, with such a crackling Noise that was audible to all there present, and She that before was a Cripple, being now set straight and upright at the Prayer of the good Frier, went Home sound and in perfect Health. So the *Annals of the Order*, this Year.

Anno 1236. I. Br. *Gualterus*, or *Walter*, *Cepton*, flourish'd about this Time, as the *Annalist of the Order* says. He was an English Franciscan Doctor of Divinity of *Oxford*; and had the Honour to be made Patriarch of *Antioch*, as is witnessed by two (c) very Eminent and Learned Friars Minors, who assert it from antient Writers. He was also an Author, as (d) Dr. *Pitts* says, and writ *Four Books upon the Master of the Sentences*.

Anno 1236. II. Br. *William Eton* (whom some by Mistake call *Essebey*) departed this Life about this Time. He was a learned Man before he entred into the Order, and being a Franciscan, he taught the Friars for some Time at *Oxford*, under the Regency of Dr. *Grosette* ; was remarkable for the Holiness of his Life, and eminent for his good Talent in Preaching, and is said to have been an Author, though no Account is given of his Writings. (e) Dr. *Pitts* and

(a) *Fran. a Sta. in Hist. Min. page 18.* (b) *Vide Supplem. ejusdem Histor. Min.* (c) *Fran. a Sta Clara. in Hist. Min. pag. 14.* & *Angelus a Sto. Fran. in Catalogo Scriptor. Provin. Angl. Frat. Min.* (d) *In Appendice Illustr. Angl. Script.* (e) *Ibidem,*

and Br. *Angelus a Sto Francisco* make mention of him under the Year 1227. See more of him in this Work, *Anno 1221. Numb. 3 and 4.*

I. Br. *William Coleville* Senior, deserves here a Remembrance, being *Anno 1237.* one of the Three famous Doctors of *Paris*, that enter'd into the Order of St. *Francis* with Br. *Haymo de Feverham* already mentioned. I find no more of him but that he was a great Credit to the Order, and a zealous Promoter of Religion both by his Learning and his Preaching, as well as by his Exemplary Life; And that he had a Sister who afterwards died a Martyr, being most barbarously murdered in the Cathedral Church of *Chichester*, in Defence of her Chastity. (a) *Leland* from *Eccleston*. The exact Date of this Man's Death is not certain.

II. This Year there was a Council, or Synod held in *London*; *Anno 1237.* where, amongst other Things, it was Decreed that the Feasts of St. *Dominick* and St. *Francis* shou'd be solemnly kept in *England*; and that also by an express Command of the Pope himself, whose Legate a Latere *Otho*, Cardinal of St. *Nicholas*, call'd this Council. This Decree is to be seen in the Acts of this Council; And I presume the Annalist of the Order means this Synod, when he says a Synod held this Year in *London*, being over-ruled by the King, enacted some things derogatory to Ecclesiastical Immunity, which Determinations were afterwards recall'd by the Sollicitation of some of the Franciscans; but he says not what these Acts in particular were.

I. Br. *Adam de Exonia*, after his Entrance into the Order, went to *Anno 1238.* Pope *Gregory the Ninth*, by whom he was sent to preach amongst the *Saracens*. But he died at *Barlette*. So *Eccleston* in (b) *Leland*. Now, I cannot think (as some do) that this was *Adam de Marisco*, or *de Oxonia*; because *Exonia*, formerly *Isca*, and now *Exeter*, the chief Town in *Devonshire*, where this *Adam* was born, can have no Affinity with *Oxonia* (but by Mistake of the first Letter) where the other flourish'd and never was sent among the Infidels, nor died at *Barlette*, but at *Oxford*, where he was Famous. Moreover, *Eccleston* *ibid.* makes *Adam de Exonia* and *Adam de Oxonia* two different Persons; as appears by his bringing in the Latter in the very next Period after he had said that the first died at *Barlette*; whereby 'tis plain to me that he means two Persons.

Br. *Richard Ingeworth*, or *Kingsthorp*, departed this Life about this *Anno 1238* time; for although Dr. *Pits* gives his Character *Anno 1227*, it's certain he was living several Years after that; For, he was Commissary of his Order in *England* in the Year 1230, and was afterwards made Provincial of *Ireland*, (as has been said) and he lived some Years after that Time: But I go on to his Character given by Dr. *Pits*, and to be added to what is already said of him. Br. *Richard Ingeworth*, or *Kingsthorp*, or *Regiosylvanus*, was a Person who most exquisitely join'd Piety with good Learning; wherein having made great Improvements in *England*, he went over into *France*, where he used his utmost Endeavours to make a farther Proficiency by hard Study, and a constant Practice of Vertue, and a continual Commerce with such Persons as were most famous for

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both

(a) *Colledge. Tom. 2. pag. 342.* (b) *Leland. Ibidem.*

both Piety and Learning. Whilst he was in *France* it so fell out that Br. *Agnellus*, the first Provincial of the English Franciscan Province, came that Way on his Journey to *England*, to whom *Ingeworth* made his Address to be admitted into the Order of St. *Francis*, through an ardent Desire of attaining to Evangelical Perfection. He was a zealous Preacher, a fervent Religious Man, and a good Scholar, and is supposed to have been an Author, though the Titles of his Works are not to be found. Infine he died an Apostolick Missionary in *Syria* about this Year.

Anno 1239. I. *Ralph Maydston*, that famous Bishop of *Hereford*, this Year resigned his See, with all the Honours and Advantages of it, and enter'd into the Habit and Order of St. *Francis*. And here, for the better Understanding of this memorable Act, I will make the Reader acquainted with the Man; whose Character take as follows.

Radulphus de Maydenstan, or *Ralph Maydston* (so call'd from the Place of his Birth, *Maidstone* in *Kent*) had his first Education in the Liberal Arts in the famous University of *Oxford*, where he made an uncommon Proficiency; after which he went over to *Paris*, where, by a continual Study and a daily Exercise in the publick Schools, he added much to his Improvement, and is much commended by our Historian *Mathew Paris*, for his excellent Learning: But being driven from *Paris* by a Mutiny among the Students there, he return'd to his native Country, with four other very learned English Men, in the Year 1229, and getting into the Acquaintance and Favour of King *Henry the Third*, he was by his Majesty promoted to the Episcopal See of *Hereford* Anno 1234, on the Death of *Hugh Folioth*; and having govern'd that Diocess, with much Holiness and Prudence, to the Honour of God and the Edification of his Flock, till the sixth Year of his Consecration, (*viz.* 1239) when finding himself powerfully influenced with a fervent Desire of a more strict Life, and being commanded in a Vision so to do, he resolved to lay down his honourable Miter, to put on a poor Capuce; and having obtain'd a Dispensation and Leave from Pope *Gregory the Ninth* (a rare Example indeed!) he resign'd his Bishoprick, and was cloth'd in the Habit of a Franciscan, at *Oxford*; was succeeded in the See of *Hereford* by *Peter de Aqua-blancha*, a *Savoyard*, and lived in the penitential Habit and State of a Friar Minor, in great Holiness of Life, for the Space of five Years and 35 Days; most of which time he spent in the Convent of that Order at *Glocester*; where also he died, and was buried amongst his Franciscan Brethren. I am very sensible that the Account of the Manner of Dr. *Ralph Maidstone's* Call to the Order of St. *Francis*, will not be equally agreeable to all Men; nor perhaps gain Credit with some; yet, because it is very extraordinary, and is deliver'd by no less a Man than St. *Antoninus*, Archbishop of *Florence* (not of the same Order, but) a *Dominican*, I will venture to relate it out of the *Notes upon the Franciscan Martyrologe*, where it is to be found on the 14th day of *April*, as follows. . . At which Time also flourish'd that Man of great Perfection Mr. *Ralph*, an English Man,

Vide Leland. Item. Vol. 8. part. 2. pag. 69. & Collectan. ut supra Wood. Antiq. Oxon. Lib. 1^o pag. 70. Wharton Anglia Sacra. part. 1. page 491. and Godwyn's Catalogue of Bishops.

Man, and Bishop of Hereford, Doctor of Divinity, who enter'd into the Order from this Vision : For, when he was on a certain Time at Prayers, he was in Spirit carried away into Heaven to behold the Mansions of the heavenly Citizens, and was strangely astonish'd when, amongst the Saints of divers Orders, he cou'd not see so much as one of the Friars Minors for whom he had a great Affection. Then appear'd to him as a most beautiful Woman Mary the Blessed Mother of God, who asked him the Cause of his perplex'd Thoughts ? To whom he replied, that he was amazed, that among the Saints of other Orders there was not one Friar Minor to be seen, notwithstanding they were in such great Esteem in the Church of God, and were very instrumental to the Salvation of many Souls : To whom she then answered, saying, Come along with me, and I will shew you where they dwell ; and then She let him see the Friars Minors more closely united to Christ ; and said, Look you where they are, under the very Wings of the Judge. Save thy Soul with them. The good Bishop being return'd to himself, and having considered the Vision, enter'd into the Franciscan Order by the Consent of the Pope. So St. Antoninus. Whilst this great Man was Bishop, he was the first that (a) appropriated the Church of *Beysham*, alias *Cellad*, in the County of *Hereford*, to the Cathedral Church in *Hereford*, on Condition that every Canon present at High Mass shou'd receive a small Retribution of Money. This Prelate also (b) bought of one *Mount-hault*, a Noble Man, a fair House and the Patronage, or Advowson of *St. Mary Mount-hault*, adjoining near *Broken Wharf*, in *London*, leaving both to his Successors in the See of *Hereford*. This Place is commonly, but corruptly call'd *Mount-haw*. Know Reader, (c) (says Dr. Fuller) that all English Bishops in that Age had Pallaces in *London* for their Conveniency, in which they resided and kept great Hospitality during their Attendance in Parliament: *Thomas Wyke* (says Fuller) gives *Maydston* this pithy Commendation, viz. a Man of great Learning and a most famous Divine. Infine, the Author of the Franciscan Martyrologe gives *Maydston* this honourable Remembrance, as a holy Man ; viz. In England, the Commemoration of Blessed *Ralph*, Bishop and Confessor, who resigning the Bishoprick of *Hereford*, enter'd into the Seraphical Order, and was a most bright Example of Humility, Poverty, Obedience, and all Christian Perfection, and closed his Life by an holy Death.

The Annals of the Order, and St. *Antoninus* date the Entrance of this holy Man into the Order of St. *Francis* about the Year 1230, or sooner ; but all our English Historians calculate it as I have here done after them ; And it seems plain that those (d) Writers also are mistaken, who say *Ralph Maydston* taught Divinity publickly at *Paris* after he was a Friar ; because the Chronicles of the Order distinguish that *Ralph*, who was a Professor there at that time, from this *Ralph Maydston* who resign'd his Miter ; and our Historians expressly assert that he led a retired Life, in the Convent at *Glocester*, most Part of his Time after he had resigned his See, even to his dying Day. So the Error was made (as I take it) by the second *Ralph's* teaching at *Paris*, and his becoming likewise a Friar Minor not long after : He is known by the Name of *Ralph Ebisach*, and shall be mention'd hereafter : But now I go on to a greater Man.

(a) *Fran. a Sta. Clara in Hist. Min. Provin. Anglic.* pag 10. (b) See *Godwyn's Catalogue of Bishops.* & *Itin. Leland.* (c) *Fuller's Worthies.* Title *Kent.* (d) *Fran. a Sta Clara.* pag 10 & *Alij.*

II. Br. *Albert de Pisa*, who was made Minister of the Province of *Anno 1239.* *England Anno 1233*, was this Year advanced to the Government of the whole Order, and departed this Life a few Months after his Promotion. Here (a) *Tossinian.* goes on with a Mistake as to the Time and Manner of Br. *Albert's* being chosen General, when he says Br. *Albert de Pisa*, Provincial of *England*, was chosen General of the whole Order in the Year 1236, being then absent: Whereas other more ancient Authors agree, that he was not advanced to this Post before this Year 1239, when he was present at the General Chapter, where he sung the first Mass So the *Annals of the Order* this Year. How long he govern'd the *English* I cannot justly tell, because some Writers of the Order seem to speak as if he had resign'd the Ministry of *England*, and was made Provincial elsewhere, before he came to the General Chapter held in *Rome* this Year, wherein the famous *Elias* was again deposed, and *Albert* chosen in his Place, General of the whole Order of St. *Francis*, and was confirm'd in the said Office by Pope *Gregory the Ninth*; but he lived not above four Months in that Ministry, viz. from the 15th of *May* till the Beginning of *September* next following; and therefore those (b) Writers are under a Mistake, who say he lived longer in the Office; especially those who seem to think he lived two Years after he was Chosen. The Author of the *Franciscan Martyrologe* says, Br. *Albert* was a Man of great Perfection, full of Zeal and Virtue, and one whom Nature had framed for great Performances; but that in a few Months he finish'd an Abbridgment of a long Duration; closing his Life in the same Year wherein he was rais'd to the Dignity of General of his Order; and that his Death was lamented, not only by his Subjects, but by the Pope himself, who had a great Value and Affection for him, and who, upon his Death, made an Anthem which begins with these Words, viz. *Plange Turba pauperula.* Infine, this *Albert* was not *Albert Stadenfis*, a *German*, who was first an Abbot of *Benedictines*, and afterwards a Frier Minor and an Historian; although some Authors, by Mistake, confound them, as *Wadding* rightly observes. Many Authors of the Order make an honorable Mention of him, as may be seen in the Notes upon the *Franciscan Martyrologe*, where (on the 2d. of *September*) he is reckon'd a very holy Man, under the following Character, viz. *In Italy, the Commemoration of Blessed Albert de Pisa, Confessor; Conspicuous for his Piety, Learning, and Zeal for regular Observance; who, for the great Perfection of his Life, was made Provincial in England, in Germany, and in Spain; and at last being chosen Minister General of the whole Seraphical Order, went soon after to the blessed Rewards.*

III. Br. *Haymo Ferversham* had honorably acquitted himself of the *Anno 1239.* Embassy, whereon he was sent by the Pope to *Constantinople*, and had given so many plain Proofs of his great Zeal for Religion and regular Discipline, that he was now made Provincial of *England*; which (c) *Eccleston* says was done at *Rome*, in the same Chapter wherein the General of the Order, *Elias*, was deposed; and I suppose he means in 1239, when Br. *Albert de Pisa* was made General,

(a) *Histor. Seraphic. Lib. 2do. folio 178.* (b) *Tossinian. Willot, Possivinus, and others cited in the Franciscan Martyrologe.* (c) *Vide Lelandi Collection. Tom. 2. pag. 341. ex Chronic. Ecclestoni.*

neral, in the deposed *Elias's* Place ; because the same Author says, Br. *Haymo* was Provincial of *England* but for *one Year* before he was Chosen the 6th Minister-General of the whole Order. The Author of the Franciscan Martyrologe says, Br. *Haymo* was the 5th General, as some others also do ; but this Difference is not Material : But all the Writers I have yet seen agree to calculate Br. *Haymo's* Advancement to that Dignity in the same Year as that of his Predecessor, viz. 1239 ; from whence its easy to infer, that his Year (as *Eccleston* calls it) of Provincialship was not compleat ; for, according to this Account, it cou'd be no more than from the 15th of *May* till the Time of his Appearance at *Rome*, after a legal Citation sent him immediately after Br. *Albert's* decease, in *September* ; So that the Year must needs be far spent before he and other Persons of the Order concern'd cou'd reach the holy City, unless the said Authors extend the Year as far as the Vernal Equinox ; or mean only that *Haymo* was chosen General within twelve Months after the Death of *Albert*, his Predecessor : However, all Writers of the Order agree that *Haymo* was chosen General at *Rome*, in the Presence of Pope *Gregory the Ninth*, who, in Person, received the Votes of the Electors, and confirm'd him in his Office when chosen. And here I beg, the Reader's Leave to set down all I find of *Haymo's* Character, whether precedent or subsequent to this Year, to be added to what has already been said of him.

IV. Br. *Haymo de Feversham* (*de Fevershino*, *Willot* calls him ; and *de Fevereschino*, *Tossinian*.) so call'd from the Place of his Birth, which was *Feversham*, in *Kent*, was very promising even in his Childhood ; and growing up, he ran through his lower Studies, in *England*, with great Success and Applause, till he had made himself perfect in the liberal Arts : And then (after the Example of many of our ingenious Country-men of those Days) he resolved to make a Tryal of his Wit amongst Foreigners ; and therefore went over to *Paris*, to make himself Master in the higher Studies ; which being finish'd with great Application and Improvement, and he now an able Divine ; He renounced the World with all its specious Offers and Advantages, and became a Frier Minor at *St. Denys's*, in *France*, devoting himself wholly to that sacred Order, (as (a) Dr. *Pits* says) wherein he was made Professor and Doctor, and fill'd the Doctors Chair for a long time ; giving his Audience daily Proofs of his excellent Wit and Learning, and making such an extraordinary Progress in the Study of the holy Scriptures, and of true Piety, that, in regard to the Merit of his Vertues, his Religious Brethren stiled him the *Mirroure of all Integrity*. He deserved well of the University of *Paris*, having (as an (b) Author says) a great Hand in the opening of two famous Schools there. Now although Dr. *Pits* thinks *Haymo* was made Doctor after he was a Frier ; yet (c) *Eccleston's* Authority in this Point, is more to be depended upon ; and he says, *Haymo* was a Doctor and an eminent Preacher when he enter'd into the Order of *St. Francis*, (which added much to the Credit of the Order,) there were Three other great Doctors of Divinity also clothed with him, as has been said ; which also contributed greatly to the encrease of Devotion in the People,

(a) De Illustribus Angliæ Scriptoribus, Anno 1260. (b) *Frans. a Sta. Clara*, in *Hist. Min.* pag. 13. (c) In *Collectan. Leland. Tom. 2.*

People, who were much edified with such heroick Examples, and thereby more effectually excited to the Practice of Penance, than by the most elaborate Sermons. But I return to *Haymo*, who, having gain'd an universal Esteem in *France*, return'd into *England*, where he was famous for his Preaching, as well as for his great Learning, and (as an (a) Author of Credit writes) *Haymo* was one of the publick Professors of his Order also at *Cambridge*; but about what Time he says not: However, *Eccleston*, (b) having said that *Haymo* was *Custos* of *Paris*, adds, that he was sent for into *Italy*, where he taught, first at *Bononia*, and then at *Padua*; from whence (being recommended to the Pope by Cardinal *Richard Somerton*) he was made *Reader of the holy Pallace*, and was afterwards employ'd in an Embassy to the Patriarch of *Constantinople*, as is already said. *Haymo* having in all these Stations given continual Proofs of his great Vertue and Learning, it is no Wonder the *Roman Chapter*, wherein he was chosen General, gave him the Character of *A most excellent Divine and a Mirrour of Integrity*; which he made good, when during the five Years of his Ministry, he led on his Subjects rather by the light of his exemplary Vertues than by the Power of Command; For, he that before, in the Schools, had taught many the *Knowledge* that puffs up, made it now his whole Business to teach, in Monasteries, the *Charity* that edifies, and the regular Discipline and humble Obedience that mortify the *Flesh*, enliven the Spirit, and rejoice the Mind. Infine, Br. *Haymo* was universally esteem'd as one of the greatest Men of his Time, not only for Vertue and Learning, but also for a prudent Dexterity in the Management of Affairs of Importance, and was so very Zealous, that he visited the greatest Part of his Order in Person, and so true a Lover of Self-mortification, that he perform'd all his Journeys on Foot. He was the Person that incapacitated the Lay-Brothers from bearing any Offices of Superiority in the Order, as being more conformable to the Rule of *St. Francis*; Whereupon *Marcantius* says, it was rightly done by the most learned Dr. *Haymo*, because those Offices imply a Jurisdiction, whereof Lay-Brothers seem to be incapable: amongst his Subjects also he reform'd and settled many Things worthy of so great a Father, as the Records of the Order bear Witness. But this his prosperous Government, at last, had the Misfortune to be interrupted with terrible Shocks; for, no sooner was Pope *Gregory the Ninth* departed this Life, Anno 1241, but the deposed General *Elias* (who had been sent to *Constantinople* to make Peace between *Frederick*, and the Eastern Emperors) rush'd out from his Covert of conceal'd Malice and Ambition, and laid Claim to his former Office of Minister General; which proved to be a mischievous Blow to the Franciscan Order. (as my (c) Author says) which was by this Means divided by a Schism, whilst some acknowledg'd *Elias*, and others *Haymo*, for their General and lawful Superior; till Pope *Innocent the Fourth* discover'd the turbulent, ambitious Spirit and the Fraud of *Elias*, and thought fit to cut him off from both the Order, and the Communion of the Faithful by a Sentence of Excommunication, and embraced *Haymo*, whom he confirm'd afresh in his Office, and who had not been idle

(a) *Fran. a Sta. Clara*, *ibid.* (b) *Fragment. Ecclestoni*, in *Leland. ut supra.* (c) *Tossinian. Hist. Seraph. Lib. 2. folio 178.*

idle during this sad Confusion, but in Order to a more exact Observance of regular Discipline had taken Care, and given his Command to have the Rule of St. Francis most punctually and impartially explicated by *Four* principal Doctors of the Order, viz. Br. *Alexander Alensis*, (or of *Hales*) Br. *Richard de Media-Villa*, (or *Middleton*) Br. *Gaufredus de Fontibus*, (or *Geffery Fountains*) and Br. *John de Rupella*, the three first of which Doctors were *English* Men; which Explication of the said *Four* Doctors was received by the whole Order in the General Chapter held at *Bononia*, (*Anno* 1242) for the pure Observance of the Rule, against the Innovations of Br. *Helias* and his Adherents.

V. Br. *Haymo* had an Injunction laid upon him by Pope *Alexander the Fourth* (as some (a) Authors say) to reduce the *Roman Breviary* into a better Form: but it is most certain that *Haymo* was Dead above *nine Years* before *Alexander the 4th* was advanced to the Papal Chair. However, the Fact is true; *Haymo* did correct the *Breviary*, and bring it into almost the same Form of Hours as now it is; but it was at the Command of *Innocent the Fourth* and not *Alexander*: He also added to it the Rubricks which are still in Use, as St. *Bonaventure* says (whom *Haymo* received into the Order) and as *Bale* also says, after others; and hence Br. *John de Parma*, in a letter written by him to the Province of *Tuscia*, whilst he was Minister General, commanded them to follow the ordinary Form of the *Missal* and *Breviary*, corrected by the pious Labour of Br. *Haymo*, my Predecessor, (says he) of holy Memory, and approved by a General Chapter, and confirm'd by the Apostolick See; which was also brought into the whole *Roman Church*, and again commanded by Pope *Nicholas the Third*. So *Fran.* (b) a *Sta. Clara*, from *Marcantius*.

VI. Br. *Haymo* being General, there was a Division made of the Provinces of the Order, and the Power of Provincials was limited. He moreover was an Author, and here follow the Titles of his Works, viz. of the *Ceremonies of the Mass*, One Book. *Upon the Master of the Sentences*; Four Books. *Sermons throughout the Year*; One Book: He died, an old Man, at *Anagnia*, in *Italy*, in the fifth Year of his Ministry, viz. *Anno* 1244, and had the Honour to be visited in his Sickness by Pope *Innocent the 4th*. So *Eccleston*, in *Leland*, *Wadding* and others. Dr. *Pits* makes *Haymo* live till the Year 1260; but the Annals and Writers of the Order are against him. The Author of the *Franciscan Martyrologe*, on the 3d of *October*, gives him a great Character amongst the Holy Men of the Order, as also his Epitaph, which is very indifferently composed, viz.

*Hic jacet Anglorum Decor, Decus Aymo Minorum
Vivendo Frater, hos quoq; regendo Pater;
Eximius Lector, Generalis in Ordine Rector.*

VII. In the Beginning of the Order, the Ministers General were commonly for Term of Life; unless they resign'd the Office or (as 'tis express'd in the 8th Chapter of their Rule) it shou'd appear to the Generality of the Provincial Ministers and

(a) *Pits. Angelus a Sto. Fran. in Catalog. Script. & a Sta. Clara, ibid.* (b) *Histor. Min. Provinc. Angl. pag. 13.*

and Custos's, that the said General is not sufficient for the Service and common Good of the Brethren ; in such Case the said Brethren, to whom the Power of electing is given, are bound to choose another in his Place, in the Name of the Lord. In the like Manner it was with the Provincials, till the 48th. general Chapter, under Pope Leo the Tenth in *Bulla Unionis* ; but they were obliged to renounce, or resign their Offices in every General Chapter ; and for just Reasons they might be deposed in a Provincial Chapter. But I have run forwards too far, and now return.

Anno 1240. I. Br. *William de Nottingham* was Br. *Haymo's* Vicar whilst he went to Rome, and *Haymo* being made General of the whole Order in the Chapter there, Br. *William* succeeded him in the Office of Provincial of England. *William of Nottingham* was a Divine of Oxford, and govern'd the Province about fourteen Years ; as *Eccleston* in *Leland* says : And (a) Mr. *Wood* adds, that in the Catalogue of their Provincials, he is styled (*Vir Sanctissimus*) a very holy Man. But having now placed him in the Office of Provincial, I will leave the rest of his Character for another Occasion.

Anno 1240. II. Br. *Ralph Rose*, or *Radulphus de Rosa*, flourish'd under the Reign of King *Henry the Third*. He was a famous Preacher, had the Honour to be admitted into an intimate Familiarity with the said King, and was afterwards made Penitentiary at Rome by Pope *Gregory the Ninth*, and departed this Life in the Papal Court, in a venerable old Age. So *Eccleston* in *Leland*. I cannot find when he died ; but guess this to be the Time of his being in Office at Rome.

Anno 1240. Br. *John of Yarmouth* (or *de Gernemuta*) flourish'd in the Beginning of the first (b) Age of the Order. He was an English Franciscan of great Sanctity of Life, and ended his Days at *Nottingham* ; and was buried among the *Black Canons* of *Shelford*. So *Eccleston* in *Leland*. The Franciscan Convent in *Nottingham* was built by King *Henry the Third*. but if it was begun before this holy Man departed this Life, it was not, I presume so far advanced as yet, as to have a Burying-Place in it ; and therefore he was interr'd amongst the *Black Canons* here mention'd.

Anno 1241. I. *Ralph Maydston*, the most illustrious Bishop of *Hereford*, who enter'd into the Order Anno 1239, was follow'd, about this Time, by another famous Divine of the same Christian-name, *Ralph* or *Rodulphus* call'd by the Annalist of the Order and other Writers *Radulphus Ebisach* ; of whom (c) *Tosfinian*. and others write, that being despirited on a certain Time with hard Study, and falling asleep, the Devil appeared to him, and threatned to take away his Eye-sight, saying, I will blind thee with Dung ; whereupon the Doctor awaked ; But being a second Time attack'd in his Sleep, he boldly spoke to the Devil, saying thou shalt not blind me ; but I will blind thee. Now it so fell out, that the next Day when the Doctor was giving out a Lesson in the Schools (he then being a publick Professor of Divinity in *Paris*) a Letter was brought to him to apprise him that the King of England offer'd him a rich Bishoprick ; which the Doctor humbly declined

(a) *Antiq. Oxon. Lib. 1^o pag 75.* (b) *Fran. a Sta Clara. in Hist. Min. pag 7.* (c) *Histor. Seraphic. Lib. 2 folio 177. & Fran. a Sta Clara. in Supplem. Hist. Min. & Wadding, ad Annum 1234.*

clined the accepting of, interpreting *Riches* to be the *Dung*, wherewith the Devil had threatned to *blind* him: Then renouncing all Worldly Preferments and Advantages, and resigning his Publick Lesson, he enter'd into the Order of *St. Francis*, where he made a great Proficiency in the way of Christian Perfection. So the Authors above quoted.

II. With *Ebisach*, just now mention'd, there enter'd into the same Anno 1241. Order another Person, famous for both Vertue and Learning, call'd likewise *Ralph*, or *Rodulphus*, an *English* Man, whose Surname is pass'd over in Silence; and these two Name-fakes were a great Ornament and Credit to the *English* Province of Franciscans. *Tossinian. Ibidem.*

1. Br. *Haymo* of *Feverham*, that Zealous General of the Order, pre- Anno 1242. sided this Year over the General Chapter at *Bononia*, where the Declaration of the Rule of *St. Francis*, and the impartial Interpretation thereof made by the Famous *Four Doctors* of the Order, was approved and received as the true genuine sense and meaning of *St. Francis*. These great Men (named before) were appointed and Commission'd by a Chapter at *Mompelier*, Anno 1240, to undertake this great Work for the Support of a strict Observance of the said Rule; and this their Zealous Performance has recommended their Names to the latest Posterity, as well as that of their *English* General *Haymo*, the chief Promoter of it: And indeed it's a lasting Credit, and an Honour to the *English* Franciscans, that of those *Five* exemplary Supporters of Evangelical Poverty, *Four* were of that Nation, viz. 1. Dr. *Haymo*, the General. 2. Dr. *Alexander de Hales*. 3. Dr. *Richard Middleton*, and 4. Dr. *Jeffrey* (a) *Fountains*.

I. About this time the Friars of the whole Order of *St. Francis* Anno 1243. were agreeably surpris'd with the unexpected success of a Lay-Brother call'd *Nicholas*, an *English* Man; who having (contrary to the Custom of that humble State) applied himself to the Study of Divinity, was bless'd with such uncommon Proficiency, that he was permitted to take holy Orders, and in time gain'd so great a Reputation, that his Fame reach'd as far as *Italy*, and being sent for to *Rome*, he was first made Confessor to Pope *Innocent the Fourth*; and then, by his Holiness, ordain'd Bishop of *Assisum*. So *Eccleston*.

This Case was extraordinary, and seems not to answer the design of *St. Francis*; who charges (b) the Lay-Brothers of his Order, not to busy themselves with the Study of Learning, but apply their utmost Endeavours to the acquiring of the Spirit of Devotion, and improving in the humble way of Christian Perfection; So that the Lay-Brothers are to be contented in their Vocation, and not to Aim at the Priesthood: But Superiors, it seems, judged it reasonable to permit Br. *Nicholas* to be advanced to that Sacred Dignity; and the Consequences made it plain, that they were in the Right of it. Now, I have some Suspicion, that this Br. *Nicholas* may be the same Person with Br. *Nicholas Anglicus*, of whom I will speak hereafter; the Time of this Man's being Confessor to the Pope, *Innocent the Fourth*, seems to be near the same: But on the other Hand, *Nicholas Anglicus* being a Doctor, a Learned Man, and an Author; and the other only raised

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(a) *Vide Franc. a Sta. Clara, in Hist. Min. pag. 9.* (b) Chapter the 10th of the Rule of *St. Francis*.

raised from the State of a Lay-Brother, gives me reason (as I think) to conclude they were two distinct Persons, and succeeded each other as Papal Confessors and Bishops of *Assisum*, the Doctor being the last in the said Posts.

Anno 1243. II. Br. *Eustace de Merc*, (or *Mark*) an *English* Franciscan, lived also about this time, and was very Famous for Zeal of Religion, and Holiness of Life; of which the particular Instances are not related by *Ecclleston*, (in *Leland*) who gives his Character in these general Terms, as he commonly does, in his short Way, of others.

Anno 1243. III. I have already given repeated Instances of the Vertue and Probity of the *English* Franciscans; but here follows a Mark of their being subject to humane Frailties and Defects. In the Year 1243, scarce four and twenty Years after the Frier Minors came over, and began to build their first Houses, in *England*, (says (a) *Mathew Paris*) there arose a hot Dispute between the *Friers Minors* and the *Friers Preachers*, which caused great Wonder in many, because the said *Friers* seem'd to have chosen the Way of Perfection, viz. of Poverty and of Patience. The Debate between these two contending Parties was which of the Orders was more perfect? The *Dominicans* pleaded that they were the *First*, and therefore the more Worthy; that theirs was, a comely Habit; that their Names and Office were deservedly taken from Preaching, that their State had in it more of an Apostolical Dignity. The *Friers Minors* replied, that they had made Choice of a more austere and humble Life for the Love of God; and therefore a more worthy State, because more Holy; and that it was lawful for a *Dominican* to become a *Franciscan*, because it was a going over from an inferior Institute to a more strict and superiour Order: But this was briskly denied by the *Dominicans*, who asserted that although the *Friers Minors* go bare-foot, and poorly clothed and girded with a Rope, yet they were permitted to eat Flesh, even in Publick, which was forbidden the *Dominicans*, and therefore they ought not to go over to the *Frier Minors* as to the stricter, or more worthy Order, but rather on the Contrary. Thus far *Mathew Paris*, who from hence is pleased to take an Occasion to lash the Religious of both these Orders after an unmerciful Rate; which I take to be no Part of History, but a Mark of the Frailty, and Perverseness of human Nature, as the Dispute now related also was. However, the first Rise of this Contention was (if I guess right) from some of the *Dominicans* desiring to be admitted into the Order of the *Friers Minors*; and that which confirms me in the Truth of this Conjecture, is the Nature of the Dispute and Arguments on both Sides, and another such like Storm raised against the Franciscans on such an Occasion by the *Augustinian* Friers, several of whom are said to have enter'd into the Order of St. Francis in *England*.

Anno 1244. I. Br. *Haymo de Feversham*, that Famous *English* Franciscan Doctor and Minister General of the whole Order of St. Francis, departed this Life this Year; whose Character is already given, *Anno 1239*, of this Work.

Anno 1244. II. Br. *Galfredus*, or *Godefridus de Fontibus* (whom we shou'd now call *Geffery*, or *Godfrey Fountains*) was an *English* Man, as several Authors

(a) See this Passage in *Sommer's Antiquities of Canterbury*, pages 108. and 109.

thors (a) witness; and was commonly styled *the Venerable Doctor*, this Title being given him for both his Solid Learning, and the Gravity of his Comportment. For his Authority, he was a Man fit to Govern; and for his great Learning, well qualified for Teaching. He is some times call'd *Custos of Paris*; *Custos* being, by Mistake, there design'd to express his having been heretofore *Guardian* of the Convent of Friars Minors in that City, where he taught Divinity both Privately and Publickly. (with respect to different Times) and was the Author of many learned Works, which he publish'd for the Use and Advantage of Posterity; amongst which Dr. Pits reckons these, viz. *upon the Master of the Sentences*, Four Books. *Scholastick Quodlibets*, Several Books. *An Exposition of the Rule of the Friars Minors*, One Book. *Of the Infancy of St. Edmund*, One Book, MSS. In the publick Library at Cambridge. He seems (as an (b) Author says) to have been present with the *Four Masters*, or Doctors of the Order who explicated the Rule of St. Francis, at the Command of Br. Haymo then General; and Br. Fran. a *Sta Clara* (c) asserts, without Hesitation, that *he was one of the said Four Doctors*. 'Tis not certainly known when this great Man departed this Life; but by Circumstances, I guess he was Living this Year 1244, and how long after I know not.

I. Br. *Alexander de Hales*, or *Alensis*, departed this Life now. He Anno 1245. took his Name from the Place of his Birth, which was *Hales*, a little Town in the County of *Glocester*, where heretofore was a Famous Abbey of *Cistercians*; whose Monks having the Heroick Charity to teach Youth, *Alexander* had the Happiness to be one of their Scholars, and here imbibed the first Rudiments of Vertue and Learning, with a Success proportion'd to his Excellent natural Genius and great Application; after which, being supported (as *Camden* says) by *Richard Earl of Cornwall* and King of the *Romans*, he spent some Time, with great Applause, in his Studies at *Oxford*; where he furnish'd himself with an uncommon Stock of Science, both Human and Divine; and having a ready Wit, an eloquent Tongue, and a solid Judgment, He, in time, became so very Expert, that he scarce had his Match amongst either the Philosophers or the Divines of those Days. *Alexander* now having thus, not only laid the Ground-work, but made a hopeful Super-structure of Learning in *England*, went over into *France*, where he continued his Diligence in hard Study, and was so assiduous in all Scholastick Exercises, that it was not long before he won the Cap, being admitted to the Degree of Doctor of Divinity in the University of *Paris*; where also he was honour'd with the Dignity and Office of *Kings Professor*. And, joining a holy Life with his great Learning, he perform'd his Charge much to the Honour of God, and so greatly to the Benefit of his Scholars, that he was the Wonder of his Time, and (for the Solidity of his Proofs in all Manner of Learning and Argumentation) justly deserved the Honorable Titles which were unanimously given him, viz. a *Fountain of Life*, *Doctor of Doctors*, and *Invincible Doctor*. So Pits, Willet, and others.

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Indeed,

(a) Dr. Pits, in *Appendice Illustr. Angl. Script. Angelus Mason, in Catalog. Script. Frat. Min. Provin. Angl. & Alij.* (b) *Mason, ibid.* (c) *In Hist. Min. pag. 9.*

Indeed, if the Excellence of Scholars adds to the Credit of the Master, (as certainly it does) I know no greater Man than *Halenfis*, who for his Disciples had *St. Bonaventure*, and *St. Thomas Aquinas*, and *Br. William Varro*, or *de Ware*; the Two first afterwards Canonized Saints and Doctors of the Church, Famous throughout the Christian World, the First under the Title of the *Seraphical Doctor*, and the Other the *Angelical*, and the Third not much inferior to them, being also a great Doctor of the Franciscan Order, as *St. Bonaventure* was, who moreover was a Bishop and a Cardinal. *Br. William Varro* (or of *Warre*) was *Scotus's* Master; but of him more hereafter. Now I return to *Alensis*; Who (if we may rely on a great (a) Author who brings in *Dugdale* for his Voucher) was heretofore Arch-deacon of *Coventry*: which shews how much he was honour'd at Home: My Author indeed takes no Notice of the Time when *Alexander* was in his Office; but why might it not be after he was made Doctor, and before he was promoted to the honorable Post of *Regius Professor*? 'Tis not improbable that his Country-men courted him to come Home, nor unlikely that the *French* (who knew his Worth) made him large Offers to Stay at, or return to *Paris*. However, the great Doctor at last renounced All, and became a Frier Minor, at *Paris*, Anno 1222, or sooner as I have said, and is deservedly rank'd amongst their chief Doctors; as appears from his Name having the first Place (after the Popes and Cardinals) among the *Fifteen Doctors* whose Names are engraven on Brass plates about the Tomb of *John Duns Scotus*, in the old Convent of Friars Minors at *Cologne*; where likewise is the Name of *William Varro* abovemention'd who was Master to the *Subtile Doctor*, and *Halenfis's* Scholar. In a Word; *Br. Alexander Halensis* did not only go before All, or most of the Franciscan Divines, in both Learning and Time; but was reckon'd the very Prince of all the Divines of the Age he Lived in, and his Writings of Scholastick Theology surpass all that went before him, for Method and Order, for Brightness of Wit and Solidity of Reasoning. *Dr. Fuller*, in his usual Style, speaks of him thus, viz. 'As for our *Alexander*, as he had the Name of that Great Conqueror of the World, so was he a Grand Captain and Commander in his Kind; for as he did follow *Peter Lombard*, so did he lead *Thomas Aquinas* and all the rest of the School-men: He was the first that wrote a Comment on the *Sentences*, in a great Volume call'd *The Sum of Divinity*, at the Instance of Pope *Innocent the Fourth*, to whom he dedicated the Same; and for this and other good Services to the Church of *Rome*, he received the splendid Title of *Doctor Irrefragabilis*'. So *Fuller*. This *Sum* divided into *Four Tomes*, was approved by Pope *Alexander the Fourth*, by a Special Bull (kept in the Franciscan Convent in *Paris*) subscribed by Seventy Two learned Doctors of *Paris*; and being confirm'd with proper Seals, was by the same Pope recommended to all Universities. He also writ a Famous learned *Treatise of the Conception of the Blessed Virgin Mary*; wherein he proves and defends her Exemption from Original Sin. He likewise writ a *Compendium of Divinity*, in Six Books, besides many other Works, to be hereafter named from *Dr. Pits*.

The

(a) *Fran. a Sta. Clara*, in *Histor. Min.* pag. 11. See the *Franciscan Martyrologe*. October the 20th for those and more Vouchers.

The Manner of *Alexander's* Call to the Franciscan Order is so very remarkable, that I cannot forbear the giving of it a Place here, (let Criticks say what they please) since it is related by no less Men than *Sedulius*, *Wadding*, *Possavinus*, *Gerson*, and the two famous Bishops, *Mark of Lisbon*, a Frier Minor, and *St. Antoninus*, Archbishop of *Florence*, a *Dominican*, thus: viz. *Alexander de Hales* enter'd into the Order of *St. Francis*, under *Elias* Minister General of that Order, after this Manner: He was a famous Doctor of *Paris*, and renown'd throughout the World; and out of an extraordinary Devotion to the *B. Virgin Mary*, had engaged himself with a firm Purpose, never to refuse any thing in his Power that shou'd be ask'd in her Name: Now, a certain devout Matron (by what means I know not) coming to the Knowledge of this, and being much affected to the *Carmelites* and the *Dominicans*, told some of the former the Secret, bidding them go to the Doctor *Halsensis* and ask him, for the glorious *Virgin Mary's* Sake, to enter into their Order; assuring them that the Doctor wou'd grant their Request. The *White Friars* are surpris'd at the Thing, considering the Man, and the elevated Station he was in: But, relying on the Devotion and Integrity of the Matron, they go to the Doctor, who received them with all the Marks of Civility imaginable, and they discours'd with him, on many Heads, for a good while, and then return'd Home, not once (God having otherwise appointed) so much as remembring the Business they came thither for; which the good Lady took for an Affront, thinking that the Omission was an Effect of either Sleight, or a Misbelief of what she had suggested to them; So she let the *Dominicans* into the Secret, who soon went privately to the Doctor; and first discoursing with him about indifferent Matters, that they might at last usher in their Address in a more courtly Manner: When, behold, in comes a Frier Minor with his Wallet on his Shoulder, having been begging Bread about the Town for his Brethren; and being now come hither also to beg a little Bread, and having fix'd his Eyes upon the Doctor as he sat talking with the *Dominicans*, he simply address'd himself to him in these plain Terms: viz. Reverend Doctor, you are a very great Scholar, and the Fame of your Vertue and Learning is spread far and near; You see the Poor Order of Friars Minors has as yet but few learned Men in it, and no Doctors; If you were in it, many Persons wou'd improve by your Means; And therefore I beseech you for the Love of God and the Blessed *Virgin Mary*, that you will take upon you the Habit of our Order, for the Good of your Soul, and for the Honour of our Institute. The *Dominicans* were amazed to see themselves thus prevented; and the Doctor himself at first seem'd to be in a Consternation; but at last recovering himself, and being inwardly touch'd with the Grace of the Holy Ghost, and taking the Words of the simple Brother to be a Call from God, he made this Reply; Go your Ways, Brother, for I will follow you presently, and will comply with your Request. Thus did this great *Alexander of Hales* bid Adieu to the World, to shrowd himself under the penitential Weed of a Frier Minor: And being afterwards tempted to leave this hard Institute and Habit, and to return to his former State, *St. Francis* appeared to him in his Sleep carrying a heavy

‘ heavy wooden Cross on his Shoulders, and labouring hard to climb up a steep
 ‘ Hill with it; which when the Doctor beheld, he was fill’d with tender Com-
 ‘ passion, and offer’d his Service to bear a Part of the Burden; but was rejected
 ‘ with these or the like Words of Indignation; Go, Go, thou poor Wretch,
 ‘ Thou art not able to bear a light Cross of Cloth, and wilt thou offer to carry a
 ‘ heavy one of Wood? By which Reproach the Doctor was both rous’d up to a
 ‘ greater Fervour, and encouraged to persevere in his Vocation, as he did to the
 ‘ End of his Life;’ Of whom some one chanted thus, *Hic placito Superum prog-*
natus Gente Britanna; Quiq; Magister erat, fit pius ecce Minor.

Infine *Halensis* was a *Fountain of Life* and Learning, not only to the Franciscan, but also to the Christian Schools; communicating his pure Streams to the *Angelical Doctor St. Thomas of Aquin*, and through him to the *Thomists*; to the *Seraphical Doctor St. Bonaventure*, and by him to his School; to *Doctor William Varro*, (Ware) and through him to the *Subtile Doctor Duns Scotus*, and to many other learned Minorites; and from these to almost every great Divine of the Christian World; who, for their Scholastick Divinity, are all originally indebted to an *Englishman*, to a *Franciscan*, to the Great *Alexander of Hales*.

Pope *Innocent the 4th* had always Six Friars Minors in his Court, whose Service and Counsel he constantly made use of; and chiefly of Br. *Nicholas English* (*Anglicus*) his Confessor: And *Alexander de Hales* (who was an excellent (a) Canonist) was a great (b) Assistant to him the said Pope, as long as his Holiness staid at *Lyons*, to preside over the General Council, which he held there, in the Year 1245.

At last, after Immense Labours for the Instruction of others; after many unquestionable Proofs of his Heroick Vertues, *Famous for Sanctity*, as well as for Learning *Alexander* departed this Life, at *Paris Anno 1245*, soon after he return’d from the said General Council of *Lyons*, on the 20th day of *Octob.* (not *September*, as some Mistake it) and lies buried in the Church of *St. Francis*, before the Crucifix, with this Epitaph; which (as an (c) Author truly says) is written *Carmine male politico*, as follows, viz.

*Clauditur hoc Saxo Formam sortitus abunde
 Gloria Doctorum; Decus, Flos Philosophorum.
 Author Scriptorum Vir Alexander variorum,
 Norma Modernorum, Fons Veri, Lux Aliorum,
 Inclytus Anglorum fuit Archilevita, sed horum
 Scriptor Clericorum, Frater Collega Minorum
 Factus Egenorum, sed Doctor Primus eorum.*

There is also another Tablet at *Alexander’s Tomb*, with an (d) Inscription relating his Acts and Sayings, which I here omit, and will conclude with an (e) Author who says, *Alensis* was securely shelter’d under the Banner of the Cross, where his exemplary Life gain’d him the Love and Esteem of all Men; his pious Conversation

(a) *Collier’s Eccles. Hist. Lib. 5. pag. 452.* (b) *Epitome Annal. Ord. Min. Anno 1245.* (c) *Tossinian. Hist. Seraph. Lib. 3^o fol. 306.* (d) *Martyrolog. Franciscan. 20 Octob.* (e) *Tossinian Ibid.*

versation encouraged all in the Purity of a *Chast Mind*, in the Love of *Holy Poverty*, and in a most prompt *Obedience*; *Humility* was his continual Study and Practice, well knowing that a Vain-glorious Philosopher can never attain to the Simplicity that is in Christ Jesus. But it's now Time to leave the Man, that I may give a Catalogue of his learned Works which Dr. (a) *Pits* delivers thus, viz. *On the Five Books of Moses. On Josue. On the Books of Judges. On the Books of Kings. On the Psalms.* Printed at *Venice. Ann. 1416 and 1546. On Isaias. On Jeremy. On Daniel. On Ezechiel. On the Twelve Lesser Prophets, Annotations. Upon the Ghospels, Four Books. Upon all the Epistles of St. Paul.* In the Publick Library at *Oxford.* *Possowinus* moreover says, that at Cardinal *Harnanus's* in *Rome*, he saw Four Tomes of *Alensis* MSS. *On St. Mark, On St. Luke, upon all St. Paul's Epistles. Upon the Apocalypse of St. John, One Book. A Concordance of both Testaments, One Book. Lectures upon the Bible, One Book. On the Book of Job, One Book. On the Epistle to the Romans, One Book. Of the Mysteries of the Church, One Book. The Sum of Divinity, Four Books;* at *Venice 1575*, and at *Neuremberg, 1582. A Lesser Sum of Resolutions, One Book. Questions on the Sentences, Four Books* MSS, in *New College at Oxford.* and in *St. Peter's College at Cambridge*, and printed at *Lyons Anno 1515. A Sum, of Vertues, One Book. Sermons to the People, One Book Mariæ Magnum, Six Books. Of the Sacrament of Penance, One Book. Of Negligence, One Book. Of the Laws; One Book. A Concordance of both the Laws, One Book. Lectures upon the Sentences, Four Books. A Declaration, or Exposition of the Rule of the Friars Minors, One Book. Questions of the Soul, One Book, MSS. in St. Peter's College in Cambridge. Commentaries on Aristotle's Metaphysicks, printed at Venice Anno 1571. Mahomet's Acts, One Book. Of exotick Words; One Book. A Dictionary of Hard Words, One Book. The Life of St. Thomas Archbishop of Canterbury, One Book. The Life of King Richard; and other Works. So *Pits.* But I go to other Affairs.*

II. King Henry the Third seem'd to take a Delight in doing Good Anno 1245. to the Franciscans, and in contriving of Things for their commodious Situation at *Oxford*; as appears by his Royal Patents, dated December the 22d. in the 29th Year of his Reign, whereby he granted to them, *Ad majorem Quietem & Securitatem Habitationis sue, &c.* That, for the greater Quiet and Security of their Dwelling, they might enclose the Street (or Lane) under the Wall of *Oxford*, from the Gate call'd the Water-gate, in the Parish of *St. Elba*, to the little Postern-gate of the same Wall towards the Castle, so that a Wall with Battlements, like the rest of the Wall of *Oxford*, be drawn about the Habitation aforesaid, beginning from the West-side of the said Gate call'd Water-gate extending it self Southwards as far as the Bank of the River *Thames*, and thence stretching along upon the same Bank Westwards, as far as the Land of the Abbot of *Beck*, in the Parish of *St. Bodhoc* (alibi *St. Benedict*) and then turning Northwards until it joins with the old Wall of the said Castle, close to the East-side of the little Postern-gate aforesaid. The King also gave Leave to the said Friars Minors to throw down the old Wall as far as was needful, to join the new Building with their old one; Reserving always to himself and to his Heirs, the Kings of England, a free Passage through this new Place, as often as He, and They shou'd be pleased to come that Way.

So

(a) *De Illustr. Angliæ Scriptoribus.*

So (a) Mr. Wood from the Rolls in the Tower of London; from whence also I take what here follows.

Anno 1246. I. The same King, on the 10th of February, this Year, granted, That the Street which runs along under the Wall of Oxford, from the Gate call'd the Water-gate in the Parish of St. Ebbe, as far as the little Postern-Gate of the same Wall towards the Castle, may be shut up for the greater Security and Quiet of the Friars Minors living near the said Street, as long as it shall please the Lord of the Place, &c. We grant likewise (says the King again) that the Northside of the Chappel in the said Street built, or to be hereafter builded, may fill up the Gap of the said Wall, as far as it shall reach, all other Breaches in the same Wall being fully made up as they were before, except the little Postern-gate in the said Wall, through which the said Friars may go and come between the old Place where they dwelt before, and the new one where they now live. So (b) Wood.

Anno 1246. II. King Henry the Third's Affection and Esteem for the Friars Minors seem'd to encrease daily, and his Munificence to them left no Room to question his sincere Value for those good Men, as appears by a Third Grant, dated also this Year, April the 22d. whereby he gives them a certain little Island between the double Channel of the River Thames; the Words of the Kings Charter run thus, viz. *Ad ampliacionem Areae in qua de novo hospitari ceperunt Fratres Minores &c.* that is, For the extending of the Precincts of the Place, wherein the Friars Minors of Oxford have anew began to live, We give them our Island, which we bought of Henry the Son of Henry Simeons, granting Leave to them, and willing them to cause a Bridge to be made over that Arm of the River Thames which runs between the said Island and their Houses, and that they enclose the said Island with a Wall, or some other Fence, as they shall think most proper for the Security of their Houses, and the Tranquility of their Religion. So (c) Wood, from the Rolls, &c.

Anno 1247. I. A certain Franciscan, sent by the Pope, came now into England to collect a Subsidy of Money towards the Expences of a War against the Common Enemies of Christianity; in which Negociation (d) Leland says, he had very great Success; but that Author neither gives us the Name of the said Friar, nor tells us what Country-Man he was: So I leave him, and go to another Friar Collector.

Anno 1248. I. Br. William de Bachinses, a Friar Minor, was now sent into Scotland on the same Errand (as Collector) by Br. John Anglicus, (English) a Franciscan Apostolick Legate then in England; And the said Br. William, was graciously received by the King of Scots, and carried on that Affair there with good Success. But, lest his Reception might prove prejudicial to the Privileges of that Nation, the Pope himself writ to the King of Scotland, declaring that He had no Design that the willing Reception of the said Br. William, shou'd breed any Detriment to the Privileges granted to that Kingdom by the Apostolick See. So Fran. (e) a Sta Clara; but more of this Man hereafter, when I shall give the Character and Acts of the said John English.

I. King

(a) Antiq. Oxon. Lib. 1^o pag. 70. (b) Ibidem. (c) Antiq. Oxon. Lib. 1^o pag. 71. (d) Collectan. Tom. 3 pag. 392. (e) In Supplem. Hist. Min.

I. King *Henry the Third*, about this time, founded the Franciscan Convent at *Winchester*; of which I shall say more in the *Second Part* of these Collections. Anno 1249.

I. King *Henry the Third* had, on many Occasions, given such evident Proofs of his Affection and Esteem for the Franciscans, that his Dispositions were well known to the Pope, who therefore chose rather to send Men of that Institute, than any other as his Agents into *England*; And his Holiness, about this Year sent over into our Nation, one Br. *John de Dina* or *Dia*, a Frier Minor, as Legate of the Apostolick See, (a) *Ut quæ emendanda forent reformaret* (as *Mathew Paris* expresth it) that is, with full Power to reform whatever shou'd require an Amendment: But I cannot find what were the Effects of this design'd Reformation. Anno 1250.

II. Dr. *Robert Grosstete*, the famous Bishop of *Lincoln*, this Year, made a Speech to the Pope and Cardinals, wherein, amongst other Things, he declared that it was his Custom in all his Episcopal Visitations, to preach in Person to his Clergy, and to employ some *Dominican* or *Franciscan* to preach to the People; and that afterwards Four Friers hear'd Confessions and enjoyn'd Penances. So (b) Mr. *Wharton*. Anno 1250.

III. (c) Mr. *Collier* says that the *Mendicants* flourish'd very much about the middle of the Thirteenth Century. His Words are remarkable, and give an Account of the Learning heretofore in our Nation; and therefore I cannot think it impertinent to set down his Expressions, though others are as much concerned herein as the Franciscans: *Colliers* Words are these, viz. 'The Monasteries heretofore were the Schools and Seminaries of almost the whole Clergy, both *Secular* and *Regular*; For, the *Universities* (if we had more than one) were then very slender Societies, and the *Muses* were confin'd as it were to the *Cloister*. As the *Universities* grew up, the *Monasteries* declined: However, they did not sink to any scandalous Degree of Ignorance, but still continued to maintain a Character in Learning. 'Tis true about the Middle of the 13th Century, the *Mendicant* Friers, by their Industry and mysterious Management, gain'd the Ascendant: Thus both the *Old Religious Orders* and the *Secular Clergy* lost Ground: But within 200 Years the *Monks* and the *Seculars* began to recover their Credit.... And a little before the Reformation, many of the greatest *Monasteries* were *Nurseries of Learning*: Their Superiors were Men of Distinction this Way, and great Promoters of their own sufficiency in others. So *Collier*, who names several of those great Men. But I return to the Franciscans. Anno 1250.

IV. Br. *Philip Walleys*, or *Gualensis*, a Franciscan Doctor, departed this Life about this time. He was so remarkable for both Vertue and Learning, even in his younger Days, that his Fame, spreading beyond the Bounds of his Native Country, reach'd as far as *France* and *Italy*; So that Br. *Elias*, then Minister General of the whole Order, sent for him, and Br. *Adam of York* (as I have already said) and made them Professors at *Lyons*, Anno 1227; where Br. *Philip*

(a) *Hist. Min.* page. 18. (b) *Anglia Sacra*, part. 4. page. 347. (c) *Eccles. Hist.* part. 2. page. 19.

lip first taught Philosophy, and afterwards Divinity, for many Years. He is said to have writ many learned Books, but I (says (a) *Pits*) know not as yet any Author, that has given so much as the Titles of his Works.

Anno 1250. V. The Franciscan Convent at *Nottingham* was founded by King *Henry the Third*, this Year, as *Isaackson* has it in his Chronological Table.

Anno 1251. I. Br. *Vincent de Coventry*, a Franciscan Doctor of *Cambridge*, departed this Life about this time: He was one of the first Persons that enter'd into the Order at *Oxford*, where he made such Proficiency in sacred Learning, under the Great Doctor *Grosete*, that he was first put up to teach in the Convent at *London*; from whence he was soon removed to *Cambridge*, where he had this Prerogative (says (b) *Pits*) above the rest of the famous Doctors of his Order, that he was the first of them that taught Divinity publickly in that University, where also he took the Degree of Doctor. The same Author moreover says, that Br. *Vincent* was famous for the Holiness of his Life, as well as for his great Learning; and that amongst the Writings which he left to Posterity, there is *An Exposition of the holy Mass, and of every Thing that is done and said therein*, One Book. Besides *Repetitions of Lessons*, One Book. He is supposed to have writ many other Things, whereof the very Titles are lost. The Author of the *Epitome of the Annals of the Order*, placeth this *Vincent* under the Year 1257; But if he design'd it for the Date of his Departure out of this Life, I presume, it is a Mistake.

Anno 1252. I. Br. *Richard de Cornwal*, commonly call'd *Cornubiensis*, or de *Cornubia*, departed this Life about this time. He was a Franciscan Doctor of *Oxford*, where he studied many Years, (and as it seems) was at last a publick Professor, for some time, in that learned University. This Man is not *Richard Rufus*, (says (c) *Pits*) as *Leland*, by Mistake imagin'd; for, *Rufus* was born at *Cirencester*, in *Glostershire*, and *Cornubiensis* in *Cornwal*. He was an Author, and writ *Upon the Master of the Sentences*, Four Books. Of his other Works I find not so much as the Titles. But now I go to a much greater Man; not a Frier, but of the Secular Clergy, even the Great Bishop of *Lincoln*, Doctor *Robert Grosete*; who was such a hearty Lover of the Franciscans, that he was ever studying to do them Good, both in his Life-time and upon his Death-bed, as here it will appear.

Anno 1253. I. Doctor *Robert Grosete*, the Famous Bishop of *Lincoln*, died this Year. He is called by many *Grossum Caput*, or *Great-head*, &c. He was a Man of excellent Wisdom and extraordinary Learning, and a Pattern of all Virtue; who (although born of mean Parentage, in *Suffolk*, in the Diocese of *Norwich*) did so fashion a good natural Temper by the Rules of the holy Scriptures, that it produced in him a noble Mind. He had a most sincere Love for both the *Dominicans* and the *Franciscans*, had some of them continually in his Company, and was much delighted in conferring with them of the holy Scriptures;

(a) *Pits*, in *Appendice Illustr. Angliæ Scriptorum*. (b) *De Illustr. Angl. Scriptor.* (c) *In Appendice.*

tures ; but, above all the rest, he was most intimate with Br. *Adam de Marisco*, of the Diocess of *Bath*, a Frier Minor, an excellent and famous Doctor of Divinity ; out of his great Affection to whom, the good Prelate left all his *Books and Writings*, by his last Will and Testament, to the Convent of Franciscans in *Oxford*. Thus far (a) *Trivet*, a *Dominican* : And Mr. *Wharton* (b) adds, that this bright Pillar of the Church (*Groftete*) was taken from the Light of this mortal Life, on the 8th Day of November. But this Author is certainly mistaken, when he goes on saying, that in the same Year he was followed by Br. *Adam de Marisco* ; who (as he there says) yeilded to the common Fate of human Nature, and died (of Grief for the Loss of his Friend) at *Lincoln*, where he was buried, between the Bishop and the Southern Wall ; God so disposing Things, that as they had been united in an inviolable dear Friendship in their Life time, so shou'd they not be parted in Death and the Grave. So *Wharton* ; who is in an Error about the Time and Manner of *Marisco's* Death, as shall be made out in its place. (c) *Leland* adds, that the said Bishop lies interr'd in the highest South-Isle of his Cathedral, under a goodly Tomb of Brass, and an Image of Brass over it. But I return to *Wharton Ibid.* (d) who continues to say, that *Robert of Lincoln* far surpass'd all the Men of his Time for Learning, and writ more Books than all the English Men that went before him. The famous *Roger Bacon* (says he) the most learned English Man of his Days, gives this Character of the Bishop, and of *Adam de Marisco* : viz. *Few have been perfectly knowing in Philosophy, as Salomon, and after him Aristotle, for his Time. In our Days Robert late Bishop of Lincoln, and Br. Adam de Marisco ; for these were Men of the most perfect Wisdom.* Again, *The Bishop of Lincoln, Robert Groftete, and Adam de Marisco were the greatest Clerks in the World, and compleatly perfect in Divine and Human Wisdom.* So the great *Roger Bacon*, with much more to the same Purpose ; especially concerning his Skill in the Oriental Languages. Thus far *Wharton*, who concludes, saying, that Bishop *Groftete* gave all his Books by Will to the Friers Minors of *Oxford*, out of the great Affection he bare to *Adam de Marisco*, a Franciscan Doctor of Divinity, whom he had always with him : And this Addition of Books leads me to the Friers Library.

II. The Franciscans at *Oxford* (as Mr. (e) *Wood* says) had two Li- Anno 1253.
braries ; one was the Library of the Convent : the other the Scholars Library ; the first was for Graduates only ; the latter was open for those Scholars, who, for the sake of Learning, lived amongst the Friers, and were called Seculars. I know not (says (f) *Wood*) who built these Libraries, but suppose it was *Groftete* ; for at his Death, he left to these Friers all the Books of his own composing, most of which were written with his own Hand : 'Tis most likely (continues *Wood*) that he also gave them all the Books he had of other Authors, as well as those of his own Writing ; which last were guess'd to be about Two
I 2 Hundred

(a) *Vide Wood*, in *Antiq. Oxon. Lib.* 1^o pag. 77. (b) *Anglia Sacra. Part 2. pag. 342.* (c) *Collectan. Vol. 8. part 2. pag. 36. & 37.* (d) *Vide Wharton in Anglia Sacra. part. 2. pag. 342. & sequentibus* (e) *Antiq. Oxon. Lib. 1^o. pag. 77.* (f) *Ibidem.*

Hundred in Number; and it is easy to believe that this Learned and Rich Bishop, had gather'd together at least Two Thousand other Books: But be they more or less, says he, it's not to be doubted but the Franciscans reap'd great Advantages from this great Man's Legacy. To these were afterwards added all the Books of Br. *Roger Bacon*; who (as *Bale* says) writ an hundred Treatises. These with many Volumes writ by other Authors of the same Order were also placed here. In fine, these Libraries were furnish'd with all sorts of Erudition, as may be easily supposed from the great Diligence of all the Friars, especially the Franciscans, in procuring every where all Monuments of Literature, and chiefly whatsoever related to Divinity and the Laws: And this was one great Article of the Archbishop of *Armagh*'s complaints against the Friars; laid before the Pope at *Avignon* in a Speech made to his Holiness by the said Archbishop, on the 8th of *November*, 1357, wherein he pleaded, that there was hardly any useful Book to be bought of the common Studies of the Faculty of Arts, or Divinity, or of the Canon Law; nay, as some say; not of Physick, or the Civil Law; but all were bought up, by the Friars, &c. In a Word, (a) Mr. *Wood* concludes, that these Franciscans used their utmost Industry to procure all Books of excellent Learning. In these Libraries at *Oxford*, the Friars likewise had some Greek Books, and many Hebrew Works; which last were bought of the *Jews* when they were turn'd out of *England*. Now I leave it to the unprejudic'd Part of Mankind to judge, whether or no the Friars were justly blamed by this said Prelate, for their Industry in procuring large Collections of good Books for their own Improvement, and for the Benefit of others; whilst I go forwards to speak of their Learned and Pious Men.

III. Br. *William Risbrooke*, was an English Franciscan, a pious and Anno 1253. a learned Man. His Writings are, *Of the Acts of the Tartars*, One Book. *An Itinerary into the Eastern Parts*, One Book, MSS, in St. *Benedict's* College in *Cambridge*. He lived till about this Year, as *Pits* says; who reckons him an *Observant* Franciscan, though long before that Reformation. By this *Risbrook's* Writings, a Man wou'd be apt to believe he had travell'd into the Eastern Parts of the World: Many of the English Franciscans went at several Times with our Armies against the *Saracens*, and it is not improbable that *Risbrook* was one of those, that were sent with *William* Earl of *Salisbury*, when he joined his Forces with the *French* (Anno 1245.) commanded by their then King *St. Lewis*: But this being only a Conjecture, from this Authors Writings, and some other Circumstances, is not positively asserted, though very Credible, as it appears to the Collector.

I. Br. *William Pictaviensis* was the Second Franciscan Professor that Anno 1254. taught publickly at *Cambridge*; where he succeeded Br. *Vincent de Coventry* already mention'd, and took his Degrees in that learned University; whereof also he was at last made a Doctor of Divinity, about this Time. I suspect, by his being call'd *Pictaviensis*, he was born at *Poitiers* in *France*; but when he departed this Life, or whether he was an Author, or not, I cannot find.

II.

(a) *lb. dem.*

II. It appears from Secular as well as Franciscan Monuments, (as an (a) Author writes) that *Oxford, Cambridge, and Paris* were the chief *Studies* of the English Franciscans; so that such able Men as had already taught Divinity laudably in private Convents, or in other *Studies*, were appointed by the General and Provincial Chapters, or Congregations of the Order, to teach by Turns in the said Universities; as is witness'd by the registred Ordinances of several of their general Chapters: and (b) Br. *Thomas Eccleston* says likewise, that no Man, ordinarily speaking, was permitted to teach in these *Academies*, that had not already taught in some other Place; and therefore Br. *Albert de Pisa*, their Second Provincial of *England*, made Br. *Vincent de Coventry* first of all Reader in *London*, and then in *Cambridge*, and his own Brother, Br. *Henry* Reader likewise in the Convent at *Canterbury*; and so by degrees, Professors were placed in most of their Convents; For Example, Br. *William de Leicester* at *Hereford*; Br. *Gregory of Bosel* at *Leicester*; Br. *Gilbert of Cranford* at *Bristol*, &c: So that there were thirty Friars Minors Readers in *England* (besides many others sent from thence to teach abroad) before Br. *William of Nottingham* laid down his Office of Provincial, which was either this Year, or the next; and out of these, the Superiors commonly chose Professors to appear publicly, and teach in the Universities; and this was the prudent Oeconomy of the Friars, who wisely took Care to fill the most solemn Chairs with Excellent Masters; which made an Author say, *Schools of Divinity were open'd in the Houses of other Orders; but chiefly in that famous College of the Grey Friars, or Franciscans. Wood, from Leland.* Infine, the English Friars Minors also furnished several foreign Provinces of their Order with Eminent Readers of Divinity, as appears in their Annals; Br. *Philip Walleys* and Br. *Adam of York*, in the Beginning of their swarming out, were sent for (as I have said) to teach at *Lyons*, and Br. *John English* and his Companion were call'd into *Germany* for the like Purpose. To be short, the Universities of *France, Germany, and Italy*, to this very Day, have some Monuments remaining amongst them of the great Learning of the English Franciscans; and the first Friars Minors of those Countries, are known to have been chiefly instructed and directed by the English in their Studies of Divinity; Witness Br. *Alexander of Hales*, Br. *John Peckham*, Br. *John Duns Scotus*, besides the Persons already mention'd, and others, too many to be here named; and it cannot be denied but the English were the most famous, and the most learned Doctors of the whole Order; and might vie with any other Community of Men whatever; and their Writings, and the Schools they were Founders of, are a lasting Ornament to the whole Church.

III. Having now taken Notice of the Method used by the Franciscans in the Education of their Professors, before they put them up to teach in any University; and having already given a Catalogue of their first Readers, or chief Regents of their Studies at *Oxford*; I should be glad to entertain the Reader here with the Names and Characters of those of the Order, that were the first in that honourable Post at *Cambridge*; and it might perhaps be thought not Impertinent, provided

(a) *Fran. a Sta. Clara, in Hist. Min. pag. 9.* (b) *In Leland. Collectan. Tom. 2. pag. 342, &c.*

provided I could be so happy as to meet with an entire List of them, regulated according to the respective Times wherein they flourished; but, not being able to recover so much as the Names of more than fourteen or fifteen of them, and those too not in a continued Succession, but full of Breaks and Gaps, I will here give them all at once as I find them in (a) *Mr. Wood*.

The Franciscans had seventy three publick Professors of Divinity of their Order in the University of *Cambridge*, one hundred Years before the Dissolution of Religious Houses in *England*. These Professors were (as I take it) chief Regents of the Friars Studies here, under whom were many others not named, because of less Account: However, out of the aforesaid Number, take these few, viz.

I. Br. *Vincent of Coventry*, a Doctor and an Author; of whom see more in the Year 1251. Numb. I.

II. Br. *William Pictaviensis*, a Doctor; of whom *Anno*. 1254. Numb. I.

III. Br. *Eustace de Normanville*, who was also the 3d Professor Regent at *Oxford*; where, after he had been made Doctor of the Laws and of Divinity, he left the Chair, by the Command of his Provincial, and resumed the Lesson at *Cambridge*; and having there finished his Course, he was called back to *Oxford*, and chosen Chancellor of that University; of which more hereafter.

IV. Br. *John Weston*. Here the Fifth is omitted.

VI. Br. *Thomas de Eboraco* (or of *York*) after he had been the 4th Professor at *Oxford*, and taken the Degree of Doctor, was sent to *Cambridge*; where, after some Time, he was admitted to the same Degree: Of him also more hereafter.

Here is another Break, and *Mr. Wood* goes to the 12th.

XII. Br. *Thomas Merston*: Afterwards Provincial of his Order in *England*.

XIII. Br. *Henry de Brisingham* was also a Professor at *Oxford*, and is the Eighth in that Catalogue: His Character shall be given in its proper Place. Here the Fourteenth is omitted.

XV. Br. *Thomas de Bungey* was the 10th amongst the *Oxford* Professors. Of him more hereafter.

Mr. Wood goes now to the 23d.

XXIII. Br. *Walter de Knolle* was the 19th at *Oxford*.

Here is another Gap till we come to the 29th.

XXIX. Br. *Adam de Howden*, or *Hoveden*, D.D. was the 28th at *Oxford*. Here again One is omitted.

XXXI. Br. *Richard de Conyngton* was Regent Professor and Doctor in both Universities, and has as great a Character as any of his Brethren, which shall be given hereafter, when I come up with him.

These are all, whose Names *Mr. Wood* is pleased to Mention of the 73 Publick Professors, and Regents of the Franciscan Schools at *Cambridge*; to whom another (b) Author adds Four more, whom he styles great Doctors, viz. Br. *Humphery N.* Br. *Haymo de Feversham*, Br. *William Folvile*, and Br. *Reginald*

(a) *Antiquit. Oxon. Lib.* 10. pag. 68. (b) *Fran. a Sta. Clara, in Hist. Min.* pag. 16.

Reginald Longham: Dr. *Pits* also brings in some others of the Franciscan Professors and Doctors of *Cambridge* who were Writers; of whom more in their Places: At present it may suffice to assert (as a known Truth) that the Friars Minors were Famous for Learning in *Cambridge*, after their Convent there was finished, and most especially when the University of *Oxford* was disturb'd; as it was above measure distracted some times by the Quarrels that arose between the Students of the South, and those of the North of *England*, and at other times by a Disagreement between the Members of the University, and those of the Corporation; which unhappy Misunderstandings drove many of the best Wits to *Cambridge*:

I. Br. *William of Nottingham*, having honourably acquitted himself of the Ministry of Provincial of *England* for almost fourteen Years, was *Anno 1255*. at last discharged of that Office; which I presume he willingly resign'd, either the last Year or this in a general Chapter of the Order held at *Metz* in *Lorraine*; and soon after died of the Plague at *Genoa*. So *Eccleston*, in *Leland*.

(a) Mr. *Wood* adds moreover, that in the List of their Provincials, he is stiled *Vir Sanctissimus, a very holy Man*; and is said to be buried at *Marseilles* in *Province*; which last must be a Mistake: However, it's certain, that he was succeeded in his Office of Minister of *England* by Br. *Peter of Tewksbury*; of whom more hereafter. (b) Mr. *Wood* observes very rightly, that there were two great Men call'd *William of Nottingham*; and both of them not only Provincials of the Franciscans in their respective Times, but likewise very learned Men and Writers, especially the Senior, of whom I have now been speaking; who was one of the most famous Authors of his Time; whence both *Bale* and *Pits* (says Mr. *Wood*) take them for the same Man: *Leland* indeed (says he again) only mentions the Senior, and has borrowed of *Eccleston* all that he says of him; although, amongst the Books whereof he makes him the Author, some belong to *William* the Jun. So *Wood*, *ibidem*. Br. *William Nottingham* Sen. (of whom I now treat) departed this Life about the Year 1255, and his Jun. Namesake about 1336: So, as to the Works bestowed upon him by *Bale* and *Pits*, I will venture to father them upon the First of that Name, who seems to have the best Right to all of them, except such as are attributed in particular to the Second, by the *London Register of the Friars Minors*, quoted by *Wood*. The Works of Sen. *William* are, *A Concordance of the Four Gospels*, Twelve Books MSS; in *Trinity College* in *Oxford*, and in *Pembroke Hall* at *Cambridge*: This great Work was begun long before, and left imperfect, by *Clement de Langton*, a Canon Regular, and heretofore Abbot of *Langton*, near *Glocester*, who departed this Life about the Year 1170. *Commentaries upon the Gospels*, Four Books, MSS. one of which Books is in *Merton*, *Baliol*, *Magdalen*, and *Lincoln Colleges*, at *Oxford*; and at *Cambridge*, in the publick, and *St. Benedict's Libraries*: *Questions upon the Gospels*, One Book. *Sermons upon the Sundays Gospels throughout the whole Year*, Two Books, MSS; in the publick Library at *Cambridge*. *Upon all St. Paul's Epistles*, Fourteen Books. *Questions upon the Lord's Prayer*, One Book, MSS; in *Merton College*, at *Oxford*: Upon the

the Master of the Sentences, Four Books. Lectures upon the Scriptures, One Book. Ordinary Questions, One Book, in Pembroke Hall at Cambridge. Theological Distinctions, One Book. Of Obedience, One Book. Of the Christian Law, One Book. Rules of Living, One Book, MSS. in Merton College at Oxford. Against the Errors of Pelagius; One Book, MSS; Ibidem. Replies, One Book. These are the Works which Pits bestows upon William de Nottingham under the Year 1336; whereas they seem to belong to the Person I now speak of: But I am ready to make Restitution if I find my self mistaken.

II. Eccleston (as quoted by (a) Leland) says, that, in the Provincialship of Br. Haymo, some of the Friars Minors Inclosures were enlarged; and that, during the Ministry of William de Abbingdon, the Friars Houses in York, in Bristol, in Bridg-water, in Grymmesby, and in Oxford, were alter'd. These Enlargements of Inclosures and Alterations of Buildings were occasioned (I presume) partly by the Devotion of the People, and partly on the score of the great Encrease of the Number of the Friars; or perhaps through a well-intended Zeal of the first Contrivers of them, who seem'd to have a greater (b) Regard to holy Poverty, than to the subsequent Convenience of their Successors.

Now, I cannot find any William de Abbingdon in the Catalogue of Franciscan Provincials, nor any Reason to guess at the Time of his being in that Office; yet the aforesaid Authority gives just Reason to believe there was such a Man who made these said Alterations, when Provincial; though as yet I cannot find who was his Predecessors or Successors in that Ministry, nor where to place him: So go on.

I. Br. William de Nottingham, resigning his Provincialship, was succeeded in that Office by Br. Peter of Tewksbury, of whom all I can find is from Eccleston, and one other (c) Author; who say that Br. William de Nottingham, and Br. Peter Tewksbury were sent to Rome to plead the Cause of the Order before Pope Innocent the Fourth; to whom they insisted very much upon the Favours granted to their Order in England by other Popes; and they, both learnedly and prudently pleaded the Decrees of his Predecessors for the Support of their Cause. This Negotiation was (as is most likely) in the Year 1246, at the same Time that Br. John Anglicus (English) came over, and ruled the Franciscans here in Quality of Commissary General for that Year, and the Year following; being then also the Popes Legate: and my Reason for this Conjecture is, that Br. William of Nottingham was at that Time Provincial, and therefore had no Superior that could send him; but he was sent by the said Br. John English, who, as Commissary General, had Power to send him; and in that Capacity did also govern the English Franciscans for the two Years 1246 and 1247, during most of which Time the other was absent. But, be this as it will, the Nature of the Affair shews, how much these two Persons were esteemed; because they were chosen out, as fit Champions to go down into the List against the Great Men who

(a) Collectan. Tom. 2. pag. 342 & sequentibus. (b) Ibid. (c) Fran. a Sta. Clara, In Hist. Min. pag. 16.

who then opposed the Order, and would have taken from the Religious Professors of it, the Power of *preaching in publick to the People, and of hearing the Confessions of Lay Persons, &c.* But I return.

It is certain that this Br. *Peter de Teuxbury* was afterwards made Provincial of his Order in *England*, during whose Ministry the *Third Order of St. Francis* (discountenanced for some time) was again (a) restored in a Provincial Chapter at *London*. How long *Teuxbury* was Provincial I cannot tell, nor when he departed this Life; but by Circumstances, I guess he died about this Year 1256; according to which Calculation he was not two whole Years in the Office: However, whenever he departed this Life, he was buried among his Religious Brethren in the Convent of his Order at (b) *Bedford*.

II. Br. *John Anglicus* succeeded *Teuxbury* in the Office of Provincial Anno. 1256. of the Franciscans of *England*; and because I cannot find the exact Date of his Death, the Reader may please here to take his Character as follows. He was commonly call'd *Anglicus* (or *English*) not as a Sir-name of his Family, but an Appellation from the Nation wherein he was born; for he was an English Man. He was an excellent Divine, and also a great Master of both the Cannon and Civil Laws, and on these Considerations, when Br. *Albert de Pisa* succeeded that Holy Man Br. *Casarius de Spira* in the Provincialship of *Germany*, or *Teutonia* (as has been said) this Br. *John Anglicus* and one Br. *Bartholomew Anglicus* two English Franciscan Divines, bred at *Paris*, and some other very learned Friars were sent with him into those Parts, by the Appointment of a General Chapter, held at *Affisium*, Anno 1223. And those two English Friars made their Names Famous to Posterity, by the great Service they did to their Brethren of the Order in *Saxony*, where they were the first that taught Divinity; which they performed with great Success and Applause: And Br. *John* had in Time gained so great an Esteem, that he was chosen Vicar Provincial of *Germany* in the Chapter held there Anno 1230; when the holy Br. *John de Plano Carpini* (who succeeded Br. *Albert de Pisa*) went to the General Chapter, and the Translation of the Body of *St. Francis* at *Affisium*. He was well known in *Germany*, where he had been employ'd as Visitor not long before he was chosen Vicar-Provincial of that Province; as appears from the Words of an Author of an ancient *Saxon Chronicle*, who speaks thus, Br. *John Anglicus* was sent into *Germany* their first Visitor; a quiet peaceable Man, and one who, by his extraordinary Goodness, did very much excite his Brethren to the Practice of all Vertues. He was made Provincial of *Saxony* Anno. 1231; in which Office he succeeded Br. *Simon Anglicus* lately deceased, (as I have already said) and here the said *John* continued discharging this his Ministry with great Edification to others, and much Reputation to himself, till he was sent into *England*, where he govern'd the Friars for two Years (*viz.* 2246, and 1247) as Commissary General, whom Pope *Innocent the Fourth*, at the same Time also, made his Apostolick Legate and Collector; in which Capacity he was accepted of by the King, *Henry the 3d*, and (together with

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(a) *Fran. a Sta. Clara, in Hist. Min. pag. 16:* (b) *Angelus a Sto. Francisco, in Catalogo Provincialium.*

one Frier *Alexander* and some others of the same Order) allow'd to collect the Charity and pious Aid of Prelates, Clergy, and others, throughout *England*, *Ireland*, and *Scotland*, towards the discharging the Expences of the holy War, and the designed Expedition to *Jerusalem*, Pursuant to the Decree of the General Council of *Lyons*, held *Anno* 1245.

III. Here our English Historian *Matthew Paris*, (a great Stickler against the Pope and the Begging Friars, tho' a Monk of *St. Albans*) is pleased to exert his Pen in being severe upon these Collectors, whom he very briskly charges with many Crimes. ' Now, says an (a) Author, though I do not design to
' excuse the Excesses of all such Ministers, yet I dare venture to oppose the Envy
' of this Fact. Br. *John Anglicus*, one of those Persons was Famous for Religion,
' as well as for Learning, a Man of known Zeal for his Institute, and one that
' had acquitted himself with Honour and Credit, of several Offices of Superi-
' ority in divers Provinces of his Order: With what Probability therefore does
' *Matthew Paris* go about to perswade Men (as he labours to do) that he was a
' vain, proud, harsh, ill-natured Man, and a Transgressor of his Rule? Is it
' likely that wise Men, who knew him thoroughly, would have contended
' as they did to have him placed at their Head for their Superiour, or that ju-
' dicious Superiours, who were noted holy Men, and well acquainted with his
' Manners, would have put him into Posts of Trust, if he had been the Man
' that *Matthew Paris* describes him to have been? Or would the Pope himself
' have thought him the fittest Man to be intrusted with the chief Charge of
' Gathering, in three Kingdoms, a Subsidy towards carrying on a War against
' the profess'd Enemies of Christianity, had he been a Villain, or an ill Man?
' It seems rather, that he was a Person of such known Integrity, and so ap-
' parently disingaged from all Suspicion of self Interest, that the Pope did not
' apprehend that Money would stick to his Fingers. In short, Br. *John English* was,
' in the Opinion of all that knew him, a very holy Man; as is attested by the
' *Annalist of the Order*, and by Br. *Bernard de Bessa* (the Great *St. Bonaventure's*
' Companion) and others, quoted in the *Notes upon the Franciscan Martyrology*,
' on the 3d Day of March.

I know very well that there were great Complaints made about that Time, against the many Demands of Money from our Nation by the Popes and their Agents, and that our Historians say, many Grievances of that Kind were represented to the Prelates assembled in the General Council at *Lyons*; but it is not my Business here to insist on that Head: So I return to Br. *John*, who (as the chief Agent in this Negotiation and Legate) (b) sent Br. *William de Bachinses*, on the same Errand into *Scotland*, *Anno* 1248, where he was graciously receiv'd by the King, as is already said under that Year.

IV. Br. *John Anglicus* is made a Cardinal by some of our English Historians; especially by (c) Mr. *Fox* and (d) Mr. *Collier*, who bring him in making a pressing
Speech

(a) Author of the *Franciscan Martyrology* on the 3d of March. (b) *Fran. a Sta. Clara*, in *Supplem. Hist. Min.* (c) *A&S of Monum.* under King *Henry the 3d.* (d) *Eccles. Hist* about the Year 1246.

Speech to the Pope, in Favour of his native Country *England*; and pleading hard against any Exactions upon that Nation; whereby he gave a convincing Proof of his being a *Zealous Patriot*. Now, although I cannot find that any Writer of the Order (except (a) *Fran. a Sta Clara*) says he was a *Cardinal*, yet I find it undoubtedly asserted, that he was an *Apostolick Legate*; and in the *Additions to Matthew Paris*, there are four Commissions given him by the Pope; and the Preamble to the last runs thus, viz. *Innocentius &c.* — To our well beloved Son, Br. John, of the Order of Friars Minors, Health and Apostolical Benediction. It is lately come to our Hearing, that most of the Church Prelates of the Kingdom of *England*, not considering that those Things which are dedicated to the divine Service, ought not to be applied to ordinary Uses, &c. Where the Pope (b) gives him a very full Authority over all the Prelates, with a Power to *Excommunicate*, *Suspend*, or *Interdict* them, and to suppress all Manner of Opposers without any farther Appeal, &c. *Matthew Paris* makes Mention of *Seven Articles* of the Papal Powers granted to Br. John and his Companions; the *First* of which was, that they should make Inquiry upon all Usurers, being yet living, and after all ill-gotten Goods, gain'd *per Usurariam Pravitatem*; and should make Attachment, or Seizure of all such Goods, for the Use and Preparation for this War against the *Greeks*, (says (c) Mr. Fox) *Excommunicating* all them, by distinct Censures of the Church, that repugn'd against it. The other *Six Articles* (too long for this Place) run chiefly upon all Goods gotten by unjust Means. I will not pretend to answer all Objections against these Articles: So I leave the Nunc, or Legate, that I may speak of him as Minister Provincial; in which Office of Legate, I have already given a Transcript of what is said of him from the Author of the *Franciscan Martyrology*, viz. that he govern'd the Friars Minors in *England*, in the Years 1246, and 1247, at the same Time that he was the Popes Collector; And he is call'd Provincial of the Friars then by most of our English Writers: But I presume, he was so call'd because he was then Provincial of *Saxony*, and was also empower'd by the Minister General, as his Commissary, for a Time, over the Order in *England*, during his Negotiation there, and in the Absence of their own Provincial, Br. William de Nottingham, then gone to *Rome*; or, lastly, because he was afterwards made Provincial of the English Province. To clear this Difficulty, observe

V. Br. Thomas de Eccleston makes it Plain, that William Nottingham Anno. 1256. was Provincial of *England* at the very Time, when Br. John Anglicus was here as the Popes Legate and Collector, and that he continued in the said Office of Provincial for six or seven Years after; and the Catalogue of their Provincials brings in Br. Peter de Teuxbury immediately after him, and then this Great Man Br. John English; who having executed his difficult Commission of Collectorship, left our Nation and return'd to his Office of Provincial in *Saxony*; and at last was made Provincial of *England*, about this Year 1256. How long he continued in this

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(a) *Hist. Min. pag. 17.* (b) *Hist. Min. pag. 17.* (c) *Ass. & Monum. from Matth. Paris, whom he quotes Folio 205.*

this Office I do not find, nor when he departed this Life; but the Place of his Decease was *Oxford*, where he was buried.

Now, that I may not be thought fool-hardy, for dissenting from the many Writers, who made Br. *John Anglicus* Provincial of *England* in the Years 1246; 1247, let but the patient Reader observe, that *Eccleston* positively asserts, that Br. *William Nottingham* succeeded Br. *Haymo*, in *England* Anno 1239, and that he continued Provincial for fourteen Years; which does not agree with the Account of Br. *John's* being in that Office for two of those said Years; nay, and supposed that he had come in for two Years to govern (as Provincial) in the very middle of the Time of *Nottingham's* Provincialship, this could not make him the Sixth Provincial of *England*, nor have brought him into the Catalogue after *Peter Teuxbury*, who was not Provincial till seven Years after that Time. But enough of this. *Willot. in Athen. Franciscan.* says, Br. *John English* was a most learned Man, and is supposed to have been an Author, but not so much as the Titles of his Works are recorded.

VI. There are two other Famous Franciscans of our Nation, whose Names being *John*, had the Nick-name *Anglicus* added by Foreigners, amongst whom they lived for many Years; and it is hard to distinguish the Person I have been speaking of, from one of them, the Time when he lived being unknown; and therefore, to prevent Mistakes, he shall come in here; and the Third *John* shall be spoken of under the Year 1309, about which Time he flourish'd.

The Second Br. *John Anglicus* was a Franciscan Doctor of *Paris*, where he taught Divinity for a long Time. *Willot* says, he was a Pious and Learned Man, and an Author. Some of his Works are these, viz. *A Sum of Divinity*, One Book, call'd *Summa Johanna*, from *John*, the Name of the Author. *Upon the Master of the Sentences*, Four Books. *Upon St. John's Apocalypse*; One Book. *An Handful of Flowers*; One Book. *Various Sermons*; One Book; I do not find when he flourish'd, nor where he was buried; but what I have here said of him is from (a) Authors of Credit.

VII. Br. *John de Sacrobosco* (whom some call *Halifax*) imbibed the Anno 1256. first Notions of good Literature, with an uncommon Success, in the University of *Oxford*; from whence he afterwards went to *Paris*; where he spent the remainder of his Days. So Dr. *Pits*, who takes no Notice of his being a Franciscan; but being reckon'd one of that Order by (b) *Harpsfield* and (c) Two other great Men, I will venture to give him a Place here.

He was a great Philosopher, and an excellent Divine, and had the Honour to be made a Doctor of that Sacred Faculty by the University of *Paris*. He afterwards applied himself chiefly (as it seems) to the Study of Mathematicks, and become so very perfect in that Kind of Learning, that he is, to this very Day, universally esteem'd as one of the principal Masters of it, and is still Famous in all the Schools of *Europe* (as *Pits* says) for his Performance upon the Sphere and

(a) *Tossinian. Hist. Seraph. Lib. 1^o. Folio 322. and Pits in Appendice.* (b) *Hist. Eccles. Sec. 14.* (c) *Angel. a Sta. Franc. in fine Catalogi Script. Ord. Min. & Fran. a Sta. Clara, in Hist. Min. pag. 32.*

and the *Ecclesiastical Account*; which were short, but so pithy, that they have recommended his Name to the latest Posterity; and his *Tract upon the Sphere* is not only approv'd, receiv'd, and read in most Universities, but has also been illustrated with the Comments of many learned Professors of that Science; as may be seen in Dr. Pits, who gives the following Catalogue of his Works, viz. *Of the Sphere of the World*, One Book, MSS. in Merton-College, at Oxford; and at Cambridge in the publick Library, and in the Colleges of St. Benedikt, St. Peter, Cajus &c. *Of the Calculation of the Year, or the Ecclesiastical Account*, One Book, afterwards printed at Paris Anno 1551. *De Algorismo*, One Book. *A Summary of the Law*, One Book. *Of the Astrolabe*, One Book. *Of the Ecclesiastical Computation to the Year of our Lord 1256*. He was this Year living at Paris, where he at last departed this Life.

The Authority of the knowing Writers, above quoted, who reckon this Man a Franciscan, seem sufficient to prevail upon any one to give into their Sentiments on that Head; especially since the English Minorites, in the beginning of their Order, are known to have applied themselves very much to the Study of Mathematicks, their first great Master in that Science being the famous Dr. Grostete, afterwards Bishop of Lincoln, who (a) taught Br. Adam de Marisco and others, (why not this John?) after whom came Roger Bacon, John Peckham, and many others of the same Order, whose learned Works make it plainly appear to Posterity, that the English Friars Minors carried the Bell for many Years in that kind of Scholarship. But now I go to an Affair of a different Nature.

VIII. About this Time (*Alexander the 4th.* being Pope) there came Anno 1256. out a pernicious Libel against the *Mendicants*, whose State was traduced as Blame-worthy and Damnable. This scandalous Pamphlet was contriv'd and drawn up by certain Doctors of Paris, whose Ring-leader was (b) *William de Sancto Amore*, follow'd by *Sigerius* and some others of that University, who spitefully labour'd to explode the Orders of the *Begging Friars*, against whom they quoted several Texts of the holy Scriptures, which they wrested to a foreign Sense, to support their rash Assertions, and to prove (as they pretended) that the said Friars, 'ought not to be admitted into any Universities, and that it was 'not allowable for them to teach, nor to preach to the People, or to hear Confessions, or to beg, or to live upon Alms.' This Book was at last presented to the Pope, who committed the Examination of it to certain learned Doctors, by whom the Malice and Envy of its Authors, were plainly discover'd. *Albertus Magnus*, *St. Thomas Aquinas*, *St. Bonaventure*, and many other great Men rose up against this Libel, and made it appear that all the Arguments alledged by the *Parisians* were fallacious, and that the State of the *Mendicants* was both pleasing to God, and serviceable to his Holy Church. *St. Thomas Aquinas* chiefly undertook the Cause, and drew his Pen against *William de Sto Amore*, whose Calumnies he detected and disproved, Properly, Learnedly, and Solidly, in a Book intituled *Contra Impugnantes Religionem*; which Book was approved by the Pope, who condemn'd the Pamphlet,

(a) *Fran. a Sta Clara, in Hist. Min. pag. 32.* (b) *Tossinian. Histor. Seraphic. Lib. 2do. Folia 297.*

let, deprived *William de Sto Amore* and *Sigerius* of their Degrees of Doctor and of all other Dignities, banish'd them out of the University of *Paris* for their Impudence; and gave fresh Instances of his approving of the said Orders of the *Mendicants*, by granting them many new Favours and Privileges.

The Arguments made use of by these Doctors of *Paris* were again invalidated by *St. Thomas of Aquin* in his publick Disputations in *Paris* it self. And here I beg leave to make a Step forwards to acquaint the Reader that the Archbishop of *Armagh*, *Fitz-Ralph*, having conceived a Dislike to the Friars, was pleas'd to take up most of the condemn'd Arguments of these said Doctors, about an hundred Years after they had been exploded and censured with their Authors: The said Prelate's Ninth Article of his Remonstrance indeed was, that *the Bull of Alexander the Fourth, which condemn'd the Doctors of Paris, did not Censure any of his Seven last Conclusions*; But, notwithstanding this Assertion, the Archbishops Articles were the same, either in *Terms*, or in equivalent, with these condemn'd; as the Reader may see when I come up to the proper Time; In the mean while all that I shall now add is, that the Plea turn'd to the Friars Advantage, and mov'd his Holiness to confirm their old Privileges, and to grant them New Ones, as the first Storm had done. But I have run too far, and now return.

Anno 1257. I. *Br. Adam de Marisco*, that famous Franciscan Doctor of *Oxford* so often mention'd, now departed this Life. *Mr. Fuller* (a) calls him, '*Adam of Marsh*, and says he was born in *Somersetshire*, where there are plenty of Marshes in the Fenny Part thereof: But I take *Brent-Marsh* (says he) as the principal, the most probable Place of his Nativity. It seems that a foggie Air is no hindrance to a refined Wit, whose Infancy and Youth in this Place was so full of Pregnancy. He afterwards went to *Oxford*, and there become Doctor of Divinity. It is Argument enough to perswade any indifferent Man into a Belief of his Abilities, because that *Robert Grossthead*, that learned and pious Bishop of *Lincoln*, made use of his Pains, that they might jointly peruse and compare the Scripture. He become afterwards a Franciscan Frier in *Worcester*, and furnish'd the Library thereof with most excellent Manuscripts; for then began the Emulation in *England*, betwixt Monasteries, which shou'd outvie each other for most and the best Books. He flourish'd *Anno 1257*. I cannot (says *Fuller*) grieve heartily for this *Adam's* Loss of the Bishoprick of *Ely*, because *Hugo de Balsham*, his Corriual, got it from him, the Founder of *Peter House* in *Cambridge*.' So *Dr. Fuller*; To whom I will here add from (b) *Mr. Wood*, and (c) others of a more sedate Style, that *Adam* was of a singular good natural Temper from his very Childhood, and had a Wit peculiarly framed for Learning, with which Advantages having perfected his Studies, and being made a Parish Priest (as I have already said) he was a singular Pattern of Virtue, and at last began to think of more sublime Contemplations, and of a Religious State of Life; which Thoughts he communicated to certain pious and prudent Men, whom he consulted in this weighty Affair, and being more and more confirm'd

(a) *Worthies of Somersetshire*. (b) *Antiq. Oxon. Lib.* 1^o pag. 72 & 68. (c) *Wharton. In Anglia Sacra. Part. 2. pag. 342.*

firm'd in his good Designs, he made Choice of the Order of *St. Francis*. He was afterwards a Fellow Student and Traveller with *St. Anthony of Padua*, and had a great share in the Friendship of that holy Man. Infine, *Br. Adam Marsh*, had such an universal Reputation and Esteem of all Men for his great Virtue and Learning, that he was impowr'd by Pope *Alexander the Fourth*, to examine the Miracles of *St. Richard*, late Bishop of *Chichester*, (who departed this Life *Anno 1253, April the 2d.*) and to make Report of them to his Holiness, in order to his Canonization; and about the same time *Adam* was chosen Bishop of *Ely*; though he was never consecrated, or admitted into Possession, because the Pope had already nominated *Hugh Balzamon* to that See. But *Adam* being a Man of known Sanctity, and particularly favour'd by *Boniface* then Archbishop of *Canterbury*, and Son of the Earl of *Savoy*, his Holiness did not dismiss him with Dishonour, but sent him back into *England* as his Apostolick Legate, he being then at *Rome*, both to make Report of *St. Richard's* Miracles, and to procure his Credentials for his Inthronization at *Ely*; However he return'd the Year following into *England* with his Companion *Br. John Cantianus*, (of whom the next Year) as the Popes Legates.

To Conclude; *Br. Adam* was not such a meer Contemplative as to keep his great Piety and Learning to himself, but he swell'd the Friars Library, both in Bulk and Value with his own Writings, which were learned and accurate, well composed, and worthy of the Man stiled *Doctor Illustratus*. Some of his Works are, *Comments upon certain Texts of the holy Scripture*, One Book. *Upon the Canticle of Canticles*, One Book. *A Paraphrase upon St. Denis the Ariopagite*, One Book. *An Exposition of the holy Scripture*, One Book. *Questions of Divinity*, One Book. *Ordinary Lessons*, One Book. *Epistles to Robert Grossete*, One Book; besides many other Works. *Eccleston* ends his Life in the Year 1257; but *Sixtus Senensis*, and *Willot*, spin it out as far as the Year 1260; and indeed this last Date of the Time of his Death agrees best with *Godwyns* (a) Account of *Br. Adam's* being elected Bishop of *Ely*, *Anno 1257*, and with the Annals of the Order which bring in *Adam* examining *St. Richard's* Miracles, or giving an account of them at *Rome* about the same Time; according to which Calculation *Br. Adam* return'd Legate into *England* in the Year 1258. But let nice Chronologers resolve the Computation as they think fit, whilst I go on to *Br. Adam's* Fellow-Legate.

I. *Br. John of Kent* lived till about this Time. He is commonly call'd *Anno 1258 Cantianus* from the Country wherein he was born, which was *Kent*. From his Youth he was instructed in the Fear of God, and in the Study of the Liberal Arts; and made such Advantageous Improvements in both, that in due Time he became a learned Clerk, as well as a good Man; after which, he left the Schools, and the Country wherein he as yet had studied, and then travell'd into *Aquitania*, in *France*, where he took to the Study of the Laws, with great Diligence and Application; and having gain'd the Reputation of a learned Man, as well as the Knowledge that really made him so, he was prefer'd to a Canonship in the

Vide Pitseum. de Illustribus Angl. Script. Anno 1257. (a) Godwyn's Catalogue of Bishops of Ely in the Year 1257.

the Cathedral of the *Blessed Virgin Mary*, in the City of *Angiers*: But being at last weary of this World, and despising all its Preferments and Advantages; and desiring to spend his Time in the Contemplation of heavenly Things, he freely renounced All, and made himself Poor for the Love of Christ; and embracing the Rule and Institute of *St. Francis*, he bow'd down his Neck to the *Sweet Yoke* of our Lord, and carried his *Light Burden*, with great Humility and Patience, to the very End of his Life. Some time after he had entred into this Order, Pope *Alexander the 4th* sent him as his *Legate* into *England*, together with Br. *Adam de Marisco*, (also his *Legate*) of whom I have already given an Account. Br. *John of Kent* writ several Books, chiefly whilst he was a *Canon* at *Angiers*. His Works are, *Of Law-Cases*, Two Books. *Of the Rubricks*, One Book. besides many other Things. (a) Dr. *Pits*, and Br. *Francis* (b) *Harold*, (from whom I write) differ in the Date of this Man's Death; the first making him end his Days *Anno 1248*, and the other extending his Life as far as the Year 1258, or farther; which last is certainly the most true Account, as it plainly appears.

Anno 1258. II. The Franciscans this Year, took Possession of a Dwelling-place in *St. Edmunds Bury*, in *Suffolk*; as shall be said at large in the *Second Part* of this Work.

Anno 1259. I. Br. *Augustin de Nottingham* flourish'd about this Time. He was Brother to *William of Nottingham Sen.* (who was the 4th Provincial of *England*) and enter'd into the Order of *St. Francis* at, or about the same Time with him, as *Eccleston* says. This Br. *Augustin* was a Man of excellent Parts, which, by a sedulous Application, he improved to an excellent Degree of Virtue and Learning; as appears from the many distinguishing Favours which he had the Honour to receive from Pope *Innocent the 4th*, who at last (c) made him Bishop of *Laodicea*; And it is very likely that he was a *Suffragan* to some one of our English Diocesans, as many others of the same Order, at different Times, are known to have been.

There are two Famous Cities of this Name; one in *Calosyria*, by Mount *Libanus*, now *Liche*, or *Lizza*; The other of *Lydia*, in the *Lesser Asia*, call'd heretofore *Diospolis*, now *Laudichia*: From this Place *St. Paul* writ his former Epistle to *Timothy*: But of which of these two *Laodiceas* this Br. *Augustin* was made Bishop, I know not, nor when he departed this Life.

Anno 1259 II. A Frier Minor whom latin Authors call *Walascus* (*Walleys* might be his Name) was this Year, impower'd by the Pope to restore a certain Bishop, named *Ademarus*, to his See of *Winchester*. So the *Annales Min.* I take this Bishop to be *Athelmarus*, the Son of *Hugh* Earl of *March* and *Isabel* the Queen Mother, (so that he was King *Henry the Third's* half Brother) who was forced to flie out of *England Anno 1258*. with many other *Pictavians* his Country-Men; and therefore believe the good Frier *Walascus* (or *Walleys*) did not succeed effectually in his Negotiation, because I find in *Godwyn's Catalogue of Bishops*, that the Monks of *Winchester*, this Year, proceeded to the Election of a new Bishop, and

(a) *De Illust. Angl. Script. Anno 1248.* (b) *Epitom. Annal. Ord. Min.* (c) *Eccleston, in Leland. Collectan. Tom. 2. pag. 342.*

and made choice of *Henry de Wingham*, then Chancellor of *England*. But I return.

I. Br. *Ralph Coleburg* departed this Life now; Of him (a) Mr. *Wood* Anno 1260 writes, that the Fame of his excellent Learning spreading whilst he was a Reader in the Faculty of Arts at *Paris*; the Minister General of his Order sent him to *Oxford*, where he finish'd his Regency in Divinity, to the great Credit of his Order and himself. So *Wood*: To which I will add from (b) Dr. *Pits* and others, that *Coleburg* had his first Education at *Oxford*, from whence, after he had made an uncommon Proficiency and gain'd very great Applause, he was sent over to *Paris*; where in Process of Time, he gave such Demonstrations of his Learning and Skill in Teaching, that he was the Admiration of that famous University; where he continued till that learned Professor Br. *Adam de Marisco*, as a well-deserving Veteran, laid down the Office of expounding the Holy Scriptures in the Franciscan Schools at *Oxford*, wherein he was succeeded by this *Coleburg*, who honourably acquitted himself of the Task, after the Example of his great Predecessor. I cannot find when he began to teach at *Oxford*, nor so much as the Titles of his Writings, although *Pits* says he was an Author, and left some Monuments of his great Learning to Posterity. He was a Doctor of *Oxford*; and it's certain he died about this Time, though *Tossinian*: by Mistake, makes him live till the Year 1270.

II. Br. *Thomas of York*, or *de Eboraco*, flourish'd about this Time. He Anno 1260. was the 4th in Order, though perhaps the first in Dignity, amongst the Readers of Divinity in the Friars Convent at *Oxford*: he was a Man of a Graceful and Perswasive Elocution, and not less to be commended for his ready Wit and excellent Learning. So Dr. *Pits*, whose Character of this Man is carried on farther by Mr. *Wood* (c) who says, that after Br. *Thomas* had finish'd his teaching at *Oxford*, he resumed the Lecture at *Cambridge*, and was honour'd with the Doctors Cap in both Universities, (as his Predecessor *Normanville* was) and that he graced the Age wherein he lived with his Writings, which are now all lost except one Book intitled *Commentaries upon Ecclesiastes*, mention'd by Dr. *Pits*. Old Age at last coming upon him, he return'd to *York*, the Place of his Birth, and there ended his Days, in the Convent of his Order. One thing more (says *Wood*) I must not omit concerning this Famous Man; which is, that when he was about to take the Degree of Doctor in Divinity at *Oxford* (Br. *Peter de Maners* being in the Regent Doctors Pulpit in the usual Preliminary Disputations) there was a Stop put to farther Proceedings, and *Eboracensis* was then hinder'd from passing Doctor, because he had not taught in the Faculty of Arts according to the Rigour of the Statutes of that University. This was about the Year 1250. So *Wood* who goes on; upon this Disappointment *Adam de Marisco* writ a Letter to his Provincial, Br. *William de Nottingham*, much in Commendation of the said Br. *Thomas of York*, the Substance of which Letter is as follows. . . . About seven Days before this present Writing, it was agreed on, by the gracious Assent of the Chancellor

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(a) *Antiquit. Oxon. Lib.* 1^o pag. 72. (b) In *Appendice Illustr. Angl. Script.* (c) *Antiq. Oxon. Lib.* 1^o pag. 72.

lor and the Doctors of the University of Oxford, that Br. Thomas of York (blessed be the Name of God) shou'd be admitted to Mount the Chair of Doctor in Divinity, for the Excellency of his Manners, his Wit, his Learning, and his Experience, which make him acceptable to many, even the Great Ones. But there was a Difficulty started to obstruct the Procedure, from the Objections of some, who pleaded that he had not, (Cathedraliter) in due Form, taught the Liberal Arts: This Affair is now depending, and the Event Dubious at the going off of this Bearer, &c. What Issue this Cause had appears from some other Letters to the said William de Nottingham, wherein I find (says Wood) that at the Instance of the said Thomas, the Chancellor and the Masters of Arts, with some Batchellors of the same Faculty, met together, and having chosen seven Umpires out of this Number, they resolved that, in Condescension to the Petition of the said Thomas, he shou'd take the Degree of Doctor, notwithstanding the Impediment objected against him, viz. That he had not regularly given out the Lesson in the School of Arts, &c. Wood. The Reader may perhaps think it somewhat strange that this Man (who is thought to have died old this Year) shou'd succeed Br. Eustace de Normanville, who lived till the Year 1280. To which all that can be said is, that Normanville began very young to teach, and Eboracensis not till he was more advanced in Years; unless there is some Mistake in the date of their Departure out of this Life. However, this seems to confirm Mr. Wood's Opinion, viz. that Normanville was a Frier before he was made Doctor.

Anno 1260. III. Br. John Walleys (alias Wallensis, or Gualensis) a Franciscan of Worcester, as Dr. Pits says, died also this Year; of whom take what follows, from (a) Mr. Wood. Walleys perform'd the Function of Professor of both Philosophy and Divinity, with great Applause, in the Franciscan School at Oxford; where having finish'd, (and taken the Degree of Doctor, says Pits) he was sent to Paris, and there, in the same Exercises, gain'd the Esteem of all Men for his great Learning; and was honour'd with the Title of (*Arbor Vitæ*) A Tree of Life; such plentiful Fruits did he bear of all Manner of Erudition proper for the Nurture of a spiritual Life. He was, in those Days, a Man of that Eloquence, that Quickness of Wit, that Sharpness and Patness of Expression, that he was able to Discourse upon any Subject, not only Gracefully, Eloquently, and Clearly; but also Accutely, Wisely, and Learnedly. So Wood from Leland, with much more in his Commendation. And Dr. Pits moreover adds, that Br. John's Judgment was as Solid as his Wit was Discerning, and that he penetrated the most Obtruse Mysteries of Learning at first Sight, and cou'd quickly solve the most intricate Difficulties, with Wisdom and Energy; as appears also by his Writings; which are so numerous, that Wood says there are Twenty Volumes of his Works in Philosophy and Divinity, as is attested by many Authors; and Pits gives this Catalogue, viz. Lectures upon the Scriptures, several Books. Upon the Master of the Sentences, Four Books. Upon the Apocalypse of St. John, One Book. Sermons of the Time, One Book. Sermons of the Saints, One Book. Upon the Mythology of St. Fulgentius, One Book. A Summary of Precepts, One Book. Of the Visitation of the Sick, One Book. Of Penance, One Book. Legiloquium, of the divine Commandments,

(a) Antiquit. Oxon. Lib. 19 pag. 72. & seq.

ments, One Book. *Cummuniloquium*, and of the Government of human Life, Seven Books, MSS. in Balliol College at Oxford, and at Cambridge in St. Peter's College; and printed at Lyons Anno 1511 *Moniloquium seu Collectiloquium*. Four Books. MSS. at Cambridge, in St. Peter's College, and in Pembroke-Hall. *Floriloquium*, Of the Sayings of the Philosophers, One Book, at Cambridge, MSS. in St. Benedict's College, and in Pembroke-Hall. *Breviloquium*, Of the Wisdom of the Saints, One Book. MSS. at Oxford, in Balliol and Oriel Colleges. *Breviloquium*, Of the Vertues of the Ancient Philosophers, One Book, MSS. in Oriel College, at Oxford. Of the Life and Manners of the Philosophers, Ten Books. A Summary of Justice, or a Treatise of the Seven deadly Sins; out of *Pariensis*, Ten Books, MSS. in Oxford, in Exeter College; and at Cambridge, in St. Peter's College. *Floriloquium*, One Book. Of Universal Providence, One Book. Of a Common Wealth, One Book. Of the Vertues of the Ancients, Three Books, MSS. in Oriel College at Oxford. An Historical Collection, One Book. Remarkable Additions, One Book. An Ordinary, or an Alphabet of a Religious Life, divided into the three following Parts, viz. A Diary, printed at Venice, and afterwards at Lyons Anno 1511; Place-reckonings, One Book. An Itinerary, One Book. Pastorals, One Book. Indexes of two Works, One Book. Of divers Matters, One Book. Of Discipline, One Book. Of brotherly Correction, One Book. Of Exhortation, One Book. Of the Knowledge of Life, One Book. Of the Moral Eye, One Book. Of Relations, One Book. Of Being and Essence, One Book. Commentaries upon *Valerius*, One Book. Collections of Verses, One Book. MSS. in St. Peter's College in Cambridge. *Expositions of Ovid's Fables*, One Book, MSS. *Ibidem*. Of divers Things, Fifteen Books. Of the Beginning, Progress, and End of Mahomet, and the fourfold Reprobation of his Prophecy, One Book. A short Direction for Curates, One Book. which (being prevented by Death) he did not finish; but it was closed by Br. Thomas of Ireland. Br. John Walleys, lived till the Year 1260, and then departed this Life at Paris, where he was buried among his Religious Brethren, in the Convent of his Order.

IV. Br. Nicholas Anglicus, a Famous English Franciscan Doctor of Divinity, died likewise this Year. Dr. Pits (a) writes of him, that Anno 1260. after he had laid a good Ground-work of Vertue and Learning in his Native Country; being spur'd on with an eager Desire of farther Improvements, he travell'd (by the Appointment of his Provincial) first into France, and afterwards through Italy, visiting every University of Note, and conversing daily with the most learned Men in those Parts, and by a Diligent Application, scumming off the very Cream of good Literature; and coming at last to Rome, the great Residence of Holy and Learned Men; and his Fame soon spreading, *Capit notus esse Pontifici*. He became known to the High Priest, his excellent Parts introducing him to the Presence of the then Pope Innocent the 4th; who observing the Man's Learning, his Prudence, his judicious Gravity, and his other singular Vertues, made Choice of him for his Confessor and Director of his Conscience; which Office he discharg'd so commendably, that it was not long before the said Pope bestow'd upon him the Bishoprick of *Assisum*, in Italy. He is said to have writ several Books;

(a) In Appendice Illustr. Script.

Books ; but the Titles of them are not to be found. To this Purpose Dr. Pitts, quoting *Eccleston* and *Leland*. He lived till about the Year 1260. Here note.

1st. I have already observed, in the latter End of *Alexander Hales's* Character, that *Br. Nicholas Anglicus* was present at the Council of *Lyons Anno 1245*, being then Confessor to Pope *Innocent the 4th*, to whom he was greatly Assistent in many weighty Affairs, in Conjunction with the said *Alexander* ; but whether he was, at that Time, Bishop of *Assisium*, or was afterwards advanced to that Dignity, I cannot resolve, though the latter seems the most likely.

2^{dly}. There was another English Franciscan known also by the Name of *Nicholas Anglicus*, who, from the State of a Lay-Brother, was admitted to holy Orders, became Confessor to the same Pope, and was at last made Bishop of *Assisium* before this Person was, as I have already said under the Year 1243. Numb. 1.

Anno 1261. I. *Br. Henry Brysingham*, one of the Regent Professors of the Franciscan Schools at *Oxford*, proceeded Doctor of Divinity in that University this Year, according to Mr. *Wood*. But I refer his Character to the Time of his Departure out of this Life ; As I do also the remarkable Acts of some others of the Order, for these two Years, that they may appear more intelligibly, all at once, when I come up to the respective Dates of their Decease.

Anno 1262. I. *Br. Mansuetus*, a certain foreign Franciscan, was, about this Year, (by the King's procuring) sent into *England* as a Legate from the See of *Rome*, as our English Historians bear Witness. So (a) *Fran. a Sta Clara*. What the Occasion was of his Majesties desiring such a Person to come over, I find not ; but I take this *Mansuetus* to be the Man that heretofore was Confessor to Pope *Innocent the 4th* and his Chaplain, and Plenipotentiary, by whose Mediation the Inhabitants of *Pisa* in *Italy*, were (after some Disagreement) reconciled to the See of *Rome*, *Anno 1244*. *Tossinianensis* says, he was famous for the Sanctity of his Life, and for the Gift of Miracles, and upon these Considerations was very much caress'd by *St. Lewis the 9th*. King of *France*, who admitted him to an intimate Familiarity. Pope *Urban the 4th* imploy'd also this *Br. Mansuetus* in many Affairs of Weight, as the Annalist of the Order witnesseth, under the Year 1263, about which Time it was, that King *Henry the Third* of *England* procured his coming hither : And indeed almost numberless are the Instances of the English Franciscans being imploy'd both at Home and Abroad, and of Foreign Friars of the same Order being sent into *England* on publick Negotiations of the greatest Importance ; which the curious Reader may find in the Histories of those Times.

Anno 1264. I. *Br. John Stanford* died about this Time. All that I can find of him is, that he was the 8th Minister Provincial of the English Franciscans, and succeeded *Br. John Anglicus* in that Office, and that he departed this Life in the Convent of his Order at *Linne*, in *Norfolk*, where he also was buried amongst his Religious Brethren. But when he was chosen Provincial, or how long

(a) *Hist. Min. Provin. Angl. pag. 18. Martyrolog. Franciscan. on the 27th of December.*

long he held that Ministry, I know not, nor the Time of his Death more than by a probable Guess : However, it is certain he was (a) succeeded by Br. *Peter Smynerfled*.

I. Br. *Bonaventure Fidanza*, (afterwards canonized *Saint Bonaventure*, and Anno 1265. styled the *Seraphical Doctor of the Church*) a Frier Minor, was, this Year nominated Archbishop of *York*, by Pope *Clement the 4th*, who in his Pontifical Letters, gives him a great Character for his Piety, Prudence and Learning : But neither the high Commendations the Pope was pleased to give him, nor the Rich Benefice he bestow'd upon him, cou'd then move him from his State of Poverty : For, he went to the Pope, and with great Humility resign'd the Dignity into the Hands that gave it him. *St. Bonaventure* was chosen Minister General of the whole Order of *St. Francis* Anno 1256, and was in the said Office when he was appointed to the See of *York* ; for he was General eighteen Years, that is, to the Year 1274, at which Time he was made a Cardinal and Bishop of *Albano*, by Pope *Gregory the Tenth*, in the Time of the Council of *Lyons*, wherein the said Pope presided in Person, being chiefly assisted by *St. Bonaventure*, with whom his Holiness consulted in Matters of the greatest Difficulty and Importance, and by whose Endeavours and Advice many Things were decreed, and the *Greeks*, return'd to their Obedience to the Apostolick See. So (b) *Tossinianensis*. (c) *Leland* agrees, with this Account, as to the Time ; but expresses the Matter in a different Style, saying, ' The Pope made void the Election of *William*, Dean of *York*, ' elected to that See, who return'd from *Rome* about the Feast of *St. Nicholas*, ' and gave the Archbishoprick to a certain Person, of the Order of the Friars ' Minors, call'd *Bonaventure* ; who being afraid of his Skin, lest he shou'd find ' the Fury of the English (not yet entirely at Quiet) dangerous to him, resign'd ' that high Dignity into the Hands of the Pope that gave it him. *Leland*.'

I. These two Years are chiefly taken up with a severe Persecution raised against the famous Doctor, Frier *Roger Bacon*, who was traduced Anno 1266. and falsely accused first to the General of the Order, and then to the and 1267. Pope, on the Account of some new Discoveries, and some curious and uncommon Experiments of the Mathematicks made by him, which had the Misfortune to not be rightly understood. But I refer these to a more proper Place.

I. The Reader wou'd perhaps be surpris'd if I shou'd abruptly assert, that a Franciscan was very instrumental in the founding of a Anno 1266. College in *Oxford* ; and therefore I beg leave to go some Years forwards with this Affair that I may make it intelligible by giving it all at once, from the famous Antiquary Mr. (d) *Wood* who delivers it thus, viz. ' Authors vary about the date ' of *Balliol-College* in *Oxford* Whatever was done in this Matter by *John de* ' *Balliol* Knight and Father to the King of *Scots*, in his Life-Time, ought to be ' reckon'd in the Year 1268, or at least 1267. This great Man gave Stipends ' to certain Students in *Oxford*, which he designed to continue to them till he ' cou'd

(a) Vide Catalog. Provincialium. in fine Cortam. Seraph. (b) Hist. Seraph. Lib. 1^o Folio 93 & 94. & ibid. Lib. 2^d Fol. 181. (c) Collectan Tom. 2^d pag. 418. (d) Antiq. Oxon. Lib. 2^d. pag. 69. & 70.

‘ cou’d provide them proper Buildings, which he intended to endow with
 ‘ Lands for their future Maintenance; but was prevented by his Death. *Balliol*
 ‘ departed this Life *Anno* 1269, some few Days before Whitsuntide, and upon his
 ‘ Death-Bed earnestly intreated his Lady and his Executors not to let so noble
 ‘ a Design drop, but to take Care to continue the Payment of the said Pensions;
 ‘ but after his Decease it was debated whether or not it was expedient to perform
 ‘ the Request of the Deceased, because those Pensions were to be raised out of
 ‘ the Profits of his Estate, a great part whereof consisted in an Income depending
 ‘ on a doubtful Security. However upon the Perswasion of *Richard Slickbury*,
 ‘ (*Slickburiensis*) a Frier Minor, the Lady *Dervorguilla*, *Balliol’s* Widow, (whose
 ‘ Confessor he was) resolved not only to do what her Husband on his Death-Bed
 ‘ desired, but also to carry on the pious Work by him design’d.

‘ I will add by the By (says Mr. *Wood*, *ibid.*) that another Frier of the same
 ‘ Order being afterwards Confessor to the Countess of *Pembroke*, perswaded that
 ‘ Lady to build and endow *Pembroke-Hall*, in *Cambridge*, and another Hall in *Paris*,
 ‘ for Scholars of a meaner Fortune. But I return to *Dervorguilla* (says *Wood*)
 ‘ who being induced, as is already said, by the said Frier, hired a House in the
 ‘ Parish of *St. Magdalen*, and in the Street call’d *Horsmanger-street*, belonging to
 ‘ the University, and gave it to the said Scholars to dwell in, purposing to
 ‘ maintain them there in their Studies out of the Profits of *Balliol’s* Estate, till
 ‘ the Lands design’d for that Use should be intirely made over to them, and be
 ‘ firmly settled for that End for ever. After the Students had spent some Years
 ‘ in this Place, *Dervorguilla* sent them (under her Seal) certain Statutes whereby
 ‘ to regulate all the Affairs of the College, and keep the Scholars within the
 ‘ Bounds of their Duty. . . . Which Statutes were, by the said Lady’s Orders,
 ‘ deliver’d to Br. *Hugh de Hertipoll* and Dr. *William Menyl*, the first a Frier Mi-
 ‘ nor, and the other an *Oxford* Scholar, whom she made choice of for Proctors,
 ‘ to govern the House in Conjunction with a *Principal*, (from amongst themselves)
 ‘ whom she left to the choice of the Members of the College, who were to pre-
 ‘ sent the Person so chosen to the said Proctors, without whose Approbation he
 ‘ was not to exercise any Authority. The said Scholars also were obliged by these
 ‘ Statutes to take care to have three Masses said yearly for the eternal Welfare
 ‘ of *John Balliol*, Knight, and of his Ancestors, and all the Faithful, and they
 ‘ were likewise (at Grace before Meat every Day) to pray for the Soul of her
 ‘ said Husband, and for the Proctors above named, &c.’ So *Wood*.

This Br. *Hugh de Hertipoll*, whom the Lady *Dervorguilla* made first Proctor of
Balliol College, I take to be the Person who afterwards was a Doctor of *Oxford* and
 Provincial of his Order in *England*, and am inclined to believe that the Office
 of First Proctor of this College was fill’d with a Succession of Friers Minors,
 because in the Year 1325, I find one Br. *Robert de Leicestria* first Proctor here,
 who was a Franciscan Professor of Divinity. It is not unlikely that the Lady
Dervorguilla might desire that a Franciscan shou’d be in *Balliol College* as first
 Proctor, both for the great Esteem she had for Men of that Order, as also as an
 Acknowledgment that one of them (viz. Br. *Richard Slickbury*) had a great Hand
 in her Founding of that College. But, be this as it will, the Lady *Dervorguilla*
 purchased

purchased a Place in *Oxford*, and having fitted it up with proper Buildings and Outlets. &c. removed *Walter de Foderingey*, the *Principal*, and all his Scholars from the Place call'd for (Distinction Sake) *Old Balliol-Hall*, and settled them in the College, which she endow'd with perpetual Rents, secured to them and their Successors with solemn Formalities, and insured to them also by her Son, *John de Balliol*, Knight, (afterwards King of *Scots*) and *Oliver* Bishop of *Lincoln*, Anno 1284, two Years after the Statutes were deliver'd to Br. *Hugh Hertlepool*; of whom more hereafter.

I. Br. *Richard Rufus* departed this Life about this Time. He was Anno 1270. born at *Cirencester*, in *Glocestershire*, and in time became a famous Franciscan Reader in *Oxford*, and in *Paris*; in both which Universities he had the Honour to be made Doctor of Divinity, and is the *Fifth* amongst the Regent Professors of that sacred Faculty that taught in the Convent of his Order at *Oxford*: And, that which adds much to the Credit of his Memory is, that he was one of those zealous Champions, whom his Provincial and Province made choice of, to maintain his Order in the Observance of a rigorous Poverty, and in the Austerities of a penitential Life, in Opposition to the Liberties and Indulgence let in by their then General, Br. *Elias*, by whose Mal-Administration, Regular Discipline began to decline, and the Simplicity of an Apostolical Life seem'd to sit uneasy upon Some. But of this Heroick Undertaking I have been more particular in the Characters of Br. *Haymo of Feversham* and Br. *Adam Marsh*, and elsewhere; So will only add of *Rufus*, that he was an Author, and writ at *Paris*, as *Willot* says, most learned Commentaries upon the *Master of the Sentences*, Four Books. *Opuscula*, One Book. Dr. *Pits* observes rightly, that 'tis an Error to take this Man and Br. *Richard of Cornwall* for one and the same Person; As I have already shewn in the Character of the said *Cornwal*.

II. Br. *Ralph Ebisach*, an English Franciscan Reader and Doctor of Anno 1270. Divinity of *Paris* died about this Time, in the Reputation of Sanctity, and is reckon'd amongst the Holy Men of the Order by the Author of the *Franciscan Martyrology*, on the 12th Day of April. But that Writer is in an Error, when (against the Authority of others) he takes him for *Ralph Coleburg*. The Manner of *Ebisach's* Call to the Order, and his refusing a Bishoprick. I have given under the Year 1241.

III. Br. *Thomas Docking* ended his Days also about this Time. He was Anno 1270. born in *Norfolk*; where having perfected himself in the Study and Knowledge of Classick Authors, he betook himself to a Religious State of Life, in the Order of *St. Francis*; wherein being initiated and instructed in Regular Discipline, and having made his solemn Vows of Poverty, Chastity, and Obedience, he was sent to *Oxford* to finish his Studies, and after great Pains taken in a sedulous Application to the noble Sciences, for many Years, he was with much Applause admitted to the Degree of Doctor in Divinity, in which Study he had so happily succeeded, that he was made a publick Professor and Regent, immediately after the famous Doctor Br. *John Walleys*, and went as far before his Predecessor in Learning, as he follow'd him in Time; especially in Divinity; though they were both reckon'd amongst the first Class of Divines of that Age, and were

were not only great Doctors, but also Men of a very Holy Life. So (a) *Dr. Pits*; to whose Character of this great Man much might be added from *Mr. (b) Wood*, to whom I refer the curious Reader, and will now only give you *Thomas (c) Gascoign's* Encomium of him, viz. *The very best of Modern Doctors, and so very well vers'd in St. Jerom, that he knew no Expositor fit to be compared with him*; Nay he even prefers him before the renown'd Bishop of Lincoln, *Robert Grossete*; and to speak the plain Truth, his learned Works proclaim the Fame of the Man, and are as follow, viz.

On Deuteronomy, One Book, MSS. in Balliol College, at Oxford. *Commentaries on Job*, One Book. *Questions on Job*, One Book. *On Isaiah*, One Book, MSS. in Oxford. *Ibid. Commentaries on St. Luke* One Book. *Questions on St. Luke*, One Book. *On St. Paul to the Romans*, One Book, MSS. *Ibid. On St. Paul to the Corinthians*, Two Books, MSS. *Ibidem. On St. Paul to the Galatians*, One Book, MSS. *Ibidem.* and in *St. Magdalen's College. On St. Paul to the Ephesians*, One Book, MSS. in Balliol College. *On St. Paul to the Philippians*, One Book, MSS. in the same Place. *On St. Paul to the Colossians*, One Book. MSS. *On the same to the Thessalonians*, Two Books. *To Timothy*, Two Books. *To Titus*, One Book. *To Philemon*, One Book. *To the Hebrews*, One Book. *On the Apocalypse of St. John*. All these said Books, MSS. in Balliol College at Oxford. *Lectures upon the Scriptures, Old and New*, One Book. *On the Ten Commandments*, One Book. *On the Master of the Sentences*, Four Books, *Ordinary Questions*, One Book. *On Part of Aristotle's Philosophy*, Two Books. *Dr. Docking* left of Teaching Anno 1261, and lived till about 1270.

IV. *Br. William de Ware* flourish'd about this Time. Some call him Anno 1270. *Varrp*, others *de Waria*, others *Guaro*; nay *Willot* writes him *Oona*, and *Tossinian*, *Oena*. But let Foreigners name him as they please, the Man, meant by all the mention'd Names, was born at *Ware*, a Market Town in *Hartfordshire*, about twenty Miles from *London*. He was a Franciscan Doctor and Professor of Divinity in *Oxford* first, and afterwards at *Paris*. Amongst other famous Scholars and celebrated Doctors that swarm'd out of *Br. William Varro's* School, *Br. John Duns Scotus*, the *Subtile Doctor*, may justly claim the first Place; and therefore this his Master *Varro* is one of those *Fifteen Doctors* whose Names and Surnames are engraved in Brass-plates about *Scotus's* Tomb, in the old Franciscan Convent at *Cologne*, in *Germany*: I (says (d) *Dr. Pits*) have seen and read the Inscription, viz. *Doctor William Varro, Scotus's Master*. This *William Varro*, or *de Ware*, by long Study and constant Exercise, was very learned in the *Aristotelian*, and much more in the *Christian Philosophy*, and was commonly stiled *The grounded Doctor*, from the Solidity of his Scholarship, and is greatly extoll'd by that learned Count, *John Picus of Mirandula*, by whom he was stiled a *Lamp of the Church*.

Harpsfield and others, quoted and back'd by an Author of (e) *Credit*, assert that *Br. William Ware* was Scholar to *Br. Alexander of Hales*, and the Annalist of the

(a) *De Illustr. Script.* (b) *Antiq. Oxon. Lib. 1^o pag. 73.* (c) *In Wood. ibid.* (d) *De Illustr. Angl. Scrip. Anno 1270.* (e) *Angelus a Sto Francisco. in descriptione Prov. Anglie Frat. Min. in Principio Certam. Seraph.*

the Order says, he proceeded Doctor at *Paris* in the Year 1304. So that (except this is a Mistake) he must have been very Young when he was *Hales's* Scholar, and far advanc'd in Years when he was made Doctor of *Paris*: But at what Time he departed this Life, I cannot find. The Proofs of this Great Man's Learning are these following Works, viz. *On the Master of the Sentences*, Four Books. *Lectures of Divinity*, One Book. *Ordinary Questions*, One Book. *Commentaries upon Aristotle*, Several Books.

Doctor (a) *Pits* and Br. (b) *Fran. a Sta. Clara* assert, from others, that Br. *William Ware* was at last made Bishop of *Meath* in *Ireland*.

V. This Year *John Diggs*, an Alderman of *Canterbury*, purchas'd Anno 1270. a certain Island between the double Channel of the River *Stour*, call'd *Bynnewith*, for the Use of the Friars Minors, who were remov'd thither, as soon as the said Island was furnish'd with a Convent and Church for them; whereof the Reader may find more in the Second Part of these Collections.

I. Br. *Peter Swynerfled*, the Ninth Provincial of *England*, clos'd Anno. 1271. his Days about this Time in the Convent of his Order at *Leicester*, where he was buried amongst his Religious Brethren: Whether he held the Provincialship to his dying Day or not, I cannot find; but he was succeeded in that Office by Br. *John de Bungey*, a Franciscan Doctor of *Oxford*.

I. It was heretofore an usual Practice of the wisest of Popes and Princes to make Choice of Franciscan Friars for their Legates and Plenipotentiaries, whom they frequently sent to foreign Kingdoms and Princes, to negotiate Affairs of the greatest Importance in both Church and State. One Instance which I am now going to give of the Truth of this Assertion, has so far a Relation to the English Province, that the General of their Order (whom I shall hereafter have an Occasion to say more of) was the principal Agent in it, as follows.

Pope *Gregory the Tenth*, this Year sent Four Eminent Men of the Anno. 1272. Order of *St. Francis* to *Constantinople*, to treat of an Accommodation between the *Latin* and *Greek* Church, and to hasten a happy Union, as *Bzovius* witnesseth. The Effect of this Embassy was the Reduction of the Greek Emperor *Paleologus* and his eldest Son *Andronicus* to the Obedience of the Pope, whom the said Emperor acknowledg'd to be the Chief Bishop of the Universal Church, and Successor of the Apostolick See, and declared himself his Holiness's Obedient Son, sending his Letters by his Embassadors, who (in his Name and Stead) were present in the Council of *Lyons* Anno 1274. The Popes Letter, and the Emperors Answer, with a Reply from the Pope to both the Emperor and his Son are to be seen in *Tossinianensis*, (c) as they were transcribed from the *Vatican*. The chief Agent of these Four Friars, by whose Means this Reconciliation was effected, was Br. *Jerom de Aesculo*, who was chosen Minister General of his Order, during his Absence on this Embassy, and at last was chosen Pope by the Name of *Nicholas the Fourth*.

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(a) In *Catalog. Episcop. qui fuerunt Scriptores*. (b) In *Hist. Min.* pag 19. (c) *Histor. Seraphic. Lib. 2d^o fol. 183 & 184*. See the Acts of the Council in *Cabassutius*.

Anno 1272 II. This Year (says (a) *Fuller*) *Walter de Merton*, Bishop of *Rochester*, and Chancellor of *England*, finish'd the College of his Name in *Oxford*. The leading Men amongst the famous Writers of this College, in this *Author's Catalogue*, are 1. *Roger Bacon*. 2. *John Duns Scotus*, 3. *Walter Burley*, 4. *William Ockham*, of whom more hereafter. At present it may suffice to acquaint the Reader that these Four prime Men of this College were at last Franciscans; though there are some Objections made against *Burley's* being one of that Order.

Anno 1272. III. King *Henry the Third*, a True and Royal Friend to the Franciscans, departed this Life on the 16th Day of *November*, this Year, after he had reign'd 56 Years and 18 Days. He was succeeded in the Throne of *England*, by his Son *Edward the First*, surnamed *Longshanks*, whom *Robert Kilwarby*, Archbishop of *Canterbury*, *Gilbert Earl of Gloucester*, with others of the chief Prelates and Peers of the Land, assembling together at the *New Temple* in *London*, acknowledged and proclaim'd their King, He being then absent at *Acon*; the Siege of which City He, with his English Troops, raised, four Days before it was to have been surrender'd to the *Saracens* in the Person of the *Sultan of Babilon*, who, at that Time, had laid close Siege to it. So *Stow* and *Speed*.

Anno 1273. I. *Robert Kilwarby*, Archbishop of *Canterbury*, began about this Time to make a charitable Collection from several Hands in Order to the building of a Second Convent for the Franciscans in *London*; and *Anno 1274.* which he finish'd (as (b) *Godwyn* says) before he was advanc'd to the Dignity of a Cardinal. But of this more in the Second Part of these Collections.

Anno 1275. I. *Beatrix de Falkeston*, Queen of the *Romans* and *Allemaign*, third Wife to *Richard*, Brother of King *Henry the 3d*, died this Year, and was buried (c) at the *Gray Friars* in *Oxford*, near the Heart of her said Husband; both of whom were great Benefactors to that Church, as shall hereafter be said.

About the same Time also, was begun the noble Convent of that Order in *Cambridge*, built by King *Edward the First*, in the Place where *Sydney-Hall* now stands. But of this likewise in the second Part of this Work.

Anno 1276. I. Br. *Eustace de Normanville*, a Franciscan Doctor of *Oxford*, had this Year, the Honour to be made Chancellor of that University.

So (d) *Mr. Wood*.

The same Year, the Day after *Palm-Sunday*, *Robert Kilwarby*, Archbishop of *Canterbury*, sent his Letters to the Prior of the *Dominicans* and the Guardian of the *Franciscans* in *Normich*, with full Power (by his and the Bishop of *Normich's* Authority) to absolve all those Persons of that City, who had been excommunicated, for being concerned in the burning of the Monastery and Church, and massacring the Monks of *Normich*. The horrible Fact may be seen at large in the *Annals* of *Normich*. So (e) *Mr. Wharton*.

I. Br.

(a) *Church History*, Book the 3d, page 74. (b) In his *Catalogue of Bishops*. (c) *Wood. Antiq. Oxon. Lib. 1^o* page 79. (d) *Ibidem. Lib. 2do.* page 392. (e) *Anglia Sacra. part. 1.* page 399.

I. Br. *John de Bungey*, Doctor of *Oxford*, the Tenth Provincial of the English Minorites, was not above three Years in that Office, before he was succeeded by another famous Doctor of *Oxford*, and Professor successively in both our Universities, Br. *Thomas de Bungey* by Name; who was, this Year, succeeded by Br. *John Peckham*, a Doctor of both *Oxford* and *Paris*, and afterwards Archbishop of *Canterbury*; of whom I shall have Occasion to say much in its proper Place. Anno 1277.

In the mean while the Reader may observe, that the Catalogue of their Provincials is so imperfect, that there very Names and Order of Succession, is scarce to be depended on; and as to the Time of their entring into, or going out of the Office, I am forced, for the greatest Part, to go by Guess from Circumstances, which, in the present Case, seem to make it plain, that Br. *John Peckham* was Provincial this Year.

I. Br. *John Peckham* being this Year summon'd to a General Chapter of the Order at *Padua*, made a Tour to all the noted Universities of *Italy*; where his Fame, for both Sanctity and Learning, was soon so spread, that it reach'd the *Vatican*, and the Pope sent for him to *Rome*, caused him to resign his Office of Provincial of *England*, and made him Reader of the Sacred Palace to the young Prelates and Dignitaries; where his Exquisite Learning and Religious Comportment so charm'd the *Roman Court*, that Cardinals, Bishops, and many other Degrees and Orders of Men, Eminent for their Church Dignities and commendable Talents, came daily to hear his divine Lessons, admiring his profound Learning, and desiring to partake of some Rays of so bright a Light; for whom they had now conceived such an uncommon Respect, that when the Doctor pass'd through the middle of the School, every Day to his Pulpit or Desk, those Prelates and Illustrious Ecclesiasticks never fail'd to arise off their Seats, and continue standing till he had taken his Place. So (a) *Tossinian*: and (b) others. In a Word; *Peckham's* Vertue keeping Pace with his Learning, Pope *Nicholas the Third* made him Archbishop of *Canterbury* and Primate of *England*, though sore against his Inclinations, as an (c) Author says. Anno 1278.

Godwyn (d) writes that he was consecrated upon the first Sunday in *Lent*, which fell upon the 6th day of *March* 1278. but Mr. *Wharton* (e) dates his Consecration sooner, viz. Upon the Feast of the Conversion of *St. Paul*, in the same Year; after which, returning into *England*, he applied his utmost Endeavours towards the restoring of Peace and Tranquillity to the Nation, miserably distress'd with Dissensions and grievous Troubles both in Church and State, so that his Predecessor, *Robert Kilwarby*, after about Six Years governing the See of *Canterbury*, was forced to fly from the King's Anger, (as *Harpfield* and *Tossinianensis* write) leaving the Nation, and going to *Rome*, to implore the Protection of the Pope, who made him a Cardinal and Bishop of *Portua*, in *Italy*, after he had resign'd the Archbishoprick of *Canterbury*: And this made way for Dr. *John Peckham*, whom his Holiness put into that See, *Ex plenitudine Potestatis*, notwithstanding the Monks (as soon

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(a) *Hist. Seraph. Lib.* 1^o fol. 117. (b) *Martyrolog. Franciscan.* 24ta. Aprilis. (c) *Tossinian.* ibid. (d) *Catalogue of Bishops.* (e) *Angl. Sacra.* part 1 pag. 117.

as they receiv'd the News of *Kilwarby's* Resignation) had already chosen *Robert Burnel* Bishop of *Bath*, and at that time Chancellor of *England*: However *Peckham* was most graciously receiv'd by the King, (*Edward the First*) who was then in *France* making some Agreements with the *French* King. *Peckham* deliver'd the Pope's Letters and his own Credentials, which his Majesty approv'd and ratifi'd, giving him his free Royal Leave to take Possession of all the Revenues belonging to the See of *Canterbury*, notwithstanding (by an Oversight,) there was no Mention (a) made in the Popes Letters, or the Archbishops Credentials, of any Temporalities being given to him, as is usual on the like Occasions; So that the King might reasonably have refus'd his entring upon the said Temporalities, at least till the Archbishop cou'd have receiv'd fresh Powers from *Rome* in due Form. But his Majesty was so far from insisting on this Clause, that, he gave his Royal Authority for his Inthronization in the Archiepiscopal Seat of *Canterbury*. *Peckham* now reflecting that he was to be an Example to others, began his Episcopal Administration *First* with an Addition to his former rigorous Abstinence, Fervent Prayer, and the Practice of all Vertues, and *Next* with a zealous Reformation of Ecclesiastical Discipline throughout every Diocels; for the better effecting of which Apostolical Design, he call'd two celebrated Synods, one at *Reading* in *Berkshire*, and the other at *Lambeth*; The first was held soon after his Arrival in *England*, (as *Collier* (b) writes) in the Year 1279; and here the Canons of the General Council of *Lyons* were renew'd, with Reference to Pluralities; all Rectors of Parishes being confin'd to one Living with Cure of Souls, and all Persons that had any Church Preferments were oblig'd to take Priests Orders within a Year. (c) Mr. *Wharton* says, Archbishop *Peckham* came into *England*, about the Feast of *St. John the Baptist*, and that on the 30th of *July*, he call'd a Convocation of all the Bishops of his Province, at *Reading* in *Berkshire*, where he publish'd certain general Decrees, and on the 8th of *October* he made his Entry at *Canterbury*, the King, the Bishops, and very many Lords being there present. So *Wharton*. Yet the Decrees of this Assembly were not so general, but that the good Prelate, made some particular Constitutions, at the Suggestion of the then Chancellor of *Oxford*, for the Support of the Privileges of that famous and learned University, and for the Defence of the Students against all Incroachments on their temporal Goods, and to discourage Breakers of the Peace and other Delinquents, by maintaining the Chancellor in the just Censures and Penalties by him inflict'd on such Persons; by which Statutes the Archbishop (as *Wood* (d) says) gave a singular Instance of his being a true Friend, and Encourager of Learning, as well as a brisk Defender of Academical Discipline.

I. Br *John Peckham* was of the Order of *St. Francis*, and his being assum'd into the Hierarchy, for his Merits, his being made Archbishop and Primate of *England*, never lessen'd his Love of the Professors of that Institute; to whom he was always ready to shew all Favour, and do all the Service in his Power, and to whose holy Prayers, he always, in most pressing Terms, recommended

(a) *Harpsfield. Histor. Ecclesiast. Seculo 13^o*. (b) *Eccles. Hist. Vol. 1, Book. 5. page 479*. (c) *In Angl. Sacr. part. 1. pag. 503 & 504*. (d) *Antiq. Oxon. Lib. 1^o pag. 127*.

commended himself and his Flock; especially when they met together in Chapter; openly confessing himself to be unwillingly loaded with his Charge. One Instance of this great Prelate's Zeal for the Good of his *quondam* Brethren, was given by him this Year; For the better understanding whereof, the Reader may please to know, that the Pope had made him the Protector of the Franciscans in *England*, and Defender of the Papal Privileges granted to the said Order; in Virtue of which Commission, he manfully oppos'd certain Enemies of that Institute (one of whom was the Abbot of *St. Albans*, as (a) *Harpsfield* writes) maintaining against them, that the Rule of *St. Francis*, as interpreted by the Declaration of Pope *Gregory the Ninth*, was not only free from all just Blame, but very conducive to an Holy Life and Eternal Happiness: This Declaration was receiv'd by the whole Order, in a General Chapter held at *Bononia*, in *Italy*, Anno 1242, *Br. Haymo de Feverham*, an English Man, being then General of the whole Order: And, as the said Declaration was then accepted for the more pure Observance of the Rule of *St. Francis*, so now this Archbishop maintains the said Rule so interpreted, to be conformable to the Doctrine and Example of Christ. Great Numbers of Religious Men of almost all Orders went from their own Institute, to embrace that of the Friars Minors, as more perfect and more conform'd to the Life of Christ and his Apostles; and Many of the said Persons being Eminent for both Vertue and Learning, the Franciscans were defamed for receiving them, especially by the *Augustinian* Friars, some of whom made bitter Invectives against them in their Sermons, in *Oxford*, as *Harpsfield*, *Ibid.* writes; and therefore the Zealous Archbishop writ to the Chancellor of that University, to stop the Mouths of those Slanderers; declaring at the same Time, that the Friars Minors had acted nothing in this Case but what was lawful for them to do, according to the Privileges granted them by the Popes: And when some of the Secular Clergy rose up against them, and endeavour'd to hinder them from either preaching in publick, or administering the Sacrament of Penance to Lay Persons, *Peckham*, interpos'd, by producing a Bull of Pope *Alexander the Fourth*; in Favour of the Franciscans, whereby there was a full Power given to the English of that Order, *To preach in Publick, and hear the Confessions of all Lay Persons of either Sex*, and a severe Reprimand given to all such Persons, as shou'd dare to oppose them in the Execution of this Faculty, or persecute them in any kind; Of which said Bull, subscrib'd by *John Peckham*, *Br. Francis* (b) *a Sta Clara* witnesseth, that he himself had a true Copy out of the Archive of *Chichester*; and he particularly insists upon it, because the said Prelate, publish'd the same in due Form, in the Year 1279, though it bears Date, from the *Lateran*, 30 *Calend. Aprilis*, in the 3d Year of the Pontificate of *Alexander the 4th.* which I take to be in 1257.

Now, for the better Understanding of this Matter, the Reader may please to know, that there were certain Concordats, or Articles agreed on, in those Days, between the Popes and the Kings of *England*, for the better Governing of both Church and State; amongst which, one was, that no Bull, or Breve, &c. from the Pope, shou'd have its full Force and Effect in our Nation, before it was examin'd
by

(a) *Hist. Eccles. Sa. ulo 130 ex Registro Cantuariensi.* (b) *Hist. Min. pag. 14 & 15.*

by some Bishops in *Spiritual*, and the Sheriffs of the respective Counties, in *Civil* Respects; who were to give their Verdict, that the said Bull, or other Writing whatsoever, contain'd nothing prejudicial to the King's Prerogative, or the Right of the Nation and People, before it cou'd be pleaded as a Law; After which Verdict, the Bench of Judges, again examin'd it in their Tribunals respectively, and accordingly gave their Opinion thereof; as appears in the Register under King *Edward the First*, and others of our Kings of those Times.

Now, this Bull of Pope *Alexander the 4th.* in Favour of the Franciscans, had not (I presume) been as yet view'd by any Bishop and Royal Counsellor, in such Manner as was requisite for it's legal Publication; and therefore it was upon this Occasion, read by the Archbishop *Peckham*, and being judg'd to be no Ways derogatory to the King's Prerogative, or the Rights of the Kingdom, it was publish'd in due Form, being subscrib'd by the Archbishop Primate's own Hand. So *Fran. a Sta Clara, Ibidem*; Who also has the said Bull at its full Length, in his Tract intitled *Manuale Missionariorum Regularium, cap. 11. pag. 77, 78, and 79.*

I. Br. *Eustace de Normanville*, departed this Life about this Time. Anno 1280. He was born in *England*, of an honourable Family, and was very Rich before he enter'd into the Order of *St. Francis*; after which he became Master of Arts, and then Doctor of the Decretals, and at last Chancellor of the University of *Oxford*. So (a) *Mr. Wood*, who also adds from *Leland*, that (in that Author's Opinion) *Eustace* was advanc'd to the aforesaid Degrees and Dignity, before he was a Franciscan; which Conjecture of *Leland* (b) he disapproves in his Second Book, where he says, that it seems to him most probable, that *Dr. Eustachius de Normanville*, was made Chancellor after he was a Frier Minor; and that he enter'd into that Office in the Year 1276; Doctor (c) *Pits* is likewise of the same Opinion, and styles him Doctor (*utriusq, Juris*) Of the Laws, adding with *Wood*, that he succeeded *Br. Ralph Coleburg* in the Lesson of Divinity, in the Convent of his Order at *Oxford*, and is thought to have left some Writings to Posterity, as effectual Proofs of his great Learning; but he supposes those Books are lost through Carelessness, or destroy'd by the Iniquity of the Times. Br. *Eustace* also was a Professor in the Franciscan Convent at *Cambridge*, and is the 3d. in that List; and may be reasonably suppos'd, to have been a Doctor of Divinity (as well as of the Laws) in both our Universities.

II. Br. *Henry Brysingham*, the 8th Franciscan Professor Regent at Anno 1280. *Oxford*, and the 13th at *Cambridge*, departed this Life about this Time. He is styled, by *Leland*, A Franciscan of very great Renown, and a Member of the most learned University of *Oxford*; where in his very Youth, he gave plain Demonstrations of his sharp Wit, supported by a Ripeness of solid Judgment, above the common Level of others of his Years; both which Talents, he improv'd to so vast an Advantage, by a strenuous Application of himself to his Studies and an unwearied Diligence in the Search of the most Noble

(a) *Antiq. Oxon. Lib. 1^o pag. 72.* (b) *Wood. ibid. Lib. 2do pag. 392.* (c) *De Illustr. Angl. Script.*
Anno 1280.

Noble Sciences, that he obtain'd not only the *Cap*, but also the *Learning* of a finish'd Doctor of Divinity: Nor was that an unhappy Age wherein this Doctor liv'd, when (as (a) *Mr. Wood* brings in *Leland*) saying the Franciscans deservedly laid claim to the chief Chairs and Lessons, in the Expounding of the Holy Scriptures, and truly were the most worthy of that great Honour: At that Time (as *Wood* continues) *Thomas Docking* was first publick Professor in the Franciscan School at *Oxford*, Eminent for both Philosophy and Divinity; But as the Bow must sometimes be unbended, So it was reasonable that *Docking's* continual Labour in teaching, shou'd be succeeded and rewarded with a Refreshment of Rest; and then *Brysingham* fill'd his Place and Office of teaching, which he perform'd with great Industry and Diligence, graceing the Chair, with an expert Alacrity. The *Oxfordians* applauded the Performances of this learned Doctor, and not only rose up out of Respect to his Merits, but also paid great Deference to his Authority; whereby, together with his Theological Lectures, the Fame of the Franciscans was greatly encreas'd. So *Wood*; who adds, that amongst many other Works, he writ one Book intitl'd *Summa de Sacramentis*; the rest of his Writings are lost, even the Titles of them are perish'd. According to *Mr. Wood*, this falls under the Year 1261. whereas *Dr. Pits*, computes it under the Year 1280; but the First, means the Time when *Brysingham* taught, or proceeded Doctor, at *Oxford*, and the Latter, the Date of his Departure out of this Life.

III. Br. *Robert Turneham* died about this Time. He was heretofore Anno 1280. a Member of the Franciscan Convent in *London*, where he also was a Professor of Divinity for some Time, and taught the young Friars of the said Convent. *Turneham* was a pious and a learned Man, and had an excellent Talent in preaching; and therefore Prince *Edward*, (afterwards King *Edward the First*) King *Henry the Third's* Son, going into *Syria* upon an Expedition against the *Saracens*, and desiring to have with him some eloquent Orator, to animate his Soldiers in the Way of a Christian Life, and able to work them up to brave Attempts against their Enemies, by the Energy and engaging Force of his Harangues, made Choice of this rare Man, as the fittest in the Nation for the Purpose; And he, being at that Time Guardian of the Convent of his Order at *Linn*, in *Norfolk*, was call'd from that Post to carry the Christian Banner at the Head of our English Troops, who (under the Badge of the Cross) were going towards the Holy Land, against the common Enemies of Christianity. In this Expedition Br. *Robert Turneham* did so well acquit himself of his Charge, that he even surpass'd the mighty Expectations, the Prince and his Army had conceiv'd of his zealous Performances. Infine, he is said to have liv'd to a very old Age, and to have writ many Things; of which Writings nothing now appears. So the *Epitome of the Annals of the Order*, *Dr. Pits*, and *Fran. a Sta Clara*, from whom I learn, that many others of the same Order, went on this and other such-like Expeditions.

IV:

IV. Br. Robert Kilwarby, Archbishop of Canterbury, Cardinal Ofsi-
 Anno 1280. ensis, and Bishop of Portua, died now, or sooner.

I am not ignorant that Bale says, Kilwarby was a Dominican, and that Pits, Wood, and others follow him in asserting the same Thing: But Parker, (a) Godwyn, (b) Isaackson, (c) Collier, (d) Fran. (e) a Sta Clara, and others are as positive in saying he was a Frier Minor: and Richard Smith, Bishop of Calcedon (in his *Prudential Ballance*, pag. 220) does not barely say the same, but he speaks in the following Terms, viz. He (Kilwarby) was a Franciscan Frier, as Godwyn rightly says, and Bale wrongly makes him a Dominican. These I take for sufficient Authorities, for my reckoning Cardinal Kilwarby, a Franciscan: nor do I take it for any forcible Objection that his Name is not in *Mason's Catalogue* of their Provincials; because that is so very imperfect, that it can ground no good Argument on that Score: So I go to his Character, leaving the Decision to others, viz. whether a Frier Minor, or Preacher? Kilwarby, was born in England, where having made himself Master of lower Schools, he learn'd his Philosophy with great Success and Applause: and then going to Paris, he there taught the Liberal Arts with great Commendation; after which, returning into England, he enter'd into the Order (not of St. Dominick, as Pits says, but) of Friars Minors of St. Francis, and learn'd his Divinity at Oxford; where in Process of Time, he was honour'd with the Degree of Doctor of Divinity, and taught that Sacred Science there publicly in his Convent; and being afterwards made Provincial of his Order, he discharg'd the Duties of that Office, with a vigilant Care, and a fatherly Solitude, which was answer'd with an equal Advantage and Improvement in those under his Charge. In a Word, he deserv'd so well of his Order, of his Country, and of the Catholick Church, that in Regard of his most exemplary Life and excellent Learning, he was first advanced to the high Dignity of being Archbishop of Canterbury, and Primate of England, and finally being call'd to Rome, by Pope Nicholas the 3d. Anno 1277, as Pits says, he was made Cardinal of Hostia, and Bishop of Porto, or Portua, in Italy, having first resign'd the See of Canterbury. Godwyn, in his *Catalogue of Bishops*, says, ' Robert Kilwarby was a great Clerk, and ' left many Monuments of the same behind him; an English Man born, brought ' up in Paris, whence (having there proceeded Master of Arts) he return'd, and ' became first a Frier Minor, and then Provincial of that Order here.... being ' made Archbishop of Canterbury, he was consecrated February the 26th 1272.... ' In the first Year of his Consecration, he renew'd the Statutes made by his Predecessors for his Court of Arches, and contracted them briefly into five Articles; ' then shortly after, he visited all his Province, and both the Universities, in ' which he disputed excellently, and shew'd himself in divers Kinds of Exercise. Toward the latter End of his Time, he made a Collection for the Building of a Monastery for the Friars Minors in London; and Men contributed so largely thereunto (and he had the help of a certain old Tower which yielded him Stones without Charge) as he finish'd the same with other Mens Money, ' and

(a) In *Antiq. Britannic.* (b) *Catalog. of Bishops.* (c) *Chronol. Table.* (d) *Eccles. Hist.* (e) In *Supplem. Hist. Min.*

and fill'd his own Purse well beside.' So *Godwyn* who goes on, saying, ' Having been Archbishop about the space of six Years, he was sent for to *Rome*, by Pope *Nicholas the 3d.* and made Cardinal of *Hostia*, and Bishop of *Portua*. He resign'd then his Archbishoprick, and getting him into *Italy*, within a few Months after fell sick, and died (of Poison some say) at *Viterbium*, where he was buried. So *Godwyn*.

Mr. (a) *Collier* likewise says, *Kilwarby* studied in *Oxford* and *Paris*, and afterwards enter'd into the Order of the *Minorites*; and that upon his Return from his Archiepiscopal Visitation, he founded a Monastery for the *Minorites* in *London*, and another for the *Dominicans* in *Salisbury*.

Matthew (b) *Paris*, moreover says, *Kilwarby* was accounted very famous for the Holiness of his Life, as well as for his Learning; and the *Continuator of the said Historian* adds, that after he enter'd into the Order, he gave himself intirely over to the Study of the Holy Scriptures, and read over most of the Holy Fathers; whose Writings, especially *St. Augustin's*, he divided into short Chapters, marking in few Words, the Doctrine of every one of them. But, after his Promotion to the See of *Canterbury*, he was so taken up with Affairs of greater Importance, that he had no Leisure to review and duly correct and publish, what he heretofore had writ of Theological Matters; and therefore his Writings of Divinity came out more sparingly: However, the Reader shall here have some of his Works from *Dr. Pits's* Catalogue, viz. *On Ezechiel*, One Book. *On St. Paul to the Romans*, One Book. *On St. Paul to the Corinthians*, One Book. *Originals of the Fathers*, One Book, *Of the Passion of Christ*, One Book, MSS. in *St. Benedict's College*, in *Cambridge*. *Of the Sacrament of the Altar*, One Book. *On St. Augustin's Confessions*, One Book. *Remarks upon St. Augustin's Works*, MSS. in *St. Peters College*, at *Cambridge*. *Summaries of every little Chapter of St. Augustin's Works*, MSS, *Ibid.* and in *Cajus-College*, at *Cambridge*. *Upon the Master of the Sentences*, Four Books. MSS. in *Merton College*, at *Oxford*. *Commentaries of Divinity*, One Book. *Distinctions of Doctors*, One Book. *An Exposition of the Letter of the Master of the Sentences*, One Book. *Quodlibets*, One Book. *Of Conscience*, One Book. *Questions of Conscience*, One Book, in the Publick Library at *Oxford*. *On Boetius, of Consolation*, Five Books. *On the Divisions of Boetius*, One Book. *Questions concerning begging Poverty*, One Book, in *St. Benedict's College*, at *Cambridge*. *Of the Origin of Sciences*, One Book, in *Balliol College*, at *Oxford*. Besides about an hundred Tracts or Books of Philosophy and other Matters (to be seen in *Dr. Pits*) too numerous for this Place. This Illustrious Prelate left off writing Books (as *Pits* says) when he was made Archbishop, and then gave himself over wholly to the Preaching of the Word of God, and a diligent Care in the Governing of the Church committed to his Charge. He departed this Life *Anno 1280*. So *Pits*. *Dr. Richard Smith*, Bishop of *Calcedon*, says also that *Kilwarby*, built a Convent for the *Gray Friars*, in *London*, and finally died a Cardinal, at *Viterbo*, in *Tuscany*. So I return to his Successor.

N

I. Peckham

(a) *Eccles. Hist. Cent. 13. pag. 479.* (b) *Hist. pag. 1348.*

Anno 1281. I. *Peckham* Archbishop of *Canterbury*, this Year, call'd a Provincial Synod at *Lambeth*, and in his *Mandate* to *Richard Gravesend*, Bishop of *London*, (I write from (a) *Collier*) after having mention'd the Convening of the Suffragans, he gives him to understand, that he design'd to summon all the Inferiour Prelates; those Dignitaries, according to the Canons, being oblig'd to appear in Council. Now, by *Inferior Prelates*, we are to understand *Abbots*, *Priors*, *Deans*, and *Archdeacons*: And here it was (as *Harpsfield* (b) says) that this great Prelate met with some Difficulties from many *Abbots*, who refus'd to appear either in Person or by Proxy, pretending they were exempted, by certain Papal Privileges from any Tie of Obedience to the like Summons, or even to any Bishop whatever. The wise Prelate was somewhat ruffled on this Occasion, and in a Letter to the said *Richard*, Bishop of *London*, he complains sadly against these *Abbots*, alledging that although they had been otherwise Exempt, they ought not however to have refused Appearing in such a Venerable and August Assembly, nor to have been wanting with their Counsel and Advice, in order to the Government of the Church, and the Relief of its Distresses and spiritual Necessities. But the Monks having many Churches belonging to their Abbeys, the Benefices whereof were Impropriations, the Primate affirm'd that these at least were not exempted from his Jurisdiction; and therefore commanded the said Bishop of *London* to sequester them, or stop the Payment of all such Revenues in his Diocess, till the said *Abbots* return'd to their Duty; from which Decree the *Abbots* of *Westminster*, *St. Albans*, *St. Edmund's*, and others appeal'd to the Pope: But the Dispute at last was amicably compos'd. So *Harpsfield*.

Notwithstanding this warm Debate, it is most certain, the Archbishop was a great Champion for the Maintaining of the Privileges of every House and Community, as well (in Proportion) as of those of the English Church in General. But I return to the Synod of *Lambeth*, wherein every Parish Priest is injoyn'd
 ' To explain the fundamental and necessary Parts of Religion to the People, in
 ' plain, intelligible Language, without making Use of the Niceties and Distin-
 ' ctions of School-Men: The Heads they were to expound are these, viz. The
 ' Articles of the Faith; the Ten Commandments; the two Evangelical Pre-
 ' cepts of Love; the Seven Works of Mercy; the Seven deadly Sins, with those
 ' which proceed from them; the Seven principal Vertues; and the Seven Sacra-
 ' ments. And that no Church-men may pretend Ignorance in these Matters; the
 ' Canon gives a brief Recital of them, viz.

' As to the Articles of Faith, Seven of them concern the Mysteries of the Bless-
 ' ed Trinity: Four of these belong to the Essence, and Properties of the God-
 ' head; and the other Three relate to the Effects perform'd by that Supreme
 ' Being. The First is the Indivisible Unity of the Divine Essence in Three
 ' Persons, agreeable to this Part of the Creed, *I believe in one God*. The Second
 ' is to Believe God the Father begotten of none. The Third professes the Son begotten,
 ' and God. The Fourth declares the Holy Ghost to be God, tho' neither begotten, nor
 ' un-

(a) *Ecclesiast. Hist. Vol. 1. Book. 5. Cent. 13. pag. 480.* (b) *Histor. Ecclesiastic. Saculo 13^o.*
Collier's Eccles. Hist. Vol. 1. Book 5 Cent. 13. pag. 481.

‘ unbegotten, but proceeding equally both from the Father and the Son. The
‘ *Fifth* Article owns the Creation of Heaven and Earth, (that is, of all visible
‘ and invisible Creatures,) an Effect of the whole and Undivided Trinity.

‘ The *Sixth* comprehends the Sanctification of the Faithful by the Holy Ghost;
‘ and the Sacraments of Grace, and all other Benefits received within the Com-
‘ munion of the *Church*. From this Branch it appears, that the Sacraments,
‘ Discipline, and Authority of the Church, enforced by Assistances of the
‘ *Holy Ghost*, are a sufficient Provision for the Recovery of any Sinner: And
‘ that without the Pale of the *Church* there is no Salvation.

‘ The *Seventh* Article, treats of the *Resurrection of the Body*, and of its Re-
‘ union with the Soul, and the Eternal Happiness of the Saints in the Life to
‘ come. And by the different Tendencies of Vertue and Vice, and the Denun-
‘ ciations against Sin in the Gospel, the Misery of the Wicked may be hence
‘ inferr’d.

‘ The other *Seven* Articles relate to the Humanity of our Saviour. The
‘ *First* is his Incarnation, or his taking human Flesh of the Blessed Virgin, by the
‘ Operation of the Holy Ghost. The *Second* is the real Birth of God Incar-
‘ nate of the Immaculate Virgin. The *Third* takes in the Passion of Christ both
‘ God and Man, who suffer’d Death upon the Cross under *Pontius Pilate*. The
‘ *Fourth* sets forth the Descent of Christ’s Spirit into Hell, while his Body re-
‘ main’d in the Grave; The Design of which Descent was to conquer and tri-
‘ umph over the Powers *below*. The *Fifth* acquaints us with the Resurrection of
‘ our Blessed Saviour. By the *Sixth* we are taught his Ascension into Heaven.
‘ And the *Seventh* instructs us in the Doctrine of his coming to judge the
‘ World.

‘ From hence the Archbishop in his *Constitutions*, proceeds to treat briefly of
‘ the *Ten Commandments*. The *Three* first of these according to his Division, re-
‘ late to God, and constitute the *First Table*. The remaining *Seven* concern our
‘ Neighbour, and are call’d the Commandments of the *Second Table*. The *First*
‘ Commandment is, *Thou shalt have no other Gods before me*: By this Precept all
‘ Idolatrous Worship is forbidden; Thus far the Prohibition lies, as it were, upon
‘ the Letter: But then by Inference, all Application to Charms, all superstitious
‘ Characters, and depending upon *Lots*, are likewise forbidden; In the *Second*,
‘ where ’tis said, *Thou shalt not take the Name of the Lord thy God in vain*; all He-
‘ resy and Error in Religious Belief is principally condemn’d; and, in a secondary
‘ Sense all Blasphemy, irreverent Mention of the Name of God, and especially
‘ Perjury, falls under the Prohibition. in the *Third* Commandment, ’tis said,
‘ *Remember that thou keep holy the Sabbath Day*; And here the Worship of the
‘ true God, according to the Forms of his own prescribing, is commanded;
‘ But then we are to observe, that the Obligation to rest upon the Jewish Sab-
‘ bath determin’d with the other legal Ceremonies; and that now, under the
‘ *New Testament*, the Circumstance of Time is alter’d, and the Meaning of the
‘ Precept transferr’d upon Sunday, and other Holy-days; and that the Manner
‘ of keeping these Days, is to be govern’d by the Canons of the *Church*, and not
‘ by Jewish Superstition.

' The *First* Commandment of the *Second Table* is, *Honour thy Father and thy Mother* :
 ' We are commanded by the direct, and more explicate Meaning of this Pre-
 ' cept, to treat our Parents with Reverence and Regard ; to submit to their
 ' Authority, and furnish them in Case of Need with the Conveniencies of
 ' Life : Now the Extent of this Command, reaches much farther than our
 ' natural Parents ; For in a reductive Sense, the Bishop of the Diocese, and
 ' the Priest of the Parish, may be said to be our Parents, and the *Church* is our
 ' Mother in a spiritual Signification ; Besides all Persons, according to their dif-
 ' ferent Degrees of Distinction, and Authority in the *State*, may challenge a
 ' Share of Deference and Submission. The *Second* Precept in this Division is,
 ' *Thou shalt not Kill* ; by which the unauthorized Taking away any Persons Life,
 ' either by committing, encouraging, or consenting to the Murther, is more
 ' directly forbidden ; But this is not all : for under these Words, all injurious
 ' Practice, and deserting the Interest of our Neighbour, is likewise condemn'd :
 ' Thus those who refuse to relieve the Indigent may be said to destroy them :
 ' Those likewise who murther a Man's Reputation, are guilty of a Breach of
 ' this Commandment, and so are all such who harra'ss and distress the Innocent.
 ' The *Third* Commandment says, *Thou shalt not commit Adultery* : And here vio-
 ' lating the Rights and Faith of Marriage, is principally condemn'd in the Pro-
 ' hibition : Fornication likewise is no less intelligibly forbidden, as appears by
 ' the Text in *Deuteronomy*, where 'tis said, *There shall be no Whore of the Daughters*
 ' *of Israel* ; But farther, the Command extends by Way of Reduction, to all
 ' Instances of Intobriety and Impurity. The *Fourth* Commandment declares,
 ' *Thou shalt not Steal* : The most obvious Sense of which Precept, condemns the
 ' clandestine Conveying away another Man's Property, without his Consent.
 ' But then the Force and Intent of the Law goes yet much farther, and declares
 ' against seizing what belongs to our Neighbour, either by Fraud or Violence.
 ' The *Fifth* Commandment is, *Thou shalt not bear false Witness against thy Neigh-*
 ' *bour* : This Precept in the first Place pronounces against Giving of false Testi-
 ' mony, to the Damage of our Neighbour : But in a secondary Sense, the Text
 ' may be construed, to a Disallowing of undue Commendation in Order to the
 ' Promoting an unworthy Person : Lastly, under this Command, all Sort of Lyes,
 ' but especially those which are told out of Malice and Mischiefe, are condemn'd.
 ' The *Sixth* Command is, *Thou shalt not covet thy Neighbours House*, or, as the
 ' Latin, in the *Constitution* runs, *non concupisces Rem Proximi tui* : By this Com-
 ' mand, we are forbidden to desire the *Real Estate* of our Neighbour, and es-
 ' pecially if he is a Christian. The *Seventh* and last Commandment of the
 ' *Second Table* is, *Thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his*
 ' *Maid, nor his Ox, nor his Ass, nor any Thing that is his* : And here the Coveting
 ' our Neighbours Stock, or *Personal Estate*, as the *Constitution* distinguishes, is
 ' forbidden.

' To these *Ten Commandments* we are to add those *Two*, principally insisted on
 ' in the *Gospel*, *The Love of God, and of our Neighbour*. For the *First* ; He may
 ' be said to love God, as he ought, who obeys him more upon the Motives of
 ' Love, than Fear ; And as for our Neighbour every one ought to love him as
 ' himself ;

himself; where the Particle *As*, does not so much Import Equality, as Sincerity and Resemblance; For the Purpose, you are to love your Neighbour, as yourself, that is, you are to wish him under no Circumstances, but what may probably turn to his Advantage; You are to desire his best Interest, his Reformation, his Progress in Vertue no less sincerely than your own. Farther, we are to love our Neighbour as our selves, with Respect to Constancy and Time; That is in Prosperity and Adversity, in Sicknes and in Health, and under all the Varieties of Age and Condition; We are to love our Neighbour as our selves with respect to Proportion and Degree; that is, we are to prefer Men to Money, and value our Neighbour above the Considerations of Interest and Fortune. To proceed, this Duty obliges us to prefer our Neighbour's Salvation to our own Lives. If we fail in this Mark of Affection, we fall short of the Extent of the Precept, and do not love him as we ought to love our selves. And lastly, we ought to practise the Duty in the most comprehensive Latitude, taking the whole Species into the Notion, and assist every Man in their Necessities, as we may desire to be treated our selves, under the same Condition: All this Affection, all these kind Offices, are contain'd in the Precept, *Thou shalt love thy Neighbour as thy self.*

To proceed; Six of the Seven Works of Mercy, may be learn'd from St. Matthew's Gospel; *To feed the Hungry; To give drink to the Thirsty; To entertain the Stranger; To cloath the Naked; To visit the Sick; To administer Comfort to those in Prison.* The Seventh Work of Mercy, or the Seventh Branch of Charity and good Nature, is to bury those who have no Body else to perform this last Office of Humanity to them. *Tob. 2.*

Farther, The Seven Capital or Deadly Sins, are Pride, Envy, Anger, Hatred, Aversion to Goodness and Religion, Covetousness, and Epicurism. To give a brief Description of these Vices: Pride is an over-rating of ones own Excellency. The Product of this Excess of Self-love is Ostentation, pretending to those good Qualities and Perfections which do not belong to us; Contempt, Misunderstandings, and such like. Envy imports an Aversion for the Happiness of another. Hence comes, Repining, Detraction, Animosities, Prejudice in Opinion, &c. Anger implies a Desire of Revenge, and an Intention of making another smart under our Passion; This Quality, when it continues upon the Mind, settles into Hatred; From hence frequently proceed Outrage in Language, Quarrels, Murther, and such like. *Acedia* (for 'tis hard to translate it into a single Word) is a strong Indisposition for spiritual Duties; it supposes us to have no Gust for Devotion, nor take any Delight in the Contemplation of the Divine Nature; the Consequence of this Vice, makes a Man heavy and dispirited in the pursuit of his Duty, and Despair of overcoming the Difficulties in his Way. Avarice is an immoderate Love of Riches, and discovers it self in unlawful Acquisitions. This Vice makes Way for many scandalous Practices, as Circumvention, Theft, Sacrilege, Simony; not to mention many other Instances of Meanness, Cruelty, and Falshood. Intemperance or Gormandizing, is an immoderate Appetite in gratifying the Palate. And here the Excess may be divided into Five Branches; First with Respect to Time; when a Man eats

at

‘ at unseasonable Hours, or too often. 2. with Respect to the Quality ; when he
 ‘ is too nice in the Choice of his Diet. 3. In the Quantity ; when he exceeds the
 ‘ due Proportion, and gorges himself with Eating or Drinking, beyond the
 ‘ Rules of Health. To load the Stomach in this Manner with Meat or Drink,
 ‘ is the meanest Sort of Epecurism : It lays a Weight upon the Constitution,
 ‘ doses the Spirits, and disables the Functions of Life. The *Fourth* Instance of
 ‘ this Vice, is a voracious Desire ; chopping too eagerly at Refreshment, and in-
 ‘ dulging the Keeness of the Palate. It is commonly promoted by the last Branch
 ‘ of this Excess, and that is, by an over-curious, and expensive Preparation,
 ‘ done on Purpose to awaken and provoke the Appetite. Lastly, as for Debau-
 ‘ chery, which is frequently the Effect of the Intemperance last mention’d,
 ‘ ’Tis too common not to be known, as well as too scandalous to dilate upon.

‘ To go on, The *Seven* principal Vertues are, Faith, Hope, and Charity,
 ‘ which *Three*, having God for their Object, are call’d Theological Vertues. The
 ‘ other *Four*, Prudence, Temperance, Justice, and Fortitude, relate to our
 ‘ selves and our Neighbours. Prudence consists in taking true Measures, and pit-
 ‘ ching upon a proper Choice. Justice teaches us to give every Body that which
 ‘ is their Due. Temperance imports a Command of Appetite, and a Superiority
 ‘ over improper Satisfaction. Fortitude enables us to maintain Reason, and
 ‘ Conscience, and not to desert our Duty upon the Score of Hardship. These
 ‘ are call’d the *Four* Cardinal, that is, the *Four* principal Vertues, because they
 ‘ are the grand Rules of Life, and contain a great many other Precepts of Mo-
 ‘ rality within their general Notion. But since we design this Discourse chiefly
 ‘ for the Benefit of the plainer, and less knowing Sort of People, we shall enlarge
 ‘ no farther upon these Heads.

‘ The remaining Subject, in which the Parish Priest was to instruct the People
 ‘ is, ‘ *The Seven Sacraments* : These are call’d *Sacramenta Gratiae*, *The Conveyances*
 ‘ of Grace, or the Means for supernatural Assistance. Their Number is *Seven*
 ‘ in the *Constitution*, and the Power of administering them is committed to the
 ‘ Clergy. *Five* of these Sacraments are to be received by all Christians in gene-
 ‘ ral ; That is, Baptism, Confirmation, Penance, the Holy Eucharist, and
 ‘ Extreme Unction. As to the Eucharist ; in the *Second Canon* of this Synod,
 ‘ The Parish Priests, when they administer the Holy Communion, are injoyn’d
 ‘ to acquaint the more ignorant Sort of the Laity, that the Body and Blood of
 ‘ our Saviour, or the Integrity of the Sacrament is contain’d under the single Spe-
 ‘ cies of Bread. They are likewise to teach them, that what they receive in the
 ‘ Chalice, is unconsecrated Wine, and given them only that they may swallow the
 ‘ other *Species* with more Conveniency. For, as the *Canon* goes on, the Blood
 ‘ of our Lord, under the *Species* of consecrated Wine is allow’d only to the
 ‘ Priest that celebrates. But——

I return to the *Tenth Canon*, which goes on, ‘ Extreme Unction is only to be
 ‘ given at the Point of Death ; However the Sick Person shou’d be assisted this
 ‘ Way, if it may be, before he is so far spent as to lose the Use of his Reason ;
 ‘ But if he happens to be seized by a Frenzy, this Sacrament ought nevertheless
 ‘ to

to be administred to him, provided he gave any Signs of a Religious Disposition before his Mind was disturb'd ; under such Qualifications, Extreme Unction is believed beneficial to the sick Person (provided he is predestinated) and either procures him a lucid Interval, or some spiritual Advantage. The other Two Sacraments are Orders and Matrimony. The First, reaches no farther than the Clergy ; The Latter, according to the Constitution, can be apply'd to none but the Laity. Thus Mr. Collier (a) who goes on saying, ' These are the Subjects, in which the Priests are enjoyn'd to instruct their Parishioners. Upon these Points of Faith and Practice, they are bound to preach every Quarter, and oftner too if Occasion shou'd require.

Then Mr. Collier concludes with these remarkable Expressions, viz. *Notandum*: I have translated this Article of the *Lambeth Constitutions* at large, to shew the Prudence of the Provision, and to do some Justice to the Church of this Age. From hence the Reader may easily discover, the Bishops were not so Forgetful of their Peoples Interest, nor so Negligent in the Discharge of their Office, as they are sometimes represented.' So Collier *ibid.* pag 484, and in the three foregoing pages.

The Convocation (or Synod of *Lambeth*) being ended, the Archbishop began a general Visitation of his whole Province ; and being desirous to know the State of every Diocess, went himself in Person to most of them, using great Lenity and Gentleness every where: For though he was a Man very stately, both in Gesture, Gate, Words, and all outward Shew ; Yet of an exceeding meek, facile and liberal Temper of Mind. So Godwyn. And (b) Harpsfield adds, that he went over the greatest Part of *England* in Person, to inform himself truly of the exact State of all Cathedrals, Monasteries, and other Churches, Clergy, and People ; And that he likewise visited *Wales* ; though being straitned for want of Time, and hinder'd by other difficult Occurrences, he was not able to go through every Part of it ; as he himself writes to *Lioline* (or *Lewelin*) then Prince of *Wales* ; to whom he also went in Person, travelling with him many Days, and taking great Pains to bring him to submit, and make Peace with King *Edward the First* ; but all in Vain ; For, that Unfortunate Prince held out obstinate ; and therefore the Archbishop (as (c) Collier and other Historians write) publish'd an Excommunication against the said *Lewelin* and his Abettors ; And not long after, the King marching his Forces into *Wales*, gave *Lewelin* Battle, in which that Prince's Army was routed and he slain. Soon after this Fight, *David*, his Brother, was taken Prisoner ; And thus the *Welsh* were wholly subdued, insomuch that the Barons of that Country came to the Parliament at *Northampton*, and took the Oath of Fidelity and Homage to the King. But to return.

The Archbishop finding many Churches not yet consecrated, though made Use of for Divine Service, he consecrated them solemnly, according to the usual Custom and Rites of the Church, and was so disengag'd from all Regard to

(a) From *Spelman. Concil. Vol. 2. pag. 332.* & *Lindwood. Lib. 1. Tit. 7. & 11.* (b) *Hist. Eccles. Saculo 13^o ex Registro Cantuar.* (c) *Ibid. 484.*

to Temporal Interest for himself and others about him, that having Notice given him of some hard Reflexions that were made, he commanded the Parishioners, under the Censure of an Excommunication, to tell him if they knew of any Priest, or other Person of his Retinue, that had receiv'd any Money, or other Present, on the score of their Care, Trouble, Labour, &c. designing to make a severe Example of him, if any Man appear'd to have been guilty of such mercenary Views, or sordid Practices.

Anno 1281. He also writ to the King, who (as (a) Harpsfield says) had attempted many Things to the Disadvantage and Prejudice of the Church, and had depriv'd Her, and the Abbey of *Westminster*, and other Monasteries of their ancient Immunities and Privileges; and therefore the Zealous Prelate address'd his Majesty in pressing Terms, dissuading him from the making of any Laws derogatory to the Decrees, Canons, and Sanctions of the Popes, General Councils, and the Holy Fathers; inforcing his Arguments with the Examples of *Constantine the Great*, *Canutus*, *St. Edward*, and other Kings.

Anno 1282. I. Archbishop *Peckham* founded a Collegiate Church at *Wingham* in *Kent*, or rather chang'd the Parish Church there into a Collegiate Church; the Head of which College, or Church, was call'd (*Præpositus*) a Provost; the Institution of which Prepositure, together with the Archbishops Letters, for the dividing of *Wingham* Church into Four Parishes, dated Anno 1282, are extant in the Records of *Christ Church*, where I (says (b) *Somner*) have seen them. This College was indow'd (as valued at the Suppression) with 84 l. per Annum, for Six Secular Canons; Of whom no Man without absolute Necessity was to be absent, without a Forfeiture of a proportional Part of his Revenues to the other Canons. Mr. *Weever* (c) says these were Regular Canons, and that this College was founded about the Year 1287: But I suppose he speaks of its compleat Establishment, and *Somner* of its Beginnings. Here was a Provost (says (d) *Leland*) and Six Prebendaries, besides other Ministers of the Church.

This Year also Archbishop *Peckham* held a Provincial Council, after the Feast of *St. Michael*. So *Wharton*.

Anno 1283. I. Archbishop *Peckham*, entring this Year, upon a Provincial Visitation, began with the Jews, and writ to the Bishop of *London* to pull down all their Synagogues. The Rigour (as some call it) of this Mandate was abated by the King; and the Jews were allow'd one Synagogue in the City: However the Pomp of their Service was lessen'd, and a great many of their Ceremonies cut off. So (e) *Collier*. This good Prelate (says *Harpsfield*) had used his utmost Endeavours with the King to prevail on him, that no Person might be presented to any Ecclesiastical Benefice, but such as were fit, for both Vertue and Learning, and all other Qualifications required, to make up a good, useful, and exemplary Pastor, or Church-man; and that none of his Royal Chaplains, or other Persons in Sacred Orders, might be allow'd to have more than one Benefice

(a) *Hist. Eccles. Sac. 138. Ex Registro. Cantuar. Anno. 1281.* (b) *Antiquities of Canterbury.* (c) *Fun. Monum. page 266. and 267.* (d) *Itiner. Vol. 6. page 1.* (e) *Eccles. Hist. Cent. 13. page 484.*

fice with Cure of Souls, contrary to the Canons of the Church; or be absent from the Flock committed to their Charge, on the Account of any Civil Employment imposed on them, even by his Majesty himself. So *Harfsfield*; who goes on: There was at that Time a great Defect in Church-Discipline, complain'd of by this truly zealous Prelate, because our Kings very often fill'd the vacant Sees with unfit Persons, not suffering the Metropolitan to do his Duty on the like Occasions: These Abuses *Peckham* resolved to put a Stop to; and therefore (as (a) *Collier* writes) he acted with great Vigour and Impartiality in his Visitation, made a thorough Inspection into Matters, and exerted his Discipline upon great Numbers of the Clergy and Laity. For the Purpose; In the first Place, he drove the *Canons* upon the *Pluralists*, and made Use of his Authority, against some of the most considerable in the Church. Upon this Exception, he refused to confirm *Dr. Richard More*, and *John Kirkey* the King's Chaplains, to the Sees of *Winchester* and *Litchfield*, and made them both lose the Benefit of their Elections; and when they had appeal'd to the Pope, He maintain'd the Articles against them, and at last forced them to submit to his Sentence, and drop the Cause. After he had carried his Point over those great Men, he went on to the Inferior Clergy, and compell'd them all to throw up their *Pluralities* and be contented with a single Benefice.

———— I go on from *Collier*: Neither did he manage his Discipline with less Strictness against Non-Residence; And which is commendable, he struck at those who were best fortified, and in the highest Stations: For Instance; the Bishop of *Lichfield*, being a Foreigner and unacquainted with the English Language, lived commonly out of the Diocess: To this Prelate the Archbishop sent a publick Summons to return, and reside upon his *See*, under the Penalty of Deprivation, and when he came to *Lambeth*, the Archbishop reprimanded him severely, and told him that since he had the Misfortune, not to be qualified to preach to the People, he was rather more obliged to dwell amongst them, and spend his Revenues in Hospitality, and relieving the Poor. He likewise appear'd with great Courage and Zeal against Licence and Debauchery: For Example, when he visited the Diocess of *Chichester*, he imposed three Years Penance upon *Roger Ham*, a Priest, convicted of Fornication: This Penance, which he was sworn to perform, was to consist in Prayers, Fasting, and Pilgrimages; And, moreover, the Profits of his *Living* were sequester'd for the Use of the Poor. So *Mr. Collier Ibidem*, who goes on yet farther; as follows:

I. Arch-bishop *Peckham*, passing through the Counties of *Dorset* Anno 1284. and *Wilts*, was inform'd that one *Sir Osburn Gyfford*, Knight, had carried off two Nuns from the Monastery of *Wilton*: He proceeded to Excommunication against him; neither could he be prevail'd on to remit the *Censure*, without these remarkable Conditions. First, *Sir Osburn* was obliged never to go into a Nunnery, nor so much as converse with any Nun: 2dly, He was to be stript to the Waste three Sundays successively, in *Wilton* Parish Church, and
O bea-

(a) *Ecclesiast. Hist. Vol. i. pag. 485.*

beaten with Rods. This Discipline was to be publickly repeated both in the Market-Place, and Parish Church of *Shaftsbury*: He had likewise a Fast of several Months enjoyn'd him; was barr'd the Liberty of wearing a Sword, or appearing in the Habit of a Gentleman: He was also to undergo three Years Pilgrimage in the *Holy Land*: All this Penance he was bound, under Oath, to perform. The Archbishop likewise took Care to have the Nuns return'd, and put under Discipline. So *Collier*, *Ibidem*. But I now leave this Archbishop, and go to another of the same Order and Nation, preferr'd in *Ireland*.

Anno 1284. II. Br. *John Stamford*, an English Franciscan, was about this Time advanced to the Archbishoprick of *Dublin*, and made (*Prorex*) Lord Lieutenant of *Ireland*, and imploy'd in other weighty Affairs. So the *Epitome of the Annals of the Order*, under this Year.

This I take to be the Person of whom *Collier* (a) speaks, when he says, 'The Pope wrote another Letter to the King, to recommend *John de Sanford*, Elect of *Dublin*. This *Sanford* (says he) was an English Man, and Brother to *Fulk de Sanford*, the last Bishop but one of that See. *John de Sanford*, was consecrated at *Dublin* in the Year 1286. King *Edward* had a great Esteem for this Prelate, and made him Lord Justice of *Ireland*. He was afterwards sent Embassador to the Emperor; which Employment he discharged to Satisfaction: He died immediately after his Return. Sir *James Ware* gives him the Character of a *Learned Prelate*, and that he was remarkable for Capacity and good Conduct. So *Collier*.

Anno 1284. III. Br. *William Hedley* departed this Life about this Time. His Name is sometimes writ *Hedelegus*, or *Heddel*. He was a Man of bright Parts, and esteem'd one of the leading Doctors of his Time, for both Philosophy and Divinity, and therefore was put up for the Ninth Professor, Regent in the Franciscan College, or Convent at *Oxford*, where he taught publickly with great Applause, till Prince *Edward Longshanks* (King *Henry* the 3d's Son and Successor) made Choice of him, for a Divine and a Preacher, to accompany his Royal Highness into *Affyria*, to the holy Wars. So (b) *Mr. Wood*, from *Eccleston* and *Leland*.

Many other Franciscans were also imploy'd (as I have already hinted) in the several Expeditions of the English to the holy Wars; they being esteem'd the most proper Persons for that Work, both because they were Famous Preachers, and inur'd to Mortifications and Hardships, and likewise the most disengag'd from any Interest of this World.

Anno 1285. I. Br. *Stephen Fulborn*, a Franciscan Frier, who was first made Bishop of *Waterford*, and afterwards (*viz.* Anno 1286) Archbishop of *Tuam*, in *Ireland*, seems by his Name, to have been an English Man; but whether he was so or not, the Annalist does not say. So I leave it undetermin'd; though I cannot but think he was born in *England*.

Anno 1285. and Anno 1286. II. Br. *Hervey de Saham*, Professor of the Canon Law, and Guardian of the Friars Minors at *Oxford*, had the Honour

(a) *Ecclesiastical Hist. Cent. 13. page 488.* (b) *Antiq. Oxon. Lib. 1^o pag. 73.*

Honour to be chosen Chancellor of that Wise and Learned University for these two Years successively. So (a) Mr. Wood. This being a Post of very great Account, a Dignity seldom conferr'd upon any Man two Years consequently; especially upon a *Regular* and a *Mendicant*, proclaims the Merits of the Man; And to add any more to his Character wou'd be an unpardonable Affront to the Wisdom of the Assembly that chose him to that Office.

I. A certain Author (b) of Credit and Reputation, a Person of a considerable Figure, dwells much upon the Praises of the English Friers Minors of this Date; And amongst many Instances of their Heroick Vertues, he alledges their great Charity to the *Jews*; when he says, it appear'd how greatly the Franciscans were esteem'd by the King and the Peers of *England*, when, to the great Wonder of the whole Nation, they procured a Revocation of the Sentence of Destruction solemnly pass'd upon the *Jews*, for their repeated Villainies: and that the main Arguments the said Friers made use of, to obtain a Reprieve from the Execution of the fatal Sentence, was a Promise of their utmost Endeavours towards the Conversion of that perverse Antichristian People; the Salvation of whose precious Souls was their only View in this zealous Request, and not any temporal Advantage: For, the Franciscans had generally shew'd themselves so free from all mercenary Regards, that they seem'd to have no other Interest in this World, besides working out their own Salvation (through the Merits of Christ) and labouring to contribute to that of their Neighbour. However, I do not find that they made any great Harvest in the present Case; Because the King (*Edward the First*) set forth a Proclamation, about the Year 1290, for all the *Jews* to depart the Kingdom before the *Feast of All Saints*, under the Penalty of forfeiting not only all their Effects; but also their very Lives: So they all left the English Nation within the Time prefix'd, and went on board at the *Cinque Ports* in Number above Fifteen Thousand. So (c) *Collier*, in whom the Reader may see the whole Affair at large. (d) *Leland* also says the *Jews* were banish'd and went out of *England*, 15060, in Number, But I return to the Franciscans.

I. King *Edward the First* of *England* built a Convent for the Franciscans at *Libourne*, in *Aquitania*, about this Time, or sooner. This, and several other Convents in *France*, built by our Kings, or their Subjects, whilst the English held their Footing in those Parts, were inhabited by many English Friers; as shall be said in the *Second Part* of this Work. Anno 1288

I. Many memorable Things are this Year recorded of the English Franciscans, especially of the Two famous Mathematicians, Br. *Roger Bacon*, and Br. *Thomas Bungey*; Of whose Acts hereafter. Anno 1289.

I. Br. *Thomas de Bungey*, or *de Bungeia*, departed this Life about this Time. He was born in *Suffolk*, in a small Town call'd *Bungay*, near the Bank of the River *Wavenay*, which then belong'd to the *Bigots*; and having finish'd his lower Studies became a Franciscan Frier, and afterwards was sent to Oxford, Anno 1290.

(a) *Antiq. Oxon. Lib. 2d^a page 392. de Fastis Oxon.* (b) *Fran. a Sta Clara. Hist. Min. pag. 13.* (c) *Eccles. Hist. Vol. 1. pages 491 & 492.* (d) *Collegian. Tom. 1. part. 1. page 247.*

Oxford, where he learn'd his Philosophy and Divinity with such Success, that in Time, he was admitted to the honourable Degree of Doctor, with so great Applause (says (a) *Leland*) as to gain Immortal Fame by his Performances; and I believe (says he) *Bungey* likewise went to *Paris*, after the then Fashion of the most Ingenious of our Countrymen, and frequented the Schools there, with a Success proportion'd to his great Capacity, and diligent Application; at which Time the learned Br. *William Hedley*, already mention'd, resign'd his Office of Interpreter of the holy Scriptures, or of Theological Professor at *Oxford*, for the Reason given, and gave it up into the Hands of this Dr. *Bungey*, a perfect Master in every Respect, and compleatly qualified for that high Employment. Besides the common Notions of Philosophy and Divinity, Br. *Thomas Bungey* was a very great Mathematician, so knowing in the hidden Secrets of Nature, and so well skill'd in uncommon Experiments of the occult Sciences, that he perform'd such Wonders by his Wit and Art, as exceeded the Comprehension of the Vulgar, and were Unintelligible even to Men of Letters; and therefore the Doctor was by some traduced as a Person dealing in the Black Art, holding a Correspondence with Dæmons, and in a Word, a Conjuror, and one that had to do with the Devil.

I am inclined to believe (says *Wood, Ibid.*) that *Bungey* was no Stranger to the surprizing Experiments of his Brother *Frier Bacon*, (of whom hereafter) and 'tis likely he might have had a Sight of his Writings, wherein there is an Insight given into natural Magick, or experimental Philosophy, not well understood by many in those Days: But neither *Frier Bacon*, or *Frier Bungey* were ever held, by the unprejudiced and learned Part of the World, to be such Conjurors, as to be guilty of Necromancy, or of holding a Correspondence, or Communication with evil Spirits, though the ignorant and unlearned Populace, have been known to look upon them as such: Their Experiments exceeded not the lawful Bounds of Nature, however they might surpass the Reach of the Illiterate, or of the Undiscerning Vulgar. The many Wise, Learned, and Holy Men of his Order, did not suspect Dr. *Bungey* to be guilty of any unwarrantable Practices; otherwise they wou'd not have chosen him for their Superiour, or Minister Provincial of *England*, as they really did, in which Office, he succeeded one Br. *John Bungey*, a Franciscan Doctor also of *Oxford*, as appears in the Catalogue of their Provincials. But I go on, or rather turn back, to tell you that Br. *Thomas Bungey* was, for some Time, Professor of Divinity also at *Cambridge*, as (b) *Wood* says: but at last, being advanced in Years, he retir'd to the Convent of his Order at *Northampton*, where he closed his Days, and was buried amongst his Religious Brethren. He was Author of several learned Works, amongst which are, *Upon the Master of the Sentences*, Four Books. *Questions of Divinity*, One Book. *Of Natural Magick*, One Book; and many other Things, as Dr. *Pits*, says; who notwithstanding gives not the Titles of the rest, which I therefore presume are destroy'd, or lost.

II.

(a) See *Wood. Antiquit. Oxon. Lib. 1^o. pag. 73.* (b) *Antiquitat. Oxon. Lib. 1^o pag. 136.*

II. Br. *John of London* (*Londinensis*) died also about this Time. He *Anno 1290.* left his Native City, *London*, in his Youth; and through an eager Desire of Learning, travell'd to *Oxford*, where he plentifully imbib'd the Knowledge of Languages, and the Liberal Arts, though his Poverty, forced him to undergo an hard Life, for want of Necessaries; however, he pursued his Studies, with an undaunted Resolution. Whilst *John* was at *Oxford*, the Richness of his Wit, as well as the Slenderneſs of his Fortune, became known to the Famous Br. *Roger Bacon*, by whose frequent Conversation and Discourse, he was so very much edified, that he began to take a Liking to the Institute of *St. Francis*; and his Inclinations taking Air, *Bacon* encouraged him in his pious Dispositions, and in process of Time took care to have him admitted into the Order, and taught him the Mathematicks; and when afterwards, the said *Roger Bacon*, went (being sent by his Superiors now a second Time) to *Paris*, this Br. *John* accompanied his Master, to that learned University; where he became so great a Philosopher, that, for his Age and the Time he had studied, the said University was not able to produce his Match. So *Pitts*.

This, I say, was *Bacon's* second Journey to *Paris*, some Time after he had been made a Doctor of that University, as well as of *Oxford*: For, *John*, who was *Bacon's* Scholar at *Oxford* before he went this Voyage with him, was not born when his Master went his first Journey to study at *Paris*. But I go on; and to what has been said from *Dr. Pitts*, will add what here follows from the Famous *Oxford-Antiquary*, Mr. (a) *Wood*; viz. That *Roger Bacon* had a Mind so framed for the publick Good, that he did not only shew a Readiness to explicate the most difficult Parts of the Liberal Sciences to his Scholars, but it was a singular Joy to him, to meet with any one that had a Genius for Learning, though but in a moderate Degree: One of his most famous Disciples was *John of London*, a Youth, towards whom Nature was as Profuse, as Fortune Niggardly, and whose promising Looks seem'd to presage his future Vertues and Perfections; which being observed by his Master, he charitably took him into his Care, about the Age of fifteen; by whose constant Lectures, *John* made such uncommon Improvements, that none cou'd come up to him in Learning, that did not exceed him in Years. This was the Young Frier by whom *Roger Bacon* (when wrongfully accused) sent his Writings and Mathematical Instruments to Pope *Clement the Fourth*, *Anno 1267*; in one of which Writings, or Letters, he gives a wonderful Character of this his Scholar, when, (directing his Address to the said Pope) after many other Things, he goes on saying, —

And, for this Reason, I have made choice of a Young Man, whom I have instructed these five or six Years in Languages, Mathematicks, and Perspectives, wherein lies the whole Difficulty of the Things I send, and have freely taught him with my own Mouth after I had receiv'd your Commands, perceiving that I cou'd not at present have any other Person to my liking; and therefore I resolved to send him, that if it might please your Wisdom to make use of a Proxy, you may have one at Hand: If not, he might however go to you to present my Writings to your Glory; For without doubt, there is no one amongst
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(a) *Antiquit. Oxon. Lib.* 1^o page 136. and 137.

the Latins, who in all I write is so able to make an Answer to so many Things, for the Method I use, and because I have instructed him; neither that great Master, (he means Peter de Maharni Curia, says Wood) nor any one of those above mention'd, who are unacquainted with my Method, can so well explain my Meaning as he that has learn'd from my own Mouth, and is instructed with my Design. And God is my Witness that were it not to serve you, I shou'd not have mention'd him; For, if I had sent for my own Advantage, I cou'd easily have found out others more fit to dispatch any Business for me; And, if the Messengers Profit had been my End, I love others better, and am more obliged to them; For, to this Man I have no Obligations, either by Tie of Blood, or upon any other Account more than to any other Person from amongst the common People; nay less; because when he came a Boy to me, I procured him a Subsistence, and instructed him for God's Sake, chiefly because I never yet found any Youth so docible in Study and Manners; and he is so far advanced, that although he is but a Young Man, of Twenty, or one and Twenty Years of Age, or thereabouts, he can provide himself with Necessaries honorably, and indeed in greater Plenty than any Student in all Paris: For, in all Paris there is not any left that knows more of the Roots of Philosophy, though he has not yet brought forth the Flowers and the Fruits of it, by reason of his Youthful Age, and because he is not yet experienced in Teaching; But he has a Fund of Knowledge, large enough to excell all the Latins, provided he lives to old Age, and goes on improving according to the Grounds he already has, &c. ——— And because it is not decent that any Person addicted to Sin shou'd resort to your Holiness, therefore will I declare the Fitness of this Messenger as to the State of his Life. Certainly he is not conscious to himself of any mortal Sin: But he went from me a most pure Virgin, not having his Conscience burden'd with the Guilt of any Deadly Sin from his very Birth: For, this Thing I have inquired into with the greatest Strictness possible, both by my self and others, and I believe my self as certain of the Truth of it, as I am that you are in Possession of the Papal Dignity, &c.

Then the said Bacon goes on farther in the Praises of Br. John, whom he sets off with Vertues enough (as it may seem) for a Saint; which, for Brevity's Sake, I will omit, and only add, from Mr. Wood, *Ibid.* that Br. John having presented his Master's Books, &c. to the Pope, Clement the Fourth, his Holiness preferr'd him to some Church-Dignity (what that was he says not) both for Dr. Bacon's Sake, and also for the great Esteem that Doctor's Encomium had rais'd in him of the said John. Some Authors write that Br. John lived many Years, and writ several Books; but that this being acted amongst Foreigners, and far from his own Country, we cannot come to the Knowledge of so much as the Subjects he treated of; the said Books probably being lost in Italy. Dr. Pitts says, the Pope (whom he calls Innocent the 4th, by Mistake for Clement the 4th) detain'd Br. John at Rome, for the Sharpness of his Wit, his Skill in Languages, and his Knowledge in Philosophy, which he had in great Perfection; and that being farther advanced in Years, he is said to have writ many Famous Lucubrations; but that the Works of Strangers are apt to be despis'd and neglected by Foreigners, amongst whom they often perish; which is a plain *Innuendo* that he thought Br. John's Writings had the Misfortune to incur that Hard Fate: But his making Br. John live no longer than the Year 1280. is, I presume, a Mistake; because according to this Calculation, he cou'd not write Books in an advanced Age, as was
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just now said: For, he went to *Rome Anno 1267*, being then not above one and twenty Years old; So, if he died in 1280, he cou'd not be *advanced* to above 34 Years of Age; which is not *Ætas maturior* to be brag'd of in an Author: and therefore I am rather inclined to believe another Writer (a) of Credit, who from the Authority of others, spins out his Life to the Year 1290, or thereabouts.

III. Br. *Roger de Ware*, commonly call'd *Varro*, flourish'd about this *Anno 1290*. Time. He was born at *Ware*, in *Hertfordshire*, and having enter'd into the Order of *St. Francis*, made such Improvements, that at last he proceeded Doctor of Divinity, and was so Famous, that his Name is engraven in Brass upon the Side of *Scotus's* Tomb, at *Cologne* in *Germany*, in the Old Church of the Franciscans, (now *Conventuals*) with Fourteen other Eminent Doctors of the same Order: The Inscription is this, viz. *Magister Rogerus Varro*, He is said to have writ learnedly; But as yet (says (b) *Dr. Pitts*) I am not come to the Knowledge of the Titles of his Works.

IV. This Year the Archbishop of *Canterbury* gave Sentence in Favour of the Franciscans, in a Cause which had been for some Time depending between the Cathedral of *Worcester* and the Friars of that City. The Case, (c) in short, was, that on the *First of March Anno 1289*, the Sacristan of the Cathedral Church of *Worcester*, carried off by Force, the Corps of a certain Citizen of that Town, (*H. Poche* by Name) and buried it in the Church-yard of that Cathedral, notwithstanding some Opposition made by the Friars Minors, who alledg'd that the Deceas'd desired to be buried with them, as it appears by their complaining to the Archbishop of the Wrong done them on this Occasion, and of some Violence used towards some of them, the Noise whereof, as it seems, reach'd the Ears of the King; whereupon it was decreed that if at any Time the Friars Minors can make a legal Proof that the Corps of dead Persons are left to them by Will, they may freely carry them to be interr'd in their own Place of Burial, after Mass has been said for the Deceased in the Cathedral Church, provided that the said Church loses nothing thereby. The Archbishop was convinced that the Friars had met with some rough Usage on this Occasion, and therefore he writ to the Bishop of *Worcester* in their Behalf, saying, *We are resolved not to let this Wickedness pass with Impunity; for we neither ought or can see the Friars beaten without shedding Tears.* This was last Year: And, this Year, upon *St. Lucy's* Day, the Archdeacon's Official acquainted the Prior, by the Archbishop's Letters, that within a Fortnight he was to deliver the Corps of *H. Poche* to the said Friars, or from that Day both He, the said Prior, and all the Seniors of his Community were to be suspended. Thus ended the Process, and the Franciscans buried the Dead.

V. Br. *William de la Mare*, (whom *Trithemius*, *Willot*, *Tossinian*: and *Anno 1290*. others call *Lamarensis*) an English Franciscan Doctor of Divinity, and a Professor of *Oxford*, was Famous for his excellent Wit and great Learning, and

(a) *Ang. a Sto Francisco. in Catalogo Script: Provin. Angliæ.* (b) *In Appendice Illustr. Script.* (c) *Wharton, In Angl. Sacra. part. 1. page 511. Ex Annal. Eccles. Wigorn.*

and Remarkable for the extraordinary Holiness of his Life: He was a diligent Follower of the Seraphical Doctor *St. Bonaventure*, and in many Scholastick Disputations opposed the Assertions of *St. Thomas of Aquin*. *Br. William de la Mare* has made his Name Famous to the latest Posterity by his Writings; which are, *Upon the Master of the Sentences*, Four Books. *Scholastical Lectures*, One Book. *A Reprehensory of St. Thomas*, One Book. *A Defensory of St. Bonaventure*, One Book. *Additions upon the same*, One Book. *Sophistical Quodlibets*, One Book. Besides some other Tracts not named. Some Authors (says *Pits*) shorten this great Doctors Life very much; and others lengthen it as much: But I (*Pits*) following the Middle, wherein *Vertue* always, and sometimes *Truth* is seated, am inclined to extend his Life to the Year 1290, or thereabouts.

I. *Br. Bartholomew Grossetanus* must have a Place here. What Country Man he was I know not; but he was a Frier Minor, heretofore Inquisitor at *Rome*, and had been ordain'd Bishop by the Pope himself, and sent by his Holiness, with some others of the same Order, to *Palæologus* the Greek Emperor Anno 1278; was sent by the same Authority, the last Year (1290) Nunc to the King of *England*, with whom he prevail'd to have some Decrees recall'd, which, by his Majesties over-ruling Power, had been made against Ecclesiastical Immunity, and derogatory to the Privileges of that Church, in a Synod at *London*: After which good Success, that Prelate departed this Life, this Year. So the *Epitome of the Annals of the Order*, under the Years 1290 and 1291.

II. This Year also the Convent of the Friars Minors in the City of *Litchfield* was burnt down; as were likewise the other Churches and Houses in that Town, except the Cathedral and the Close. So Mr. *Wharton*,

III. The same Year likewise was held a *General Chapter* (as 'tis call'd) of the Friars Minors, on the 10th day of *June*, at *Corke* in *Ireland*, where the *Irish* Friars, had some Dispute with the *English*; But the Strife was at last adjusted in Favour of the *English*.

The *English* had Four or more *Convents* in *Ireland*, for some Time; and that Province, in its Infancy, was (a) govern'd by an *English* Provincial, or Vicar; as has been already said in the Character of *Br. Richard Inge-worth*: And, I presume the *Irish* were weary of that Yoke; and now, in this Chapter design'd to declare for themselves, and set up for a Provincial of their own; as most proper for the Peace and Tranquility of their Province. But this is no more than a Conjecture.

I. *Br. John Peckham*, Archbishop of *Canterbury*, and Primate of *England*, died this Year. To what has been already said of this great Man, I will here add somewhat with Reference to his Birth, Education, Vertue, and Acts not yet mention'd. *John of Peckam*, alias *Peccanus*, or *Pechamus*, but truly (as *Camden* writes it) *Peckham*, was extracted from a very private Family in *Sussex*, and had his first Education in the Abbey of *Lewes*, in the said County, under the Direction and Instruction of the *Cluniack Monks* there, (founded by

William

(a) *Eran. a Sta. Clara. in Supplem. Hist. Min.*

William Warren, Earl of *Surrey*) after which he went to *Oxford*; where he was (a) supported in his Studies by the Charitable Assistance of the said Abbey and Monks, till he enter'd into the Order of *St. Francis*; after which he continued making great Progress in his higher Studies; But, observing (as (b) *Leland* says) that few, even of the most promising Wits, ever became famous in their own Country, though their Merits may deserve it, and that many going abroad rais'd themselves to high Degrees both in Learning and other Perfections, he happily went over to *Paris*, (being sent, after the usual Custom, by Superiors) where he follow'd his Studies with such Diligence, under the Direction of the great *St. Bonaventure*, that he deservedly gain'd the Reputation of a great Philosopher and Divine, and then returning to *Oxford*, he was, by that learned University, admitted to proceed Doctor of Divinity, and succeeded the Famous Doctor, *Frier Thomas Bungey*, in the Chair of Chief Professor Regent of the Franciscan Schools there; and having taught for some Time, he was again sent to *Paris*, (as (c) an Author says) where he read publicly the *Master of the Sentences*, expounded the Holy Scriptures, and took the Degree of Doctor, as he had done at *Oxford*; And, He strenuously opposed some new Opinions then creeping into the Schools; which Novelties he not only exposed as suspected and unfound, but also confuted and utterly extirpated. *Tossinianensis* (d) says, He was a Credit to the Church, and a Support to the true Faith, and that *He fought with Wild Beasts at Paris, in Defence of the Faith and the Doctrine of the Church*; and afterwards, at *Oxford*, and at *London*, he bravely opposed and courageously rooted out all Erronious and Heterodox Opinions. Whilst *Peckham* continued at *Paris*, he was in great Esteem with the most Pious Queen of *France*, *Margaret*, the Widow of *St. Lewis*, from whom he says he received many Charitable Favours. During his Stay abroad, he applied himself with great Diligence to the Study of the *Canon Law*; And being again call'd back into *England* to a Chapter, or Congregation held there by the Ruling Men of his Order, he was unanimously chosen Provincial Minister of the English Franciscan Province; in which Office he gave daily Proofs of his being a true Imitator of the *Vertues* of his former Master *St. Bonaventure*, as well as of his *Learning*, which made *Willot* (e) say, He was so very like his Master, that he seem'd to be the same Man, governing his Province (as *St. Bonaventure* did the whole Order) with an uncommon Prudence, and a Seraphical Zeal for the Observance of Regular Discipline; supporting the wise Constitutions of his Predecessors by both Word and Example, to the great Increase of Religion; striving not only to encourage, but to out-do his Subjects in Prayer, Fasting and Holy Watchings, but especially in Fasting, in which Penitential Exercise he was so mortified, that he not only abstain'd from Flesh-meats, but also fasted the whole Year round, except some few Festival-Days, and eat no Whit-meats during the common Lent of the Church, nor from the Feast of *All Saints* till *Christ-Mass*, notwithstanding the great Fatigues

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of

(a) See *Godwyn's Catalogue of English Bishops*. (b) *Vide Wood. Antiq. Oxon. Lib. 1^o pag. 73.*
 (c) *Martyrolog. Franciscan. 24^{to} Aprilis.* (d) *Histor. Seraphic. Lib. 1^o folio 117.* (e) *In Libro cui Titulus. Athen. Franciscan.*

of his Office ; in the Administration whereof, knowing himself to be placed as an Example to others, he forbore even Things, that were lawful, for Fear of doing any Thing that might have the least Appearance of what was imperfect : And being by his Office obliged to visit the Religious and the Convents of his whole Province, he travell'd many long Journeys on Foot ; and being call'd into *Italy* to a General Chapter of the whole Order, in the Second Year of his Provincialship, viz. *Anno* 1278, he was so severe in the Mortification of himself, that he perform'd that great Journey also on Foot, (except that Part of it which was by Water) notwithstanding the Rule of *St. Francis*, which *Forbids* his Friars to Ride on Horse back without Necessity, is so condescending as to allow an Ass, or a Mule, or even a Horse for the Performance of such Journeys, the Fatigues whereof makes the Use of such Means necessary. *Godwyn* (a) speaking of *Peckham* says, ' He went from *Oxford* to *Paris* to study Divinity, and after a while ' to *Lyons* in *France*, to get some Knowledge of the Canon Law ; without which, ' Divinity was esteem'd imperfect in those Days ; At *Lyons* he was chosen Canon, ' or Prebendary of the Cathedral Church, and by that Means being furnish'd ' with Allowance to travel for the Increase of his Knowledge in the Canon ' Law, he went into *Italy*, visited personally all the Universities there, and came ' lastly to *Rome* ; where his rare Learning being soon perceiv'd, he was, by the ' Pope, made (Reader of the Sacred Palace and) Auditor, or Chief Judge of the ' Papal Court, and so continued till his Preferment to the Archbishoprick of ' *Canterbury*. So *Godwyn*.

In this Relation there are *Two Things* to be observ'd by the Reader : The *First* is, that *Peckham* went to *Paris* to study his Divinity, and thence to *Lyons*, &c. The *Second*, that he travell'd through *Italy*, and so to *Rome* : Both which are true indeed with Respect to the different Dates of the Time wherein these Things were done, but not if understood as acted successively, immediately one after the other : For, it is certain (from all the Writers I can meet with upon this Subject) that *Peckham* return'd to *Oxford* after his Studies, and his first Travels, and had the Publick Lesson and was made Doctor there ; after which he again went to *Paris*, and had the like Lesson and Cap also in that University ; but did not go into *Italy* till, being Provincial of *England*, he was summon'd to appear at a General Chapter of the Order, at *Padua*, and then it was he visited those Universities. But I go on with *Godwyn*, who, says, ' Thirteen Years and almost a half this Man ' continued Archbishop, holding all this while his Prebend, he had first at *Lyons*, ' which when divers begg'd of him, he wou'd answer, that he might not in any ' wise spare it ; for, he look'd every Day when being droven out of *England* by ' the King, (against whom indeed he often very boldly opposed himself) he ' shou'd have no other Home to take to ; For the same Cause belike it was annex'd unto the See of *Canterbury*, and many succeeding Archbishops enjoy'd it a ' long Time after.' So *Godwyn*.

Peckham, says (b) *Collier*, had studied the Civil and Canon Laws, succeeded *Kilmarby* in the Provincialship over the Franciscans in *England*, and was at last settled

(a) In his Catalogue of English Bishops of Canterbury. (b) Ecclesiastical History. Cent. 13. page 492.

settled in *Rome*; where he was made Auditor of the Chamber to Pope *Nicholas the 3d.* in which Post he continued till his Promotion to the Archbishoprick of *Canterbury*: He had several Disputes with the King about the Rights and Privileges of his See, wherein the Freedom and Resolution of his Defence disoblged the Court to that Degree, that he was sometimes upon the Verge of being banish'd: However he held out his Time, and died at *Mortlack*. *Collier.*

By the By, I am inclin'd to believe that the Prebend above mention'd, was not given to *Peckham* till after he was made Archbishop of *Canterbury*, and that this Benefice was given him as a Provision or Refuge, in case the King shou'd not admit him to the See of *Canterbury*, or shou'd afterwards force him to leave the Nation, as he had served his Predecessor *Kilwarby*: My Reasons are; *First*, that *Peckham*, as a Frier Minor, was incapable of accepting such a Benefice; *2dly*, Because he wou'd not part with it for Fear he shou'd want a Home to go to; *3dly*, Because his Successors enjoy'd it for many Years; which shews it was annex'd (as *Godwyn* words it) to the See; So not any personal Gift to *Peckham*, nor given him till he was advanced to the Dignity of Archbishop.

Peckham was a Father to the Orphans, the Distressed, and the Poor; whom he defended, protected, and reliev'd in a Munificent Manner; whereof *Harpsfield* (a) gives many signal Instances, too long to be here rehearsed; as also of his exemplary Chastity, and great Purity of Life, &c.

Infine, *Peckham* (b) gave daily Proofs of his great Vertue and Apostolical Zeal for the Catholick Faith, and Church Discipline, like an indefatigable Shepherd journeying from Place to Place to feed his Flock and bring Home the lost Sheep upon his Shoulders; for the more effectual Performance of which good Actions, he every Day dedicated his early Hours to the Divine Service, before he undertook any other Affair, offering up to Almighty God (with the greatest Preparation of Mind imaginable) the Holy Sacrifice of the Altar, unless hinder'd by some extraordinary Occurrence; nor did the Highness of his Station prevail on him to indulge himself in any Thing; For though he kept a noble Table suitable to his Dignity; Yet, for the greater Mortification of his Body, and to give good Example to his Subjects, he forced himself to suffer Hunger in the midst of Plenty, and (refusing the most delicious Meats) contented himself with feeding upon such Things as were the least tastful; like another *St. Paul*, keeping his Body under, and bringing it into Subjection, lest when he preach'd to others, He himself shou'd be a Cast-away. *Peckham* was the Author of an excellent Tract upon the Rule of *St. Francis*, and compos'd a Solemn Office of the most Adorable Trinity, (beginning with these Words, *Sedenti super Solium*) which, my (c) Author says, deserves immortal Praise both for sublime Sentences and the Majesty of the Expressions, which, as a lasting Monument of his Devotion and a Profession of his Faith, was approved by the Pope, accepted by the whole Church, and for many Years said and sung in all Churches where the Canonical Hours were said after the common Method of the *Roman Breviary*. He also compiled a *Concordance of the Holy Scriptures*

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after

(a) *Hist. Eccles. Seculo 139.* (b) *Tossinian. Hist. Seraph. Lib. 1^o Folio. 217.* (c) *Eran. a Sta Clara in Hist. Min. page 15.*

after such an easy Method, that it was very useful for Preachers and others to find out any Text of Scripture, upon any Subject, or Occasion, without Trouble. He was the first Person that collected all the *Statutes of Synods and Provincial Constitutions*, from the Beginning of the Church, into one Volume. So *a Sta. Clara, Ibid.*

Archbishop *Peckham* departed this Life *Anno 1292*, and was buried in his Cathedral at *Canterbury*: Of the Place where his Body lies, (a) *Sommer* speaks thus viz. 'By a Record in the Church of the Time of the Death, and Place of Burial of this Archbishop, which I have seen, it appears he was laid *in parte Aquilonari, juxta locum Martyrij Beati Thomae Martyris*, that is, *On the North-Side, near the Place of the Martyrdom of St. Thomas Martyr*. I fear (says he) the Author of the Tables has done him some Wrong by hanging Archbishop *Ufford's* Table upon that which was rather *Peckham's* Tomb than his.' However his Heart (as *a Sta Clara, Ibid.* lays) was, by his express Will, sent to his *Quondam* Brethren the Franciscans, in *London*, and was buried in the Church of the said Friars there, near the High Altar. *Peckham* has an honourable Character in the *Franciscan Martyrology*; where he is commemorated as a Holy Man, on the 24th day of April, and is there said to have been Famous for many Miracles. His Life is written by several credible Historians, who all style him a Holy Man; as may be found in the Author of the aforesaid *Martyrology*. *Spondanus* also mentions him as a Man of remarkable Sanctity, and a most worthy Prelate. But I now go to the Proofs of his Learning, his Writings, which are numerous; whereof this is the Catalogue given by *Dr. Pitts*, viz.

Annotations upon the Scriptures, Five Books, printed at *Cologne, Anno 1513*. *Common Places*, out of both Testaments, One Book. *A Postill upon the Canticle of Canticles*, One Book. *Upon the Lamentations of Jeremy*, One Book. *Upon the Master of Sentences*, Four Books. *Quodlibetical Questions*, One Book. *Of the Ten Commandments*, One Book. *Upon the Creed*, One Book. *Questions concerning the Eucharist*, One Book. *The Mirrour of the Church, of the Mass*, One Book. *The Looking-glass of the Soul*, One Book. *Comments upon St. Mark*, One Book. *Of the Trinity*, One Book, MSS. in *Lumley Library*. *A Meditation upon the Body of Christ*, One Book, MSS. in *St. Benedict's Library* in *Cambridge*. *Of the Passion of our Lord*, One Book. *A Psalter of Meditations of our Blessed Lady*, One Book. *Ordinary Questions*, One Book. *Five and Twenty Sermons upon Sundays*, One Book. *Discourses upon all the Sundays throughout the Year*, One Book, MSS. in *Pembroke Hall*, in *Cambridge*. *An Office of the Holy Trinity*, One Book. *An Account of the Lords Day, or the Sunday*, One Book. *Of the Vanity of Wordly Things*, One Book. *Of the Vanity of the World*, One Book. *Of the Deadly Sins*, One Book. *Oxford Lectures*, One Book. *Scholastical Quodlibets*, One Book. *Against the Unwise Man*, One Book. *Of Evangelical Perfection*, One Book. *Statutes of Synods*, One Book. *Provincial Constitutions*, One Book. These following *Statutes and Constitutions* were written and enacted by Archbishop *Peckham*, chiefly in the Synods he held at *Reading* and *Lambeth*, the Titles whereof I will here give the Reader, hoping they may not be disagreeable; They are these, viz.

Of

(a) *Antiquities of Canterbury.*

Of the most High Trinity and the true Faith. Of Constitutions. Of Extreme Unction. Of the Sacraments to be iterated. Of Priests Children. Of the Office or Duty of an Archdeacon. The Arch-Priests Office. Of a Process. Of Proctors. Of Law-Suits. Of the Life and Integrity of Clerks, or the Clergy. Of Non Resident Clergy. Of Prebends and Dignities. Of Institutions. Of Things Let and Hired. Of Wills. Of Parishes and Parishioners of other Places. Of Regulars. Of Religious Houses. Of Advowsons. Of the Celebration of Masses. Of Baptism and its Effect. Of the Keeping of the Holy Eucharist. Of Apostates. Of One that receives Holy Orders by Stealth. Of Privileges. Of a Canonical Acquittal. Of Pains. Of Penances and Remissions. Of the Sentence of Excommunication. He likewise writ *Expositions upon the Constitutions of Otho and Othoboni*, MSS. in Pembroke Hall, at Cambridge. Of Confession made to Friars, One Book. *The Poor Man's Treatise*, One Book. *A Dialogue between Francis and Poverty*, One Book. *For St. Bonaventure*, One Book. *Of the Ways of living of the Friars Minors*, One Book. *Of the Poverty of the Minorites*, One Book. *Against Richard Clapoel*, One Book. *Against a certain Prior of the Cistercians*, One Book. *Epistles to the Oxonians*, One Book. *An Itinerary*, One Book. *Heresies condemn'd by himself*, One Book. *Divers Verses*, One Book. *Apologeticon*, One Book. *An Apology for the Synodal Statutes*, One Book. *Of the Sphere*, One Book. *Disputations of Thomas and Peckham*, One Book, MSS. in Merton College at Oxford. *Of Numbers*, One Book, MSS. in Lincoln College at Oxford. *Of the Mystical Interpretation of the Numbers in the Holy Scriptures*, One Book, MSS. *Ibidem*. *An Exposition of the Rule of St. Francis*, One Book. *A Song of Poor Men*, One Book. *A common Perspective*, One Book, MSS. in St. Peter's College at Cambridge, and printed at Venice, with Amendments, Anno 1504. *A Particular Perspective*, One Book. *Remarkable Articles of Metaphysicks*, One Book. *The first Rules of the Mathematicks*, One Book. *The Theory of the Planets*, One Book. Besides many other Works not nam'd by Dr. Pits, from whom I have translated this Catalogue.

I cannot forbear the adding of one more Thing of this great Man; of whom it is related by the *Annalist of the Order*, that before he was taken into the Hierarchy to be Archbishop, he was traduced by some invidious Person or other, and unjustly represented under some Disadvantagious Character to the General of the Order, who at that Time was the *Seraphical Doctor St. Bonaventure*; in which mortifying Circumstances the good Man (*Peckham*) betook himself to Prayer, most humbly representing his Case to Jesus Christ crucified; By whom he was then graciously comforted, and encouraged to bear the Injury with a patient Submission, in Imitation of our Lord and Saviour, many Circumstances of whose bitter Passion were then laid before him, in such lively and moving Colours, that they wrought his Soul into a State of perfect Resignation and Peace.

II. Br. Roger Bacon (whom *Willot* and *Tossinian*: call *Baconitanus*) was Anno 1292. born of an ancient Family of Gentlemen of his Name, near *Ilcester* (formerly *Ischalis*) in *Somersetshire*, and being a Youth of an extraordinary Capacity, he added to his great Indowments of Nature an indefatigable Study, and a continual Exercise of his Wit and Memory; whereby he soon became an excellent Poet, and an Eloquent Orator; after which hopeful Beginnings he applied himself

himself to his Philosophy in *Merton College at Oxford*, where the Eyes of all were upon him as a Prodigy of Parts, and wherein Time (as *Wood* (a) says) he was chosen a *Fellow* of the said College. His chief Master was the Famous *St. Edmund*, who was afterwards Archbishop of *Canterbury*, from the Year 1234. till 1244, when he departed this Life, and whom Pope *Innocent the 4th*, canonized for a Saint, of whom (b) *Godwyn* says, *He was a Man very well known*, and indeed Famous for his *Vertue and great Learning*. *Matthew Paris* (who lived then) writes much of *St. Edmund's* Miracles; which *Westmon* says, were *so many that the Apostles Times seem'd to be return'd again*, and (c) *Bale* confesseth, that with *Holy-Water* he wrought many Miracles, and that he exercised himself in all Manner of Learning and Vertue: Nay Mr. *Fox* (d) calls him a Saint.

Under the Instruction of this so great and holy Man, *Roger Bacon* pass'd his Youth; whose Lessons and Exercises he soon made himself Master of, being taught either by *Nature* to suck them in greedily, or by *Industry* to conquer them diligently. And now *Bacon* having pick'd up a large *Viaticum* or Voyage-Provision of Learning, goes over to *Paris*, in Quest of farther Knowledge, in the Company of several other eminent Scholars bound thither on the same Design, according to the then Custom of many of our most ingenious Country-Men; especially such as were bred up at *Oxford*. In *Paris*, he applies himself with fresh Vigour to the Study of Divinity, as also to Greek, Hebrew, and other Oriental Languages, to the Mathematicks, the Art of Physick, to the Laws both Civil and Canon, and to the Universal Knowledge of all History, both Ecclesiastical and other, and to all Venerable Monuments of Antiquity: In all which Studies he made such an uncommon Proficiency, that he was esteem'd a great Ornament to that Famous University; wherein at last he was a Professor and Doctor of Divinity, and deservedly stiled *Doctor Mirabilis*, the *Marvelous Doctor*.

Br. *Roger Bacon* enter'd into the Order of *St. Francis*, before he left *Oxford*, as I have already said; and Mr. (e) *Wood* writes of him, that having now despised and rejected the very *Desire* of Riches and Honours, wherewith many Mortals are taken, he bends his utmost Application towards the making of some new Discoveries from the Study of the hidden Secrets of Nature, from the Knowledge of Languages, and of such Arts and Sciences as few were acquainted with, even amongst the Learned; And *He* says of himself that in his younger Days he had collected many Things from his various Studies, that might be of Use to himself and others hereafter, which he also had reduced into a certain Method, which he likewise improved by his sequent Study, and by a close Conversation with the most learned Men he cou'd meet with. In a Word; He excell'd (as an Author (f) says) in all Manner of Learning, and scarce ever had his Match in any Liberal Art or Science; So that nothing was wanting to him that cou'd be imagin'd requisite for the making up of a Man thoroughly and universally Learned; which

(a) *Antiq. Oxon. Lib.* 1^o pag. 169. (b) *Catalogue of Bishops.* (c) *Cent. 3. Cap. 96.* (d) *Acts & Mon. pag. 339.* See also the *Prudential Ballance*, Author the Bp. of *Calcedon.* (e) *Antiq. Oxon. Lib.* 1^o pag. 136. (f) *Angelus a Sto. Francisco, in Catalogo Script. & in Descriptione Provin. Angl. Frat. Min.*

which gave the more knowing Part of the World this Notion of him, viz. *That he knew and writ all that is knowable to Man in this State of Mortality.* Mr. Wood again says that *Roger Bacon*, being now qualified to be a Master, instructed many young Men in the Knowledge of Languages, as also of Figures, Numbers, Numeral Tables, Mathematical Schemes, and many other useful Curiosities, diligently studying and contriving such Instruments as he thought necessary for the Performance of his (Mathematical, Chymical, or other) Inventions; which not being able to purchase, he often found Friends so kind and charitable as to buy them for him, defraying the Expences of his said Contrivances, which never fail'd of answering his Designs. This raised him such a Fame, that almost the whole University ran to hear his Lectures, coveting, above Measure, to be Eye-Witnesses of his surprising Experiments; wherein he so far surpass'd all that had gone before him, that not only the Mob, but some Men indifferently learned began to take him for a Conjuror: He had indeed pryed farther into the Secrets and obscure Recesses of Nature than others had done, and from thence had drawn Consequences till then not heard of, and had made such wonderful Inferences of hidden Truths, that the gazing Multitude stood amazed, chusing rather to attribute his Ingenious Performances and Experiments to the Devil, than to confess their own Ignorance. In short; he was look'd upon to deal in the magical Art; and though this Suspicion took its Rise from either Ignorance, or Ill-will, or perhaps from both; yet it was *heighten'd* by the Envy of some, who observing that this Excellent Wit, and most Learned Man, had found out many Things above their own Reach, cou'd not bear the Confusion of seeing themselves out-done; it seem'd a Reproach to them that Discoveries were made above their Comprehension; and therefore they censur'd every Thing in him that (either for Want of Industry, or Capacity,) they cou'd not understand.

I am inclined to believe that an exact Calculation of the Eclipses of the Sun and the Moon, the various Conjunctions and Oppositions of the Planets, with many other Wonders of Astronomy, together with a Thousand Discoveries made by the Quadrant and Jacob's Staff, with the Addition of the Microscope, the Telescope, the Barometer, and other such like Juggling-Sticks wou'd have gone a great Way towards making a Man a notorious Conjuror in those Days, when the common Road of Philosophy, Divinity, and the Laws were almost the only Study of the Learned: But, whether it was for these, or other more extraordinary Curiosities, I know not, that *Roger Bacon* was traduced, and represented under such Disadvantageous Characters to *Br. Jerom de Asculo*, then Minister General of the Order, and afterwards Pope, under the Name of *Nicholas the 4th*; Yet if all is true that is reported of him (with a *Ferunt* from Dr. Pits, and *Sunt qui dicunt*, from Mr. Wood) he was committed to Prison, in some Convent of his Order, till he had clear'd himself of the false Imputation, by sending *Br. John (Londinensis)* of London, a young Frier of his own Educating already mention'd, to the then Pope *Clement the 4th*, to whom he sent all his Books and his Writings, his Mathematical Instruments and other Contrivances made by his Directions, whereby he made it clear, as Noon-Day, that his Masters great Fault was his being Wiser and more Knowing than others of his Time: For, *John*
of

of London, Bacon's young Disciple (whose Character I have already given) having presented to the Pope all his Masters secret Knowledge and Art, his Schemes and Rules, and all the *Dangerous Instruments* so much complain'd of, his Holiness soon perceived that *Frier Bacon* had been abus'd and wrong'd, and that it was a Misfortune to him to be more penetrating than the common Rank of Doctors; after which Discovery, the said Pope did not only encourage and caress the Ingenious Scholar *Br. John*, but also favour'd his Master *Bacon* and admitted him to an *Intimacy*, as the *Annalist of the Order*, expresses it.

I know that *Dr. Fuller* (a) says of *Roger Bacon*, 'that he was committed to Prison at Rome by Pope Clement the 4th, and that he remain'd in Durance a considerable Time before his own Innocence, with his Friends Endeavours, cou'd procure his Inlargement.' But, this is deservedly knockt down by the *Oxford-Antiquary* Mr. (b) *Wood*, whose Words are, *I give no Credit to those, who give out that the Pope sent for Bacon, and threw him into Prison after he had examin'd him upon the Crimes laid to his Charge*; which as he adds, *Ibid.* 'Has no Appearance of Truth in it, because the same Pope had not only a great Respect for him, but also assisted him with Money to support the Expences of his Studies, and bestow'd Honours upon his Scholar *Br. John*, whom he had instructed in all his Arts: Moreover, (as the same *Wood* asserts) *Bacon* made his Complaints to the said Pope of the Hardships he had suffer'd from his Brethren, or others who had taken his Books from him as well as his Writings and other Helps of his Studies.' Now it is not likely that so wise a Man as *Bacon* wou'd have appeal'd to the Pope in his Distress, if the Pope himself had been his Enemy or Persecutor.

John Bale (says (c) *Wood*) in the first Edition of his Book intitl'd, *A Summary of the Writers of Great Britain* (*Ex recepto conviciandi More*) after his usual Way of railing, calls *Roger Bacon* a Juggler, and a Conjuror, a Necromantick Magician, or a Wizard, that walk'd not in the Fear of God; but dealt with Evil Spirits, &c. But coming to a better Understanding, he caus'd those Words to be left out of his Second Edition, being now fully perswaded that so Learned a Man, the Miracle of his Age, ought not to be so treated by any Man of Letters, however he may be represented by the scurrilous Mob, possess'd with a vulgar false Notion of *Frier Bacon's* being a great Conjuror, and supported in that erroneous Belief, or Perswasion, by Half-penny Books and Ballads sung and sold at the Corner of every Street, where *Frier Bacon* and *Frier Bungey* are, in a doleful Ditty, made devilish Wizards. Some Persons (says (d) *Wood*) again have believed that *Bacon* made a Brazen Head, and gave it the Faculty of speaking, and a certain Author, who err'd in this Point, asserts that those Wonders were wrought whilst *Bacon* studied in *Brazen-Nose-Hall*: But, whether or not, these Things were done by Natural Magick, we have Time enough to deliberate, till 'tis made more plain, that they were Matters of Fact. So (e) *Wood*, who goes on: Indeed *Johannes Ernestus Burgravius*, in his Book intitl'd *Achilles Redivivus*, wherein he treats of such like

(a) *Church Hist. Cent. 14. page 96.* (b) *Antiq. Oxon. Lib. 1^o. pag. 138.* (c) *Ibidem. pag. 79.*
 (d) *Antiq. Oxon. Lib. 1^o. pag. 135. rectius. page 137.* (e) *Ibidem.*

like Wonders, asserts that they are done by the Influence of the Celestial Bodies by the Means of a certain secret Sympathy ; and of this kind, says he were the *Mercurial Statues* and the *Brazen Head*, made and taught to speak by *Albertus Magnus*, or, as others say, by *Roger Bacon* ; nor was that any more than Natural Magick, which *Boetius* was so Skilful in, and of the Secrets whereof *Cassiodorus* writes to him thus, viz. *By the Ingenuity of your Arts Metals roar, Diomedes made of Brass sounds his Trumpet with a grave Note ; A brazen Snake hisses : Birds are so framed, that although they have no Voice of their own, they are known to sing most sweetly &c.* So also we read of the *Wooden Pigeon* which *Archytas* of *Tarentum* made to fly, Of *Rogiomontanus's* golden Fly ; Of *Ictinus's* Owle ; Of *Spiders* made of Steel, that wou'd creep about without any Help ; and of many other Pieces of Clock-Work made by our Ancestors. However (says *Wood*) let it be as it will, whether *Frier Bacon* was the Founder of the *Brazen Head* and made it speak or not, it is my steady Sentiment that the Devil had no Hand at all in the Wonderful Inventions of our Heroe ; But he was a perfect Master, not only of the Mathematicks in their whole Latitude, but also of all Mechanick Contrivances : He knew all the elastic Powers, or the Force of all Springs and the Nature of all Clock-Work ; and by the Means of these he framed many surprizing Pieces, which gave him the unjust Imputation of a Conjuror.

The famous *John Picus*, Count of *Mirandula*, the Glory of his Age, (amongst many others) gives the clearest Distinction between the two Species of the Magick Art, when he says that the Operations of one are perform'd by the Power and Aid of Devils ; and that the other consists intirely in a perfect Knowledge of Natural Causes and their Effects : The Greeks mentioning this last call it *μαγείαν* as a perfect and finish'd Wisdom ; but the other they call *γυντεῖαν* Moreover, it is to be observed that *Magus* (witness *Porphyrius*) in the Persian Language, signifies no more than a *Wise Man*, or a Searcher into, and an Interpreter of Divine Things ; and in this kind of Magick (as the same *Mirandula* says) the most experienced of all the Ancients were *Homer*, *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, *Zamolxis*, &c. To whom we may add, from amongst our Moderns, *Alchindus Arabicus*, *Roger Bacon*, and *William (Alvernensis)* Bishop of *Paris* ; between the Two which last there was an intimate Familiarity, and many Letters and other Writings pass'd too and fro concerning the Operations of Nature and Art, and of the Foole-ries and Vanity of Magick.

But to return : *Bacon* had so many either ignorant, or envious Opposers of his Learning, that he was sorry he had ever taken Pains in Writing so much to improve the World in Knowledge ; for, some were still accusing him of Novel-ties, and others of suspected Opinions.

Doctor Pits and others Mistake when they write that *Roger Bacon* sent his Scholar *John* to Pope *Innocent the 4th*, with his Books, &c. For, the said *Innocent* was then dead ; and two other Popes his Successors, viz. *Alexander the 4th*, and *Urban the 4th*, were also departed this Life before the Year 1267, when *Bacon* sent *Br. John* to justify his Writings and Practices to the Pope, who then was *Clement* (not *Innocent*)

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Innocent) the 4th, who, as I have said, was so well satisfied with both the Doctrine and Practices, that he carest'd both the Master and his Scholar; which certainly is a reasonable and sufficient Vindication of them Both, notwithstanding some others, by Mistake, assert that poor persecuted *Bacon* was again call'd to an Account, and clapt up under a close Confinement, and died a Prisoner under Pope *Nicholas the 4th*. For, all this cannot be true, because that Pope died in the Year 1288, whereas *Roger Bacon* died not till the Year 1292 (on *St. Barnaby's* day) which was three or four Years after; and he was buried in the Franciscan Church at *Oxford*, where he ended his Days, in the 78th Year of his Age. *Leland* says, *Bacon* departed this Life Anno 1248; but *Mr. Wood* tells us that he mistakes him for *Robert Bacon*, who died that same Year; and *Pits* and others after him, who make him die in 1284, labour also under an Error. Witness *Mr. Wood*.

Br. Roger Bacon was very zealous for correcting the Calendar, and he gave his Reasons to Pope *Clement the 4th*. in several Treatises Anno 1267, when he sent to his Holiness many Volumes which he hoped might prove very useful to the Catholick Church: And, if his Care and Industry wherewith he endeavour'd to bring the Calendar into a better Form are to be regarded, it must be acknowledg'd (says *Mr. Wood Ibid.*) that neither *Venerable Bede*, *Roger Infant*, *Robert Grossete*, nor any other English Man came near him on this Account; Nay, *Theophilus*, *Eusebius*, *Victorius*, *Cyrillus*, and other Foreigners, came short of him. *Mr. Wood, Ibid.*

Our English Historian *John Speed* makes *Roger Bacon* a famous Preacher in the Year 1233, when speaking of King *Henry the 3d's* bringing Foreigners into *England*, and delivering up to them the strongest Holds, and all the Offices of Trust in the Nation by the Instigation of the Bishop of *Winchester*, who was born in *Poitiers*, he writes thus, 'The Earls and Barons being by the King's Command summon'd to another Parliament at *Oxford*, refused to come. While the King was there, one *Robert Bacon*, who used there to preach before the King and Prelates, freely told him that if he did not remove from him *Peter Bishop of Winchester*, and *Peter de Rivallis*, he cou'd never be quiet: The King did hereupon a little come to himself; and *Roger Bacon* a Clergyman also of a pleasant Wit, did second *Robert's* Advice, telling the King that *Petra & Rupes* (that is, *Rocks and Craggs*) were most dangerous Things at Sea, alluding to the Bishop's Name, *Petrus de Rupibus*. The King therefore, taking that good Advice of Scholars which he wou'd not of his Peers, summon'd a Parliament to be held at *Westminster*, giving the World to know with all, that his Purpose was to amend by their Advice whatsoever ought to be amended.' So *Speed* Now, if *Mr. Wood* is not mistaken when he says *Roger Bacon* died Anno 1292, in the 78th Year of his Age, he cou'd be but nineteen Years old Anno 1233, and therefore no Preacher. So there must be either a Mistake in the Chronology, or else *Roger Bacon* made this free Expression before the King in some Declamation or Speech; not as a Preacher, but as a young Man of prodigious Parts, according to the Custom of the University; and I am inclined to give into this Conjecture, because the Speech seems to have been made in Latin, which is more commonly the Language of Youths of Nineteen in

in the publick Schools, than of grave Preachers from the Church-Pulpit: Yet (a) *Leland* from *Matthew Paris*, says, *Roger Bacon*, with great Freedom, admonish'd the King, in his Sermons, to turn off evil Counsellors; And therefore, I leave this puzzled Affair, and go on.

One Thing more I cannot omit concerning this great Man; It is what he writes of himself, directing his Discourse to Pope *Clement the 4th*, viz. that notwithstanding he had spent forty Years in the Study of Sciences and Languages with almost infinite Pains, yet he wou'd (b) undertake to make any diligent and sharp Man, in the Space of a Quarter or Half of a Year, Master of all his Knowledge and Learning, provided he might make some analytick Schemes whereby to guide his Scholar in the Beginning, and for him to have Recourse to in the Prosecution of his Studies: And moreover, he made no Doubt but that he cou'd shew a studious Man such a Method, as in three Days time, wou'd make him so perfectly knowing in the Hebrew Tongue that he wou'd be able to understand exactly whatsoever the holy Fathers, or other wise Men of ancient Times have written in their Explications of the Holy Scriptures: Nay, he promis'd to require no more than three Days Time to make a Man so perfect in the Greek Tongue, that he wou'd clearly comprehend whatsoever has been written in it, not only in Divinity, but also in Philosophy: He likewise offer'd to make a Man Master of Geometry in one Week, and of Arithmetick in another; but by what Means in particular he does not tell. So *Mr. Wood Ibidem*.

It is now Time to leave the Man, that I may come to his Writings, which are almost Numberless; For, he has left the World some Tractate or other in all Arts and Sciences; but many of them are curtail'd, and Additions made to others; whether through Carelessness, or on set Purpose is not easy to determine: However, that you may guess at the Bulk of his Scholarship, take this Catalogue of his Works from *Dr. Pits*, viz.

Sermons, One Book. *Commentaries upon the Master of the Sentences*, Four Books, MSS, in *Lumley Library*. *An Abridgment of Divinity-Studies*, Five Books, MSS. *Ibidem*. *Of Perspectives and Multiplication of Forms*, One Book, or Tract, *Ibid*. Another Book of the same Subject *Of Multiplying Glasses*. *A singular Perspective*, One Book. *A Distinct Perspective*, Three Books. *A continual Perspective*, One Book. *Of the Impediments of Wisdom*, One Book. *Of the Site of the Orb*, One Book, MSS. in *St. Benedick's College in Cambridge*. *Of the Parts of the World*, One Book. *Of the Situation of Palestine*, One Book. *Of the Holy Places*, One Book. *Of the Wonders of Things*, One Book. *An Answer to St. Bonaventures Epistle*, One Book. *To Pope Clement the Fourth*, One Book. *Of the Usefulness or Advantage of Sciences*, Eleven Books. *Of the Causes of human Ignorance*, One Book. *Of the Wonderful Power of Art and Nature*, One Book. *Of the Philosophers Stone*, One Book. *Descriptions of Places of the World*, One Book. *Of the hidden Works of Nature*, One Book. *A short Grammar*, One Book. *Of the Construction of Parts*, One Book. *A Greek Grammar*, One Book, in *St. Peters College at Cambridge*. *A Hebrew Grammar*, One Book, *Ibid*. *Of the Praises of the Art of the Mathematicks*, One Book. Of the

the Fifth Part of the *Mathematicks*, One Book, MSS. in St. Benedict's College, at Cambridge. Of the *Art of Chymistry*, One Book, printed at Frankford Anno 1603. A *Breviary of Chymistry*, One Book, MSS. in Cajus College at Cambridge. A *Mirroure of Chymistry*, One Book. *Documents of Chymistry*, One Book. Of the *Arts of the Chymists*, One Book. *Experimental Arts*, One Book. Of *Seven Experiments*, One Book. Of *Cosmography*, One Book. Of *Geometry*, One Book. Of the *Value of Musick*, One Book. Of the *Usefulness of Astronomy*, One Book. *An Introduction to Astrology*, One Book. Of the *Rays of the Sun*, One Book. Of the *Places of the Stars*, One Book. Of *Secrets*, One Book. *Prognosticks from the Course of the Stars*, One Book. Of the *Aspects of the Moon*, One Book. Of the *Sight and Looking-Glasses*, One Book. Of the *Faculty of the Looking Glass*, One Book. Of the *Form represented in a Looking Glass*, One Book. Of *Burning Glasses*, One Book. Of *Intentional Degrees*, One Book. Of the *hindering of old Age*, One Book, MSS. in the publick Library at Oxford. Of the *Universal Government of old Men*; One Book. Of the *Prolonging of Life*, One Book, MSS. in Pembroke Hall at Cambridge. A *Preservative of human Life*, One Book, MSS. Ibid. Of the *Errors of Physicians*, One Book. Of the *hindering of Accidents*, One Book. *Common Things of Natural Philosophy*, Four Books. *On Natural Philosophy*, Eight Books. *Natural Accounts*, One Book. Of *First Matter, Materia Prima*, One Book. Of the *Passions of the Soul*, One Book. Of *Understanding and Things to be understood*, Two Books. Of the *Heavens and the World*, Two Books. Of *Sleep and Watching*, Two Books. Of the *Ebbing and Flowing of the Sea*, One Book. Of the *Flowing of the Britannick Sea*, One Book. Of *Weights*, One Book. Of the *Kings of the World*, One Book. Of the *Usefulness of Languages*, One Book. Of the *Preserving of the Senses*, One Book. *Rogerina Major*, One Book, MSS. in Cajus College at Cambridge, and in Walter Copes private Library. *Rogerina Minor*, One Book, MSS. Ibid. *Logick*, One Book. *On some Parts of Aristotles Philosophy*, Two Books. *The Rules of Multiplication*, One Book. Of *Moral Philosophy*, One Book. Of *Metaphysicks*, One Book. Of *Species's*, One Book. Of the *Causes of Plenty and Want*, One Book. Of the *Making of Colours by Art*, One Book. Of *Things made of Metal*, One Book. Of *Ingraving in Stone*, One Book. Of the *Center of heavy Things*, One Book. Of *Universals*, One Book. *Rules of the Quadrant*, One Book. *Nine Distinctions of the Wind*, One Book. Of the *Art of Memory*, One Book. *Upon Avicenna of the Soul*, One Book. Of *Plains*, One Book. *Upon Virgils Works*, Several Books. *Against Necromancy*, One Book. Of *Divination*, One Book, MSS. in Lumley Library. Of *Inchantments*, One Book. *Practical Magick*, One Book.

And many other Books not named. Tossinian : says, that Br. Jerom de *Æsculo*, then, General of the Order, by the Advice of many Friars, disapprov'd and rejected the following Books, written by Br. Roger Bacon, viz. Of *Necromantical Representations*. *Prognostications from the Course of the Stars*. Of *true Astronomy*, and his *Perspectives*; which I therefore guess were the Writings for which he was censur'd, and persecuted by the said General. But Bacon's Writings against *Necromancers* seems to shew plainly enough that he was unjustly persecuted, and his clearing of himself before the Pope has made his Reputation unquestionable; and so I now leave him and go to others.

I. Br. *Walter N.* a Franciscan Reader of Divinity in the Convent Anno 1293. of his Order at *Hereford*, was this Year cruelly murder'd by a certain Man, who having been guilty of some grievous Sin, which in Time, by some Means or other became publick to his Confusion, and rashly judging that this Br. *Walter* (who was his Confessor) had reveal'd his Crime, ran to him in a Rage of Anger, and (a) clove his Head with an Ax, leaving him Dead on the Spot.

I. Br. *Henry Appletrey* departed this Life about this time. He Anno 1294. was the Twelfth publick Professor Regent in the Franciscan Convent at *Oxford*, and had the Honour to be made a Doctor of that University.

I. This Year, on the 29th Day of May, which then was the Feast of Anno 1295. the Blessed *Trinity*, the Church and Convent of the Friers Minors at *Stafford*, were burnt down by Fire being carelessly carried to Even-Song. *Wharton. Ibidem.*

I. Several remarkable Occurrences concerning the English Franciscans fall under this Year ; But I reserve them till I come up with the Persons by whom they were acted. Anno 1297.

I. King *Edward the First* had a great Regard for the Friers ; where- Anno 1297: of he gave a Notable Instance, about this time, by his accepting of the Mediation of the Minister General of the Franciscans, and the Master General of the Dominicans, sent by the Pope to make a Peace between Him and the French King ; which, by their Prudent Management, and Powerful Perswasions, was at last happily concluded. So *Fran. (b) Sta. Clara*, from *Walsingham*.

I. *William de Bello-Campo, Beau-Champ*, Earl of *Warwick*, died this Anno 1298. Year, on the 9th of June, and was buried in the Church of the Friers Minors at *Worcester*, according to his own Appointment by his last Will and Testament. Br. *John Olneye*, a Frier Minor, was the said Earl's Confessor. So (c) *Wharton*.

II. Br. *Hugh of Manchester*, from his very Childhood, gave most Anno 1298. pregnant Instances of his good Dispositions and great Genius for Virtue and Learning ; in both which he was most carefully trained up, under the Direction and Instructions of the best Masters ; and as he grew up in his Youth, he was much pleas'd with the Rule and Institute of *St. Francis*, so that he embraced that Order (d) with his whole Heart ; and being farther educated under the Discipline of those Fathers, he, in process of time, made so great Proficiency in Piety, Learning, Prudence, and other commendable Indowments, that first he became a Reader of Divinity amongst them, then a Doctor, and afterwards Provincial of the Order. He was greatly favour'd by King *Edward the First* and his Royal Mother *Eleonora*, and by them treated as one of their Familiar Friends ; as appears plainly from an Embassy whereon he was sent by the said King, together with his Companion and Joint-Envoy Br. *William Gainsborough*, (also a Frier Minor, and afterwards Bishop of *Worcester*) being both of them empower'd by Royal

(a) *Wharton in Anglia Sacra. Part. 1. pag. 514.* (b) *Hist. Min. pag. 18.* (c) *Ibidem.* (d) *Pitt. De Illustr. Script.*

Royal *Patents* to treat in the King's Name, with *Philip* King of *France*, about the Restitution of certain Lands in *Aquitania*; of which Negotiation *Br. Hugh* (as well as *Gainsborough* his Fellow-Embassador) honourably acquitted himself, *Anno* 1295. So *Dr. Pits*; who seems to give a Hint as if *Br. Hugh* had been first a *Dominican*, and then being greatly pleas'd with the Institute of *St. Francis*, embraced that Order with all his Heart. *Possovinus*, *Willot*, *Tossinianensis*, and *Fran. a Sta Clara* reckon him a *Franciscan*, and place him among the Writers of their Order, though the last owns that *Walsingham* and *Harpfield*, seem to say he was a *Dominican*; and I will add, that *Leland* (a) calls him a *Black-Frier*; And so far I take them to be in the Right, that *Br. Hugh* was first a *Dominican*; but it seems very plain that at last he was a *Franciscan*; because all the *Franciscan* Writers I can meet with, reckon him without Hesitation, as one of their Order. Infine, his Name is more memorable to Posterity for his Vertues than for the Bulk of his Writings, though he writ a *Compendium of Divinity*; and another Book *Against the Ravings of Fanaticks*, besides some other Works. *Tossinianensis* (b) says, He was Provincial of the *Friers Minors* in *England*, and that he writ a Book against a certain Imposter; which Book I take to be that above, *Against the Fanaticks*; but whatever the Book was, it was writ at the Instance of *Philip*, King of *France*.

How *Dr. Pits* makes this good Man busy in a Royal Embassy at the Court of *France* in the Year 1295, whereas he allows him to live no longer than 1294, I cannot otherwise Account for than by shewing the Error, and calculating the Time of his Death somewhat later; and I think there are good Grounds to believe he lived till about this Year 1298.

Anno 1299. I. *Br. Peter Quesquel*, or *Quesvel*, was an English *Franciscan*, learned in the Laws, Civil and Canon, a great Divine, and a famous Writer. He was of the Convent of *Norwich*, and recommended his Name to Posterity by several judicious and useful Pieces of Learning, whereof these are the Titles, viz. *A Directory of the Law in the Courts of Conscience, and Judicial*: He divided this Work into Four distinct Books. The Contents of the First, were, *Of the most Adorable Trinity, and of the Catholick Faith, and of the Seven Sacraments*. The Second, *Of Administring and Receiving the said Sacraments*. The Third, *Of the Crimes which hinder the receiving of the Sacraments, and of the Penalties to be enjoyn'd for the same*. The Fourth, *The Method of orderly directing the Things that relate to Right and Judgment*. These Books were, a long while, kept in the Library at *Norwich*. What other Works this Author writ I know not, says *Dr. (c) Pits*. *Br. Luke Wadding*, the *Annalist* of the Order says, *Br. Peter Quesvel* lived till about the Year 1299.

Anno 1299. II. *Br. Richard Porlond*, born in *Norfolk*, and in process of time a *Frier Minor*, in the Convent at *Norwich*, was famous for both Holiness of Life and great Learning; of a ready Wit, a solid Judgement, and polite Discourse; which Talents, by a diligent Application, and hard Study, were
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(a) *Collectan Vol. 1. Part. 2. pag. 538.* (b) *Hist. Seraph. Lib. 3^o. Folio 321.* (c) *In Appendice. Illustr. Angl. Script.*

so much improved, that he was deservedly promoted to the Dignity as well as the Knowledge of a Doctor in Divinity, and made a Professor of that Sacred Faculty in his Convent; where his constant Custom was to teach the Young Friars on working Days, and to preach to the People on Sundays and Holy-days. He was the Author of many excellent Books, most of which were kept, a long time in the *Benedictine's* Library in *Normich*, even till the fatal Destruction of Religious Houses. These things says *Dr. Pits*, I have taken out of *Willot's Athen. Franciscan*: Who says the following Works are yet in Being, viz. *Sermons*, One Book. *Of the Passion of Christ*, One Book, which begins with these Words, *Christ suffer'd for us, &c.* Of the rest not so much as the Titles are now to be found. When this Holy Man departed this Life, I do not find; But, from Circumstances, I guess it was about this Time.

I. When *Br. John Peckham* (afterwards Archbishop of *Canterbury*) Anno 1300. was taken into the Papal Court and resign'd his Provincialship, he was succeeded in that Office by *Br. Hugh de Brampton*, of whom I can find no more than that he was the 12th. (or 13th. as I take it) in that Office, wherein he was succeeded by *Br. Robert Crouch* or *Crouche*, who lived not till the End of this Year. *Br. Robert de Cruce*, or *Crucius*, (whom *Possovinus* calls *Crowche*, and we may call *Cross*, or *Crouch*) an English Franciscan, was famous in his Time, not only for his great Learning, but also for the Holiness of his Life, as (a) *Wood* says from *Leland*: Nor did his Vertue and other rich Indowments of his Mind pass unregarded, or without an honourable Reward; for he was chosen Minister Provincial of his Order in *England*; which Office he discharg'd with so much Prudence, that (which seldom falls out) he gain'd a general Applause without any Man's Envy; nor was his Name buried in Obscurity, even after his Death; But, as his Vertues were exemplary while he lived, so do his learned Works recommend his Memory to the latest Posterity. So *Mr. Wood*, *Ibid.*

Dr. Pits (b) says, He was much delighted with the Study of Philosophy, and applied himself much to such Speculations for several Years; but at last betaking himself to the more noble Study of Divinity, he was admitted to the Degree of Doctor in that Faculty at *Oxford*, and was the 13th Professor Regent (as *Wood* also says) in the Convent of his Order there. He departed this Life at *Bridge-Water*, in *Somersetshire*, Anno 1300, or thereabouts, and was there buried amongst his Religious Brethren. His learned Works are the best Proofs of his Affection for the Study of good Literature, and are, *Upon the Master of the Sentences*, Four Books. *Hard Questions*, One Book. *Upon Aristotles Physicks*, Eight Books. *On his Ethicks, or Moral Philosophy*, Ten Books. I cannot find at what time *Br. Robert Crouch* was chosen Provincial; but he resign'd that Office many Years before his Death, and was succeeded by *Br. William Geynesborough*, DD; and he by *Br. Roger de Merston*, DD. to whom succeeded *Br. Hugh de Hertelpole*, DD, this Year in the Office.

II. *Br. Hugh de Hertelpole*, Provincial of the Franciscans, this Year Anno 1300. presented Two and Twenty of his Religious Subjects to the Bishop of

Lincoln

(a) *Antiq. Oxon. Lib.* 1^o pag. 74. (b) *De Illustr. Script.*

Lincoln (in which Diocese *Oxford* then was) to be approved to hear Confessions in their Convent at *Oxford*, because of the vast Concourse of People that came daily to the Tomb of the Holy Br. *Agnellus de Pisa*, where God was pleas'd to manifest his own Almighty Power, and the Sanctity of his said Servant, by plain Miracles: For, his Corps being buried in the Franciscan Church at *Oxford*, in a wooden Coffin, and the Friars, after some Years, having a Mind to remove it to a more decent and honorable Sepulchre; They found his Coffin (says (a) *Mr. Wood*) full of a Liquor of clear Oyle and of a Balsamick Smell, and his bare Bones swimming upon the most sweet Oyle as if they had been moved by a gentle breeze of Air; and when they unwarily lifted up the said Coffin, (which I presume was rotten with long Standing) the Bottom of it stuck fast to the Pavement, and the Oyle ran about with a surprising Fragrancy. But his Bones were translated with great Reverence and Solemnity to a fair Tomb of Stone prepared for it; And here Almighty God was pleas'd to make the Sanctity of his Servant known by many manifest Miracles, to the great Wonder of the Spectators.

When Br. *Agnellus's* Bones were removed I find not; But that Almighty Power which has many Ways made the very Ashes of his Saints famous, was here pleas'd that out of the bare Bones of the Holy Br. *Agnellus* there shou'd continually flow a medicinal Liquour to cure the Infirmities of human Bodies, and convince the Minds of the Incredulous; And this is what he perform'd, in a more wonderful Manner, when a Corps, being in a Fright, thrown into the Sepulchre of *Elisha* (*Elizeus*) the Prophet, it no sooner touch'd the Bones of the Man of

* *Kings the 2d.*
(or the 4th)
chap. 13. v. 21.

God, but the Soul immediately return'd, and the Man that was Dead came to Life, and stood * upon his Feet. The Miracles related by St. *Augustine* in his Book. *Of the City of God* as wrought at the Relicts of St. *Stephen* are unquestionable, as also many other such-like are.

That Power which heretofore made a Fountain of refreshing Water to flow out of the Jaw-bone † of an Ass, wherewith *Samson* had slain a Thousand *Philistins*, is not confined within the narrow Bounds of human Reasonings. But I act the Part of a Collector of Historical Fragments, and not the Controvertist, So return to the Tomb of *Agnellus*, the Fame of whose Sanctity had so far gain'd upon the World, that *Mr. Wood* *Ibid.* says, there are some who stick not to affirm that he was equal, if not superior to St. *Francis* himself, the Seraphical Father and Founder of the Order, as well for Sanctity, as for Miracles wrought by him, both whilst living and after his Death: So that the Sight of these Prodigies having transported the Beholders with Astonishment, the Fame of this new Saint spread far and near, and a great Concourse of People from the neighbouring Countries came daily to his Tomb, being led chiefly, as we may guess (says *Mr. Wood. Ibid.*) by Devotion. And for this Reason I believe it was that the Minister Provincial address'd himself to the Bishop of the Diocese to have Two and Twenty Friars appointed for this Convent to hear Confessions and absolve those that came thither: And, because I suppose it may

' may not be disagreeable to the Readers, I will here give a more ample Detail of the Register wherein I find the Account of this Petition. So *Mr. Wood*; and in his Marginal Notes he quotes *Registrum, five Memoranda Johannis Dalderbye Episc. Lincoln fol. 132.* alias *D'aderly*, as *Godwyn* writes his Name. *Memorandum, that upon the 7th of August, in the Year of our Lord 1300, at Dorchester, (about seven Miles from Oxford) Br. Hugh de Hertelpol, Minister Provincial of the Friars Minors of the English Province, appearing in Person before the Bishop (of Lincoln) presented to the said most Reverend Father in God, Two and Twenty Friars of his Order, viz. Br. John de Codyngton, Guardian (of the Convent) Adam de Hoveden, Philip de Bridlyngton, Doctors of Divinity, William Mincy, William de Newport, Roger de Barnton, Robert de Gaddestyn, John de Westburg, Robert de Mogynton, John de Stapleton, Adam de Corf, Peter de Tadworth, William de Shirebourne, Peter de Baldeswell, Martin de Alnewick, John Douns, Walter Bosevile, Robert de Couton, Roger de Alnewyke, John de Horley, Richard de Conyngton, Thomas de Pontefract, chosen by him (the Provincial) as he said, to hear Confessions; and when it was demanded of him whether he presented them for all the Convents in the Diocess of Lincoln, or for one, or for more Convent, or Convents of the same? He answered that he presented for the Convent of Oxford only. Then after some Deliberation upon the Number of the Friars by him presented, the Bishop at last replied that Four were enough for every Convent of the Diocess; But, in Consideration of the vast Concourse of People to their Convent at Oxford, and for the Dignity of the Place, he condescended to admit Six whom the Provincial shou'd think proper to select, to be presented out of the Number aforesaid, And, when the said Minister replied that he insisted on the Presentation of them All; Because amongst the Persons presented there were two Doctors of Divinity, the Bishop added these to the Number of Six, in respect to their Rank; So that the Six named by the said Minister out of the Number of the Friars first presented to the Bishop, viz. William Mincy, William de Newport, Roger de Barnton, Robert de Gaddestyn or Gadhesby, John de Westburg, and Robert de Mogynton, the Bishop added the two Doctors aforesaid, viz. Adam de Hoveden, and Philip de Bridlyngton: And he granted that the said eight Persons, by the Leave and Favour and good-liking of the Bishop, might hear Confessions in the Archdeaconry of Oxford, and give the Benefit of Absolution to those that Confess'd, and injoy them wholsom Penances in such Cases wherein the giving of Absolution is (of Right, or) by Law allow'd to Curates, or Parish Priests. Thus far *Mr. Wood* from the Register above mention'd.*

From hence we may learn (*Wood* continues) that whereas there were 22 Friars presented to the Bishop to hear the Confessions of the People, his Lordship, after a serious Deliberation approved of no more than Eight of them for that Function, empowering them to enjoy that (no ways despicable) Prerogative in the Archdeaconry of Oxford. The same Favour was afterwards confirm'd to the Franciscans by his Successors, with an Addition to the Number of Friars approved to hear Confessions, which thing many Persons (disaffected to the *Mendicants*) took amiss, as a Concession on many Accounts Pernicious. So *Wood*, who by his adjective *Perniciosum*, means, I presume, that this Grant was thought prejudicial to the *Secular Clergy*; because Leave given to the Friars to hear Confessions,

sions, was one main Article of the Archbishop of *Armagh*'s Speech to the Pope, on the 3th. day of November, 1357; Of which more when I come up to that Year.

Anno 1300. III. Br. *Richard Middleton*, commonly call'd *de Media-Villa*, a learned Franciscan, was born either at *Middleton-Stony*, in *Oxfordshire*, (as *Fuller* (a) says) or at *Middleton Cheney*, in *Northamptonshire*, uncertain whether; However, he gave his Mind to study even when a Boy, and having perfected himself in the Knowledge of the *Classick* Authors, spent the Flower of his Youth in the Study of *Philosophical Sciences*; wherein he succeeded so well, that by a continual Application, and daily Exercise in this kind of *Scholastick Disputations*, he both sharpen'd and improved that ready Wit which Nature had liberally bestow'd upon him; And being advanc'd to the more Noble Study of *Divinity*, he made such a Proficiency as cannot be sufficiently applauded, though it was crown'd with the *Doctors Cap*, set on his Head by the learned University of *Oxford*. After this he betook himself to the Study of the whole Canon Law, and then wholly to the *Scriptures*, both Old and New, reading them Over and Over with such intense Consideration as to make *Commentaries* upon the greatest Part of them. He went from *Oxford* to *Paris*; where, by his various Lessons and Disputations, he got a great Name amongst the *Doctors*, by whom also he was styled *Doctor Solidus, Copiosus, Authoratus, Fundatissimus*, as *Willot* says.

He was so well experienced in the Explication of the most difficult Texts of the Holy Scriptures, that there was scarce any one to be found in his Time that cou'd with more Sagacity penetrate, more acutely discuss, or more clearly expound the most abstruse and latent Sense thereof, or with greater Facility solve all occurring Doubts. He was one of the Celebrated *Four Masters* or *Doctors* of the Order, *Expositors* of the Rule of *St. Francis*; and for that Reason I believe he did not live so long as this Year, though *Dr. Pitts* places him under this Date. But be this at it will, there was in his Days one *Petrus Johannis*, a learned Minor who broach'd certain New Opinions that seem'd to clash with the Catholic Faith, the Examination of which Novelties was (by *Bona-Gratia* the Tenth General of the Order) committed to Br. *Richard de Media Villa*, who, in Conjunction with some other learned Men of the Order, (b) rejected and condemn'd them. He is, by *Hector Boetius* and others, (c) accounted one of the greatest *Doctors* of the Age he lived in, and was so greatly esteem'd by Pope *Nicholas the 4th*, that in the first Year of his Pontificate (*viz.* 1288) he made Choice of him as the fittest Man to give the finishing (d) Stroke to that famous Work intitled *Summa Theologiae*, written by Br. *Alexander of Hales*, who, prevented by Death, had left it imperfect. He also was appointed Master to that Illustrious Frier Minor Br. *Lewis*, who was Son to the King of *Sicily*, and kept Hostage for his Father, in *Catalonia*; afterwards Bishop of *Toulouse*, and at last a Canonized Saint. The most Reverend Father in God *Thomas Cantipratensis*, Suffragan Bishop of *Mechlin*,

(a) *Church History*. page 95. (b) *Hist. Seraph. Lib.* 2do. fol. 184. (c) *Hist. Min.* pag. 12. (d) See *Smith, Bishop of Calcedon*, in his *Ecclesiastical History*.

lin, or Malines, in Brabant, who was intimately acquainted with this Br. Richard Middleton when he was a flourishing Doctor of Paris, is profuse in his Commendations and says of him that he led a most holy and devout Life, and that as he was preaching on a certain Day at Paris; He, all on a sudden became silent for an Hour; after which resuming his Discourse he took his Leave of all his Audience with a most serene Countenance, and so departed this Life in Peace. Infine, that lasting Monument of his Praise is not to be omitted which is yet to be seen at Cologn in Germany, in the old Convent of the Franciscans: Where, with Fourteen chief Doctors of his Order, whose Names are ingraven in brass Plates about the Tomb of John Duns Scotus, there is also in like sort engraven *Magister Richardus de Media-Villa*.

But I now come to the Marks of his great Learning, whereby he made his Name famous to the latest Posterity; for, he was the Author of many excellent Works. Some say he writ *Commentaries upon every Part of the Holy Scriptures*; However, these are known to be his Writings, viz. One Book Upon each of the Four Gospels, and Fourteen Books Upon St. Paul's Epistles. Upon the Master of the Sentences, Four Books, printed at Venice Anno 1509, and at another Place Anno 1591, which Pits says, he had a Sight of at Nancy in the Franciscan Library, and are to be seen MSS, partly in Merton and Balliol College at Oxford, and partly at Pembroke-Hall in Cambridge. Upon the Distinctions of the Decretals, One Book. Of the Order of Judgments, One Book. Of the Conception of the B. V. Mary, One Book. Opuscula, One Book, MSS, in Merton College at Oxford. Theological Quodlibets of eighty Questions, One Book, printed at Venice Anno 1509, and to be seen in the Franciscan Library at Nancy, in Loraine. Imperfect Commentaries, One Book. Upon the Rule of St. Francis, One Book. Against Peter John, One Book. Besides many other Works. Dr. Pits says he departed this Life about this Year 1300: But I believe he lived not so long by many Years: However he closed his Days at Paris, and was buried there in the Convent of his Order.

IV. Pope Boniface the 8th, decreed that the Dominicans and the Franciscans shou'd not preach in the Parish Churches before they have ask'd and obtain'd Leave: And, that the Parish Priests may demand a Fourth Part of the Legacies left in any Manner whatever to the Friars. So Mr. (a) Wharton. This Decree, as to the last Part, was afterwards recall'd and made void and of no Effect; as appears in the Annals of the Order. And, as to the first Part thereof, St. Francis, in the 9th Chapter of his Rule speaks thus, viz.

The Brothers are not to preach in the Diocess of any Bishop when they are forbid by Him. And no Brother shall presume to preach to the People, unless he has been examin'd and approved by the General Minister of this Brotherhood, and the Office of Preaching granted him by the said Minister: Which Words of their Rule import and require, at the most, but a Negative, Implicit, and Tacit Approbation of the Bishop, commonly worded, Sciente, nec Contradicente Episcopo. To make this more plain, it is to be observed, that Franciscan Preachers (the same of their Confessors, as they say) are Apostolical Missioners in, and by Vertue of the Confirmation of their

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Rule,

(a) Anglia. Sacra. part 1.

Rule, and derive their immediate Authority and Jurisdiction (not from any Diocesan Bishop, but) from the Apostolick See; who, in Confirming the Rule, charges the Superiors of the Order (and not the Bishop) with the *Examination, Approbation, and Deputation* of their Subjects for the Office of Preaching, as in the said Rule; and consequently the *Express, Positive, and Immediate* Approbation of a Franciscan, *Vi Regulae*, belongs to the Superiors of the Order respectively; So that a Franciscan approved by a Bishop and not by his own Superior, is guilty of a Breach of his Rule in this Point if he preaches publicly. Hence in the early Days of the Order, a Franciscan having the Testimonials of his Superiors Approbation, cou'd lawfully, without more adoe, as an Apostolical Missioner, preach in any Diocess till the Bishop forbid him; there being in those Days, no Decree of the Church commanding that a Franciscan Preacher shou'd obtain an *Express, Positive, and Immediate* Approbation of the Bishop upon such a Footing as Episcopal Approbation has been introduced since: Then a Bishop's knowing of a Franciscan's preaching in his Diocess and saying nothing against it, was a sufficient Approbation: The Formalities of Episcopal Approbation, now in Use in form'd Diocesses and Regular Parishes, were then unknown, though wisely establish'd since that Time.

Anno 1301. I. Br. *Ralph Tofts* flourish'd about this time, or sooner. He was the 14th Regent of the Franciscan Studies, or Chief Professor of Divinity in the Convent of the Order at *Oxford*; in which Office he succeeded that great and holy Man Br. *Robert Crouch*, already mention'd; but the very Time when he began to teach; or whether he took the Degree of Doctor or not; or the exact Date of his Death, I can no where find.

Anno 1302. I. Br. *William de Gaynsborough*, a Franciscan Professor Regent and Doctor of Divinity of *Oxford*, and heretofore Provincial of his Order in *England*, was this Year, made Bishop of *Worcester*; of whom hereafter.

Anno 1303. I. Br. *Roger de Merston* died about this time. He was the 16th Regent Professor amongst the Franciscans at *Oxford*: where he was admitted to the Degree of Doctor in Divinity by that University; and was a Man of such eminent Merit, that he was chosen Minister Provincial of his Order in *England*; in which Office he is the 15th in the common Catalogue (in mine the 16th) and succeeded Br. *William Gaynsborough* above named. Br. (a) *Angelus Mason* calls him *Merficheton*, and says he departed this Life in the Convent of his Order at *Norwich*, and was there buried amongst his Religious Brethren.

Br. *Alan Rodan*, the 15th Regent of the Franciscan Schools at *Oxford*, has nothing that I can find recorded of him but his Name and Professorship; So I pass him; and go on.

Anno 1304. I. Br. *John Duns Scotus* was at this time so Famous, and of so great Authority, that the learned and wise University of *Paris* being convinced of the Truth of his Opinion of *the Immaculate Conception of the B. Virgin Mary*, and moved by his Arguments, take an Oath to maintain that Opinion, and

(a) *In Catalogo Provincialium. in Fine Certaminis Seraphici.*

and make a Decree for the yearly Solemnizing of the Festival of that Mystery. So the Epitome of the Annals of the Friars Minors.

I. Robert Bruce, Earl of Karrick, caus'd a certain Noble Man, call'd *Anno 1305.* John de Redecomyn, to be treacherously murder'd in the Church of the Friars Minors at Dumfrise in Scotland, because he refused to joyn in, or give his Consent to the Rebellion then on Foot against the King of England; and he gave him the first mortal Wound before the Altar. (a) Wharton.

I. Leland (b) dates the above mention'd barbarous Murder this Year. *Anno 1306.* and calls that Earl Robert Bruys, and the Person murder'd he names Comyn; But agrees in the Place and Manner of the Fact.

This Year also, being the 35th of Edward the First, Queen Margaret, Second Wife of the said King, commanded the Franciscan Church in London to be pull'd down, and began to build the Quire of a New One. But of this Royal, and other Munificent Benefactors to this Work, more in my Second Part.

I. Br. William de Gaynesborough, a Franciscan Bishop of Worcester, was, *Anno 1307* this Year, sent by the King into France, upon an extraordinary Embassy, wherein he succeeded according to his Majesty's Desire. But of this and his other Acts more the next Year, as follows.

I. Br. William Gaynesborough, Bishop of Worcester, departed this Life *Anno 1308* this Year. He was a Doctor of Divinity of Oxford. where he also was the 25th Regent Professor that taught that Science in the Convent of his Order. He was a Person of such Piety, Prudence, and excellent Learning, that he was both known by these Perfections and esteem'd, not only amongst the Vulgar, but also by the Nobility, and by the King Himself, (Edward the First) who had so great an Opinion of him and Confidence in him, that he sent him as his Extraordinary Envoy (together with Br. Hugh Manchester) to King Philip of France, to compose some Disagreements about certain Lands in Aquitania, of which Negotiation he acquitted himself with Honour and Credit, by bringing the Affairs committed to his Charge to a happy Issue according to the King's Desire. So Dr. Pitts. Leland (c) says, the King sent him to do Homage to the French King for Gascoyne, and that the Earl of Artoys, took him and his Companion going through the Country, and put them in Prison; from whence, I presume they were very soon enlarged. Br. William Gaynesborough also was chosen Provincial of the English Province of Franciscans; but whether before or after this Embassy, I know not, nor how long he continued in that Office; but his Fame was spread so far, that he was call'd to Rome, and made Lector Sacri Palatii, where his Name became daily more and more famous, for the Clearness of his Explication, the Subtlety of his Disputations and Distinctions, and the Eloquence and Fervour of his Preaching. He continued Reader of the Papal Palace (as (d) Wharton says) till he was made Bishop of Worcester, on the 24th Day of October, *Anno 1302*, by Pope Boniface the 8th, by whom he was also consecrated a few Days after: But this being done without the previous Consent or Knowledge

(a) *Anglia Sacra. part. 1. pag. 514.* (b) *Collectan. Vol. 1. page 24.* (c) *Collectan. Tom. 1. part. 2. pag. 538.* (d) *Anglia Sacra, de Episcop. Wigornien. pag. 531.*

ledge of the King, who then was *Edward the First*, His Majesty (though otherwise a great Admirer of *Gaynesborough*) was so greatly offended, that he made many Difficulties about his entring into Possession of the Temporalities of the Bishoprick, and in Token of his Displeasure he laid upon him a Mulct of a thousand Marks before he suffer'd him to be invested therewith: However, the Bishop at last was inthroned in the Cathedral of *Worcester*, on the 9th Day of June. Anno 1303; And the King afterwards was so well pacified and pleas'd with him, that he remitted the above mention'd Fine; and having heretofore experienced his Wisdom and Prudence in an Embassy of Importance, He now again makes Choice of him, above all his faithful Ministers of State, to treat of a Match for his Eldest Son, Prince *Edward*, and to that End he sent the good Bishop once more into *France*, to propose a Marriage between the said Prince and the King of *France's* Daughter *Isabella*, in the Year 1307; in which Affair he succeeded according to the King's Wishes; But, in his Return homewards, both He (the Bishop) and the greatest Part of his Retinue died (of Poison, as 'tis believed) in the Beginning of the Year 1308, as (a) *Wharton* conjectures, from whom I now have writ.

Mr. (b) *Wood*, from *Eccleston*, says, He was buried at *Beauvais*, in *France*; but *Wharton*, in the *Additions to his first part of Anglia Sacra*, says, He died at *Amiens*, in *Picardy*, and he there speaks from the Pope's Bull of Reservation. *Gaynesborough*, says *Godwyn*, was a Great Learned Man accounted in those Times, and writ much; some of whose Works named by *Dr. Pits*, are these, viz. *Sermons to the Clergy and to the People*, One Book. *Subtile Questions*, One Book. *Disputations*, One book; besides many other such-like Tracts. *Dr. Pits* dates this Prelate's Death in the Year 1310; But *Mr. Wharton* writes from the Records of the Bishops of *Worcester*, and is therefore to have the Preference of Credit. But I now go on to the famous *Br. John Duns Scotus*, the *Subtile Doctor*, and principal Master of the Franciscan Schools, throughout the whole Order.

Anno 1308. II. *Br. John Duns Scotus*, the *Subtile Doctor*, was born in no great Affluence of temporal Fortune, and in a great Indigence of a natural Capacity, if all is true that is said of him by a credible (c) Author, who writes, that when he first went to School, he was so stupid and indocible, that he made little or no Proficiency, till on a certain Time being retired to his Devotions, he most earnestly beg'd of God, with Sighs and Tears, to clear off that stupid Dullness, whereof he was very sensible, and enlighten his Understanding; that he might make some Progress in the Knowledge of holy Things. Having made his Prayer to God, through the Intercession of the *Blessed Virgin Mary*, to whom he was most singularly devoted from his very Childhood, the said *B. Virgin* appear'd to him in his Sleep, and encouraged him to go on chearfully in his Studies, promising to obtain for him (her future Champion) the Grant of his Request: The Truth of which Relation seems to be confirm'd by the Sequel, and by that vast Fund of Knowledge of almost Universal Learning, which *Scotus* cou'd hardly have

(a) *Ibidem. pag. 532.* (b) *Antiq Oxon. Lib 1^a pag 74.* (c) *Author Martyrolog. Franciscan. in diem 8vam Novembris.*

have acquired without a Miracle, in so short a Space of Time as he is known to have attain'd it. But to return. *Scotus*, either by *Nature* or by a *Miracle* was so richly endow'd with a Quick Apprehension, a ready Wit, a tenacious Memory, and a solid Judgment, that he seem'd to have a Genius particularly fitted for Study, and framed for Learning; in Order whereunto he was sent very Young to *Oxford*, that Great Emporium of Literature; where by a sedulous and continual Application, he made almost Miraculous Improvements; So that he was the Wonder of his Age. He was first educated in *Merton College*; where, in time, he was unanimously chosen a *Fellow*, as (a) *Mr. Wood* writes. After this, *Scotus*, return'd to his Native Country, *Northumberland*, and having seriously consider'd the many Dangers Youth is expos'd to in the wide World, (as *Dr. Pitts* writes) he began to cast his Eyes and Thoughts upon the Humble Institute of *St. Francis*, then in its first Fervour and Flourishing Verdure, from whence were daily springing Men of extraordinary Parts and Merit; and at last he resolved to become a Member of that penitential Fraternity, and was accordingly clothed in the Habit of a Frier Minor, in the Convent of that Order at *Newcastle*, in the Bishoprick of *Durham*; from whence, after his solemn Profession in Religion, he was sent again to *Oxford*; where, under the famous Franciscan Doctor *William Ware* or *Varro*, he betook himself afresh to his Studies, the Interruption whereof, had given him a new Eagerness in the Pursuit of Learning.

' Here he afterwards commenced Doctor of Divinity, (says (b) *Collier*) and was made Professor of that Faculty, and read upon the *Master of the Sentences*. ' From *Oxford* he travell'd to *Paris*, where he had likewise the Honour of the ' Divinity Chair. At last he settled in the same Function at *Cologne*, where he ' perform'd to a great Degree of Reputation. He had the Distinction of the ' *Subtile Doctor*; for, as *Pitts* represents him, he had the Faculty of penetrating ' the most abstruse Subjects, and disintangling the most difficult Questions; ' insomuch that there was scarce any Thing too hard for his Understanding. ' He was a great Champion of the *Immaculate Conception*, and by the Advan- ' tage of his publick Disputations upon this Argument, he prevail'd with the ' Audience to desert *Albertus Magnus*, and come over to his Sentiment.' So *Mr. Collier*.

And I beg the Readers Leave to descend to a more particular Detail of these, and other his Memorable Performances. *Scotus* was a thorough-paced Mathematician, and excellently learned also in the Canon and Civil Laws, as well as in the Holy Scriptures. The Author of the *Franciscan Martyrology*, and other Writers of the Order say, He appear'd as a publick Professor in *Oxford*, at the Age of 24, (an (c) Author says at *Twenty*) with such an universal Admiration and Applause, that no Man was esteem'd a better Philosopher, or a more learned Divine; So that not only young Scholars ran in Crowds to hear his Lectures, but ancient Doctors also, and the most expert Professors of Divinity, leaving their
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(a) *Antiq. Oxon. Lib. 1^a pag. 69.* (b) *Eccles. History. Cent. 14. Book 6. page 506.* (c) *Michael Hoyer, Doctus Augustinianus, in Oratione Encomiastica de Scoto prolata in Universitate Duacena. Anno 1656.*

Chairs, went frequently to hear this Oracle, and be Witnesses of his prodigious Learning, for which he was highly esteem'd and respected by all Men of Letters. Amidst these Universal Praises and Acclamations, the Doctor is sent for by *Br. Gonsalvus*, the Minister General of the whole Order, and placed at *Paris*, to be there a Professor and Regent of Studies by the Decree of a general Chapter (as an (a) Author writes) held at *Toulouse*; in Obedience to which Summons, like a true Child of *St. Francis* he immediately begins his Journey; neither pleading Excuses, or desiring Delays, being free from any Attach to either the Place wherein he was admired, or to the Persons by whom he was so much respected: And, as it seems, he was as disingaged also from any Regard to his own Ease, or Temporal Advantage: For, he was so real a Lover of holy Poverty, that he took no Care for any Journey-Provision, but travell'd on Foot, and (for the Love of Christ who for us became poor) begg'd, for God's Sake, a Support and Relief on his Way, and his Passage over the Sea; *Vir Summo Pontificatu dignus*, says *Johannes Major*, *A Man that was worthy to be made Pope* refuses the kind Offers of his Benefactors and Friends, and travels as a Beggar. *Scotus*, being come to *Paris*, and placed in the Chair of publick Professor of Divinity, soon made good the Character which common Fame had spread of him; and there being at that time a Question set on Foot, *Whether the B. Virgin Mary was conceived in Original Sin, though sanctified in her Mothers Womb? Or was preserved from that Stain of general Infection, by a special Privilege, on the Foresight of the Merits of Christ, whom she was to bear?* *Albertus Magnus* and his Followers maintain'd the first, against many learned Doctors who defended her Exemption from Original Sin; and the Debate grew so warm, that it was judg'd necessary to put an End to it by a publick Disputation.

In this difficult Juncture, *Br. John Duns Scotus* is selected from among those many eminent Doctors, wherewith the University of *Paris* then abounded, as the most proper Champion for this Combate. *Scotus* therefore undertakes the Cause, and ventures to goe down into the List, in Defence of the *Immaculate Conception*, against all Opposers, in the Sight and Hearing of a numerous and grave Assembly of the most learned and wise Men, and in the Presence of the Pope's Legates, by whose Authority and Appointment, this Conflict was undertaken. And now the decisive Day being fix't and come, *Scotus*, not like the bulky *Goliath*, armed cap-a-pe and trusting in his own Strength; but, as another little *David*, humbly confiding in the Lord, betakes himself first to his Prayers, earnestly imploring the divine Assistance, and concluding with this Versicle and Responsory to the B. Virgin Mary.

Vers. *Dignare me laudare Te, Virgo Sacrata*: Resp. *Da mihi virtutem contra Hostes tuos*: That is, V. *Vouchsafe that I may praise thee, O Sacred Virgin*: R. *Give me* (by thy Intercession) *Force against thy Enemies*: Which he had no sooner said, but a certain Statue of the B. Virgin Mary, before which he made his Prayer, bow'd down its Head towards him, as an Encouragement to the Enterprize, and a Sign that his

(a) *Angelus a St. Fran. in Descriptione Provinciae Angliae Frat. Minorum. Michael Hoyer, Ibidem. & Martyrolog. Franciscan. Sca. Novemb.*

his Petition was granted; which Statue (says my (a) Author *Anno* 1656) remains in the same bowing Posture to this very Day as a lasting Monument of the Virgin's Purity, and the pious Zeal of the Devout and Learned *Scotus*, who came off with Victory and Triumph; as plainly appears from the general Approbation and Applause of that celebrated University, who (as a distinguishing Mark of Honour) presented him with the Cap and Title of the *Subtile Doctor*, and on this Occasion, unanimously agreed upon an Act, or Decree, to incapacitate any Man from taking his Degrees in Divinity amongst them, before he had solemnly engaged never to oppose the Doctrine of the *Immaculate Conception*: Nay, another (b) Author goes yet farther, and asserts, that the Sacred Faculty of *Paris* enacted, that no Man shou'd commence Doctor there, without first taking an Oath to defend and promote the Doctrine of *Scotus* upon this Head. The like Act was afterwards agreed upon and made by the following Universities, *viz.* *Cologne*, in *Germany*; *Salamanca* in *Spain*; *Naples* in *Italy*; *Mentz* in *Germany*; *Complutum* (now call'd *Alcala de Henares*) in *Spain*; *Sevil* in *Spain*; besides several other venerable and learned Societies, wherein no Man is permitted to proceed Doctor without engaging himself to be so far a *Scotist* as never to argue against the (now almost universally received) Opinion of the Blessed Virgin's being conceived without Original Sin.

But I go on. *Scotus* was made Doctor of *Paris*, *Anno* 1304, before he was full thirty Years of Age; as appears from an authentick Copy of a Letter for that Purpose, and an Encomium of him from the General of his Order, *Br. Gonsalvus*, to one *Br. William*, then Guardian of *Paris*, and to his Vicar, and the Doctors of the Franciscan Convent there; which may be seen at length in *Rodolphus* (c) *Tossinianensis*. And now the Fame of the *Subtile Doctor* having run through the Christian World, his School became daily more numerous, by a vast Resort of Students that came from all Parts to hear the Doctor, not doubting but to improve by his sacred Lectures of Divinity, to whom all others of that Faculty now vail'd Bonnet as to their Master, and the Prince of Divines. How long he continued at *Paris* I cannot justly tell. But he was at last removed to *Cologne*: And, by the By, I again beg the Reader's Patience, whilst I relate a remarkable Instance of the Doctor's prompt Obedience, which is, that being one Day gone out to take the Air with some of his Religious Brethren, as they were walking together in Conversation, in a Ground call'd the *Clerks Field*, a Messenger came to him with Obediential Letters from the General, ordering him to go to *Cologne*; which he had no sooner read over, but away goes he, without more ado, forwards on his appointed Journey; and when his Companions press'd him to take Leave of his Friends in the Convent, according to the common Rules of Civility on the like Occasions, he replied, pardon me, dear Brethren, if I seem to act, against good Breeding; for, this Letter bids me go to *Cologne* to oppose the Adversaries of the *Immaculate Conception*, and to labour in the Suppression of the new sprung *Labards* and *Beguines*, those Pests and Destroyers of the Christian Common-wealth, and not to compliment my Acquaintance with nice Punctilio's

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(a) *Michael Hoyer* *Ibid.* (b) *Martyrolog. Franciscan. Ibidem.* (c) *Hist. Seraph Lib.* 3^o. Folio 325.

of Civility: Thus the devout *Scotus* chose rather the Practice of a ready and simple Obedience, than a Courtly Comportment: Tho' he was arrived at the very Top of good Fame in the University of *Paris*, yet he chose to be reputed unmannerly, rather than not be as Obedient as was possible, and therefore left an almost Infinity of his Acquaintance, without so much as bidding them Adieu, although, 'tis most certain, that at parting, they wou'd have given effectual Demonstrations of their great Value and Esteem for him, both with Honours and Presents. But let *Scotus* steal away as privately as he will, he cannot avoid Applause; for the Inhabitants of the City of *Cologn* having (from some officious Hand or other) received the joyful News of his Approach, swarm'd out in a Throng to see him: Persons of all Ages and Ranks; Nay, the Magistrates of the Town, and the Clergy of the Cathedral (a) went out in solemn Pomp, and in all their Formalities to meet him, and they did him the Honour to attend him to the Convent of his Order; where having open'd his School, it was soon fill'd with many Scholars, to whom he read the *Master of the Sentences*, which he also illustrated with his own learned Commentaries, leaving many lasting Monuments to Posterity of his Wit and Knowledge; So that to this very Day, the Name, the Learning; the Opinions, the Sentences, the Arguments, the Solutions, the solid Proofs, and the subtile Distinctions of this excellent Doctor are fresh in their Schools; where the Memory of *Scotus* is sacred, and retain'd with Respect and Honour.

Some Authors write (says *Pits*) that *Scotus* was the first Founder of the University of *Cologn*; and (b) *Tossinianensis* and the Author (c) of the *Franciscan Martyrology* positively assert it: However, it cannot be denied that he was the first Person that laid the Foundation of it; tho' I find elsewhere, that it was not compleatly establish'd before the Year 1388, under Pope *Urban the 6th*, when it was settled with convenient Funds and Salaries for Publick Professors, and honour'd with Privileges after the Form and Method of the University of *Paris*; the Beginnings of which Establishment, may all be justly attributed to the great Zeal, Learning, and indefatigable Endeavours of the *Subtile Doctor*; who here also came to the End of his mortal Life: After many Labours in Teaching, as a publick Professor, in *Oxford*, in *Paris*, and in *Cologn*, he gave up his pretious Soul to God, in the Year 1308, on the 8th Day of November, and in the 34th Year of his Age. He departed this Life in the Reputation of Sanctity, and is buried under a goodly Tomb, in the old Franciscan Church at *Cologn*, in the middle of the Quire, before the High Altar: His Tomb is set off with many honourable Inscriptions, and Epitaphs, &c.

In fine, *Scotus*, from his first entring into the Order was a Zealous Follower of his Seraphical Father *St. Francis*; Those Vertues which in others are procured by slow Degrees, were seen to spring up and flourish all at once in *Duns Scotus*; So that in his very Youth, no Man was more disingaged from the World, or more truly poor in Spirit, none more scrupulously Obedient, none more Chast, none more Humble, none more forward in the Practice of Watching, Fasting, and

(a) *Tossinian. Hist. Seraph. & Michael Hoyer, Ibidem.* (b) *Ibidem.* (c) *Die 8va. Novembris.*

and other Mortifications and penitential Austerities, none more fervent and assiduous in Prayer, none more zealous for, and ready to contribute to the Salvation of his Neighbour than *John Duns Scotus*; All his Writings breath Humility and a submissive Disposition: His lowly Sentiments of himself appear in his Manner of treating of the highest Mysteries of the Christian Faith; and when he opposes the Opinions of others, (however absurd) he still forbears all pungent Expressions, or Censures: It is true he opposes *St. Thomas Aquinas* in many School Opinions; but he solves his Arguments with all the Lenity and Modesty imaginable, and does not so much as name his Adversary above two or three Times in all his Writings; Witness the Author of the *Franciscan Martyrology*, in his Notes upon that Work. *Scotus* was so great a Contemplative, that he seem'd to be absorpt in God, and so much abstracted from all corporeal Imaginations, that he sometimes remain'd for the Space of a whole Day, or more, fixt in one Posture, without either Motion, or any Apparent Sensation, whilst his Soul was wholly taken up with divine Mysteries: And his continual Practice of Prayer appears even in his Writings, by his concluding, not only whole Books, and large Tracts, but also every short Matter with a Devout Prayer to God. He begins every Chapter of his Treatise (*de Principio*) of the *Supreme Being*, with a devout Raising of his Mind to God, and closes his Discourse of the *Divine Attributes* and *Perfections* with a pious Colloquy or Address to God.

He was moreover favour'd (as (a) Authors write) with heavenly Apparitions; for, on a certain *Christ-Mass* Night, as he was in Contemplation of the wonderful Mystery of the Incarnation, our Lord and Saviour Jesus, in the Form of a tender Infant, vouchsaf'd to appear to him, to sit upon his Arms, and to comfort and caress him with most sweet and repeated Embraces; a sure Mark of the Innocence of his Heart, the Purity of his Mind, and the Sanctity of his Life; which Vertues he endeavour'd to the utmost of his Power, to communicate to others by his fervent Sermons, whereby the Minds of his Hearers were fill'd with heavenly Sentiments, and transported with real Affections of true Contrition and the Love of God, who was pleas'd to shew, by a miraculous Sign, how acceptable the zealous Labours of this his Servant were to his divine Majesty; for, on a certain Time when a numerous People flock'd to hear him in such Crouds, that he cou'd hardly be seen by many that were forced to stand at a Distance, on a sudden both the Preacher and the Pulpit were seen to be rais'd up on high by a divine Power; so that he cou'd easily be both seen and hear'd by all; which Prodigy caus'd great Admiration, and made the present Sermon sink so deep into the very Hearts of the Audience, that they gave as diligent Attention to his Words, as if he had been an Angel sent down from Heaven, and it is not to be doubted, but most Christian and lasting good Dispositions were wrought in their Souls by the divine Grace, and his fervorous Speeches.

But such is the Perverseness of human Nature, that the most refined Vertue is not sufficient to raise a Man above the Malice and Envy of evil Minds; This appears from the groundless and virulent Censures and Calumnies cast upon

(a) *Author Martyrolog. Franciscan. Ibid. Tassinian. Ibid. Hoyer. ut supra. & Annal. Ord. Min.*

Scotus. even in his Grave. His Life was holy, and his Death was so too, as far as poor dim-sighted Mortals can guess. He died quietly, and rested peaceably in his Grave for about two hundred Years, till *Paulus Jovius* drew his Pen against him. The Character of this Author, as he was a Bishop, is sacred; but as an Historian, is given by that bright Glory of *Flanders*, *Aubertus Miræus*, in these four Words, viz. *Venalis cui Penna fuit*, that is, *A Mercenary Writer*; whom other (a) Authors style *A Man of doubtful Credit*, and whom *Robert Turner* describes, *Scrip-tor male sanus, qui laudat, vituperat, non ad normam Veritatis, sed pro ratione premij*, that is, *an unsound Writer that praises and disparages; not by the Rule of Truth, but in Proportion to the Reward*. Now, this same Writer reports to the credulous World, that *Scotus* was seiz'd with a Fit of an Apoplexy, and being hurried to his Grave, too soon, was buried alive; but that recovering somewhat his Spirits, *Miserabili edito mugitu, pulsatoque diu Sepulchri Lapide, eliso tandem Capite enecatus est*; That is, *making a lamentable Bellowing, and Knocking a long while at the Stone of the Sepulchre, and at last bruising his Head was kill'd out-right*; insinuating (as it seems) that he dash'd out his Brains through Impatience. A likely Story! Who heard these his lamentable Bellowings? Who cou'd be so barbarously hard-Heart-ed as to hear the melancholly Noise of his Thumping so long at his Grave-Stone without running to his Relief? Why truly no Christian ever heard any such Thing, till about two hundred Years after the Noise was over: Yet *Brevius* and some others, seem to give Credit to the groundless Calumny, though they have it only from *Paulus Jovius*, and that meerly upon Trust; for he quotes no Author for what he asserts. *Scotus* indeed had many brisk Opposers of his School-Opinions, both of his own and other Orders; For Example, *Br. William Occham*, a Franciscan, and his Followers, the Nominalists, and *St. Thomas Aquinas* and his numerous School of *Thomists*; Yet not a Man of all these ever ran to *Scotus's* Grave to dig for Scandals against his Person, his Life, or the Manner of his Death. As no Article of his Doctrine was ever condemn'd, or censur'd by the Catholick Church, so was not his Person defamed before *Paulus Jovius* produced this black Calumny two Ages after all other Writers of him had asserted that he died in Peace; as appears by the Tables at his Tomb, and the Epitaphs and Inscriptions upon it in the Franciscan Church of the *Conventuals* at *Cologne*; where the Year, the Month, the Day of his Death, and the Place of his Interrment are mark'd down, and not the least Hint given of this Disaster, by the Writers of *Cologne*, of *Germany*, or of his own Order, who were the most like to know, what happen'd amongst them at home, and who were very punctual in giving down to Posterity every minute Occurrence of their Time. The World then rang with Encomiums of the Learning of *Scotus*, and the Sanctity of his Life and Death was a common Theme; there was no News in those Days of this malicious Fiction, which was no sooner set on Foot but was knock'd down, and has been disproved and invalidated over and over again, and confuted long ago, and proved to be a manifest Imposture, by very many Writers of both his own Order and others quoted in the Notes upon the *Franciscan Martyrology*, and lastly by

Michael

(a) *Possivinus, Lipsius, & Scaliger, citati in Martyrolog. Franciscan.*

Michael (a) *Hoyer* of the Order of *St. Augustin*, Anno 1656. Nay, the Annalist of the Order, (b) *Br. Luke Wadding*, brings many Proofs that were heretofore given of the Sanctity of *Scotus*, even after his Death; for he says, that in his Time, there were many Persons of divers Nations, especially in *Naples*, that pray'd with great Devotion to *John Duns Scotus*, and that not in vain; for they had often by Experience, found the Benefit of his Intercession, in their Necessities and Sickneses; and that he (*Wadding*) had been Eye-witness of many authentic Testimonies subscribed and seal'd by Notaries, whereby Persons of several Ranks and Ages made known to the World, that they had received the heavenly Blessings of a restor'd Health and other Favours from God, by the divine Power, at the Invocation of *Scotus*: But the said Author says, he forbears a Relation of the Particulars of these Facts, till they were confirm'd by the Approbation of the Ordinaries, or of the Apostolick See.

The *Subtile Doctor Scotus*, is the chief Master of the Franciscan Schools, and by a general Statute of the Order, all their Readers of both Divinity and Philosophy are bound to give out their Lectures, (*ad mentem Scoti*) as near as they can according to the Tenets and meaning of *Scotus*; the Learning, the Number, and the Bulk of whose Writings are very great, considering the Shortness of his Life; The Titles of them are as follow, viz. *Lectures upon Genesis*, One Book. *Of the Beginning of Things*, One Book. *Of the Sovereign Being and Creator of all Things*, One Book, MSS. in *New College*, at *Oxford*, and printed at *Venice*, Anno 1497. *Commentaries upon the Gospels*, Four Books. *Upon the Epistles of St. Paul*, Several Books. *Sermons of the Saints*, One Book. *Sermons of the Time*, One Book. *Upon the Master of the Sentences*, *Commentaries made at Oxford*, Four Books, MSS. in *New College*, in *Merton* and *Balliol Colleges* at *Oxford*; and at *Cambridge*, in the publick Library, and in *St. Peter's College*. *Upon Primum of the Sentences*, One Book, MSS. in *Cajus College*, at *Cambridge*. *Upon the Master of the Sentences*, done at *Paris*, Four Books, MSS. with many others of his Works, in *Balliol*, *Lincoln*, and *Oriel Colleges*, at *Oxford*. *Of the Knowledge of God*, One Book. *Of the Perfection of States*, One Book, MSS. in *St. Benedict's College* in *Cambridge*. *Scholastical Quodlibets*, One Book, MSS. in *Merton*, *Magdalen* and *New Colleges*, at *Oxford*; and at *Cambridge* in the publick Library, and in *Cajus College*. *Questions upon Porphyrius and the old Art of Aristotle*, One Book, MSS. in the publick Library, at *Oxford*. *Of the Manners of signifying*, One Book, MSS. *Ibid.* *On the Books Priorum & Posteriorum*, Two Books, MSS. *Ibidem.* *On Aristotle's Categories*, One Book. *Questions of Universals*, One Book. *Questions on the Predicaments*, One Book, MSS. in *Merton* and *Wickham Colleges*, at *Oxford*; where also are many MSS. Works of *Scotus*. *Questions upon Metaphysicks*, Twelve Books MSS. in *Balliol College*, besides Thirteen Books more on Philosophical Subjects, and one Book, intituled *Imperfect Commentaries*, and many other Works. Moreover Eight Volumes of his Writings MSS. are in *Merton* and Five in *Balliol Colleges*; where likewise are most of his Philosophical Tractats; as also in *St. Peter's College* at *Cambridge*. So *Dr. Pitts*, who adds that *Scotus* lies under a goodly Tomb, in the middle of the

(a) In oratione Encomiastica. (b) In fine Vita Scoti. Tom. 3^o Anna. Ord. Min.

the Quire, before the High Altar, in the old Franciscan Church at *Cologne*, in *Germany*; about which Tomb are ingraven the Names of Fifteen Doctors of the Order of *St. Francis*, viz. Three Popes and Two Cardinals in the upper Part of it: On the Sides of it, Ten Doctors, whereof Six are *English*. And at the Feet is this following Epitaph, ingraven on Plates of Brass.

*Ante Oculos Saxum Doctorem deprimit ingens,
Cujus ad Interitum Sacra Minerva gemit.
Siste gradum Lector, fulvo dabis oscula Saxo,
Corpus Joannis hac tenet urna Scoti.
Annus Milleno ter Centum cum adderet octo,
Postremum Letho clausit agente diem.*

There also are the following Verses made by some of his Scholars.

*Parisijs plora, mastis incede Lacernis,
Hic perit in toto quod volat orbe Decus;
O Sorbona! tuis humiles compone Cathedras,
Cujus ab Ingenijs Fons sacer Artis abest.
Straminis in Vico placidi Certaminis ordo
Cespitat, Heu! Belli desinit esse Caput:
Pondere supremi valido componite luctu,
Doctiloqui pulset tristia corda pavor.
Hunc posito vultu lato, deflete Togati,
Discipulis labor hic omnibus unus erit.*

And on another ancient Table as follows;

*Clauditur hic Rivus, Fons Ecclesie, Via, vivus
Doctor Justitie, Studijs Flos, Arca Sophie.
Ingenio scandens, Scripturae Condita pandens,
In terris tantus fuit, ergo memento Joannis.
Hunc exornavit, fac coelitus esse beatum.
Pro Patre translato modulemur pectore grato.
Dux fuit hic Cleri, Claustri Lux, & Tuba Veri.*

Scotus's Original Manuscripts were preserved to the Church and the Order by the *English*, who also where the first that (without any Charge to the Order) publish'd them in Print, Anno 1474, just ten Years after the Art of printing was first used in *England*, Witness *Pits*, *Brixenius*, *Br. Angelus Mason*, and others: And the *English Franciscans* were his first Scholiasts, that writ Commentaries upon his learned Works; namely *Br. John Anglicus*, *Br. John Canon*, *Br. Hugh of Newcastle*, and others. *Scotus* also had many learned Expositors amongst the *English Friars* of the Order of *St. Augustine*, who heretofore were great Sticklers for his Doctrine; but above all them, one *Thomas Penketh* was so perfectly vers'd in him, that he was reckon'd the Prince of the *Scotists* of his Time, and was bless'd with a Memory so very tenacious that if all the Copies of *Scotus's* Works, had (by any Misfortune) been destroy'd, he cou'd have retrieved

ved the Loss by Dint of Memory. Witness *Harpsfield*, *Seculo 14to.* from *Walsingham* and others.

III. Now, let eager and vigorous Disputants exert their Fire to prove *Scotus* what Country Man they please; This I dare stand to, viz. that he did his first Studies in *England*, was a Member of the *English Franciscan Province*, and taught his first Course of Divinity at *Oxford*. It is one great Instance of *Scotus's* Merits, that (notwithstanding the Calumnies mention'd) he has ever been in such Esteem in the World, as the Phœnix of Wit and Parts, that his Birth-place has been strenuously contended for; not only by a few Cities, as for *Homer*, the Prince of Poets; but by whole Nations, who have drawn their Pens to prove him their own by Right of Birth. For my own Part, I declare against all sorts of Fighting, am no Man of War, love Peace, and hate all Strife; and therefore will only venture to relate some few Heads of what is alledg'd by good Authors, whereby any impartial Reader may be convinc'd he was born and bred in *England*. They are these, viz. *Dr. Pits* from *Leland*, and *Leland* from certain old Records of *Merton College* in *Oxford*, gather evidently, and without Hesitation assert, that *Scotus* was an *English Man*, born in *Northumberland*; in the Parish of *Emildon*, in a Hamlet or Mannour-place belonging to *Merton College*, and call'd *Dynstan* or *Dunston*; Whence he who in Baptism was named *John*, and by his Father's Surname *Scot*, (latine *Scotus*) was Nick-named *Dyns*, by Contraction, or *Duns*, from the Place of his Birth, after the common-Use of those Times, wherein most of the Franciscans took their Names from their Birth-places: So the Appellation *Duns Scotus* is made up of two Names, viz. *Scotus* from *Scot*, which was the Sir-Name of his Father and his Family; and *Duns* from *Dunston*, where he was born. He is call'd *Dunsius* by some, and by others commonly *Duns Scotus*, and simply *Duns* in the Records of *Merton College*, which are preferable to all other Monuments and Authorities, both for their Antiquity and for the Solemnness of them. *Camden*, *Harpsfield*, and others agree that *Hemildon* in *Northumberland*, is the Place where he was born; and all the Records wherein he is mention'd, both of our Nation and his Order proclaim him an English Man. Some may perhaps wonder that a Person of such mean Extraction cou'd have Interest enough to be made a *Fellow* of a College? But 'tis easily answer'd, that this was on the Account of his being a Tenants Son; for, his Parents rented some Lands belonging to the said College, and such Persons were more easily admitted than others of equal Parts. *Dunston*, where *Scotus* was born, belongs to *Merton College* to this very Day. But, I go on to more solid Proofs. First then; It is most certain that *Scotus*, was a *Fellow* of *Merton College*; for, in the *MSS. Catalogue of Fellows*, under *King Edward the Second*, in the Library of the said College, B. 4. 10. *Theolog. in Quarto*: You read thus, *Joannes Duns*, alias *Scotus*, a Man of a great and subtile Wit, was declared the Subtile Doctor by the Pope; He left in Writing many vast Monuments of his Subtility. 2dly, There was a Statute that none but a Native of *England* was to be admitted as a *Fellow* of *Merton College*. 3dly. In a more ancient Catalogue of *Fellows* of the said College, he

he, is registred thus, *Joannes Scotus, hic Doct̃or Subtilis, vulgariter tamen Duns, Ordinis Minorum*, that is, *John Scot, call'd here the Subtile Doct̃or, but vulgarly Duns, of the Order of Minors*. 4thly, In many of his Works are clearly mark'd down his Country and the Place of his Birth: In one Manuscript *Folio. D. 1. 6. Theolog.* are these very Words, *viz. Explicit Lectura Doct̃oris Subtilis in Universitate Oxoniensi, super quartum Librum Sententiarum, Scilicet Domini Joannis Duns, nati in quadam Villula Parochie de Emyldon, vocata Dunstan, in Comitatu Northumbriae, pertinente Domui Scholarium de Merton Hall, in Oxonia, & quondam Socij dictae Domus*; that is, *Here ends the Lecture of the Subtile Doct̃or in the University of Oxford, upon the Fourth Book of the Sentences, viz. Of Master John Duns, born in a certain Hamlet of the Parish of Emyldon, call'd Dunstan, in the County of Northumberland, belonging to the House of the Scholars of Merton Hall, in Oxford, and heretofore a Fellow of the said House*. You have the same in another Manuscript there, *D. 1: 4. Theolog. Folio.* and again in another MSS. *D. 1. 5, &c.* And it is worth the observing, that what is of the freshest Date of these Things was writ almost three hundred Years ago; as appears by the Amanuensis, who subscribes thus, *Written by me John Reynbold, in the Year of our Lord 1433*, which is about 292 Years ago. Moreover, The almost continual Wars between the *English* and the *Scots*, seems Proof enough, that no *Scots* Man cou'd at that Time be admitted Fellow of a College in *Oxford*; And it wou'd be an Affront to that learned and wise Community to imagine that the College was ignorant of the national Descent of their *Fellows*, or that they did not rightly set them down in their Registers (as the Custom is) taken and kept for that very Purpose: And if *Scotus* had been dispensed with as to his native Country, or that being a *Scot*, or an *Irish Man* by Birth, he had been admitted, contrary to the known Statutes of the House, it is most certain that both the Dispensation and the Reason for so dispensing (whereof not the least Word is to be found) wou'd have been mark'd down in the Registers themselves, in large Characters to Posterity; lest a Thing uncommon might hereafter be quoted as a Precedent, or drawn into a Custom; as it is rightly observed by the Antiquaries of both the College and the University. Now, if such Testimonies as these are, may be eluded, all the Authority of History (which builds upon such Monuments as Demonstrations) is render'd suspected by the like Cavils.

Saint Augustin's Method in Controversies was to examine such Authors as had writ before the Debates were set on Foot; accordingly *Camden, Harpsfield, Pits, Fran. a Sta Clara, Angelus Mason*, the Most Reverend and Learned *Richard Smith*, Bishop of *Calcedon*, and many others, having diligently search'd all the ancient Records, written long before this Dispute was raised, do all unanimously assert that *Scotus* was an *English Man*; and the indefatigable Antiquary *John (a) Leland* (whom no such Monuments of Antiquity cou'd escape) asserts positively the same Thing.

There is indeed a kind of an Epitaph at *Scotus's* Tomb, which begins, *Scotia me genuit &c* But that Inscription was put up of late Years; as an (b) Author attests,

(a) In *Bale. Cent. 14. in Jo. Duns.* (b) *Fran. a Sta Clara, in Hist. Min. page 24.*

attests who examin'd into that Matter, and found some Friars in his Time living, who remember'd the former Inscription, and *Tossinianensis*, (a) who writ *Anno* 1586, mentions all the Inscriptions that were there in his Time, and has not one Word like *Scotia me genuit*. &c. Besides as *Fuller* (b) observes, *Scotus* being born in *Northumberland*, (which Kingdom in the *Saxon Heptarchie* extended from *Humber* to *Edenborough-Frith*) it was an easy Mistake for Foreigners to write him a *Scotch Man* upon his Monument. But, I have exceeded on this Head, and now go forwards.

I. *Robert Lord Fitzwater*, this Year built a Convent for the Friars *Anno* 1309. Minors at *Colchester*, in *Essex*. So *Mr.* (c) *Weever*; But of this and other Convents see more in the *Second Part* of these Collections.

I. *Br. Ralph de Lockesley*, whom *Pits* calls *Ranulphus*, and *Leland* *Rodulphus Loccheslegus*, was educated from his Youth in the Study of good Literature, and entering into the Order of *St. Francis*, he in Time became so excellently learned in both Philosophy and Divinity, that he proceeded Doctor of Divinity in the University of *Oxford*, where he had received his first Education and the Habit of a Friar Minor, and was the 37th Professor Regent of the Studies in the Convent of that Order. He gave evident Proofs of his Merits and great Learning by the following Works which he left to Posterity, viz. *Upon the Master of the Sentences*, Four Books. *Of Evangelical Poverty*, One Book. *Upon several of Aristotles Works*, Divers Books; besides other Writings. He departed this Life this Year, in the Convent of his Order at *Worcester*, and was there interr'd amongst his Religious Brethren. So *Dr.* (d) *Pits*, and *Mr.* (e) *Wood*.

II. *Br. Walter Brinckley*, or *Brinkel*, was a Franciscan Reader of Divinity in *Oxford*, and had the Reputation of a very learned Man in that University; where he was, with a general Consent and Applause admitted to proceed Doctor in that sacred Faculty, and was styled the *Good Doctor*, and the *Ancient Doctor*. His Writings declare him to have been a Man of a sharp and subtle Wit, and one that had a more clear Insight into the Quirks of Philosophical Disputations (for which he was sometimes call'd the *Sophister*) and a deeper Penetration into the more grave and solid Arguments of Divinity, than other Doctors commonly had: Nay, he was not only indued with a ready Capacity to understand the most sublime Mysteries of Theology, but also had so great a Facility and Perspicuity in the Explicating of the same, that the most knotty Questions were by his clear Explications, made plain and easy to his Scholars. His Writings are, *Upon the Master of the Sentences*, Four Books. *Scholastical Distinctions*, One Book. *Determinations*, One Book. *Accurate Commentaries upon various Works of Aristotle*, Several Books; besides other Works.

(f) *Mr. Wood* taking a View of the State of *Oxford*, when the Wars and Broils in the Nation had sunk and almost put a full Stop to the usual Course of Learning, speaks thus; ' Although, at this time the Business of Learning was at a low

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(a) *Lib.* 3^o folio 325. (b) *page.* 97. (c) *Fun. Monum.* *page* 613. (d) *Anno* 1310. (e) *pag.* 75. (f) *Ibidem.* *pag.* 150.

low Ebb; yet there were not wanting Men who (even then) illustrated our University with Learning; amongst whom may justly be reckon'd *Walter Brinkley*, the Franciscan call'd the *Good Doctor* and the *Sophister*. In great Esteem likewise then were two other Franciscans, viz. *Ralph Lockesley*, and *William Geynesborough*, famous for their learned Writings. So *Mr. Wood*. Br. *Walter Brinkley* departed this Life in the Year of our Lord 1310. So *Dr. Pits Ibid.*

III. Br. *Hugh de Novo-Castro*, so call'd because born at *Newcastle*, in Anno 1310. *Northumberland*, was a Franciscan who spent the whole Course of his Life in the Study and the Practice of Vertue and Learning: He was commonly styled the *Scholastick Doctor*, and was a diligent Follower and a strenuous Defender of *John Duns Scotus*, the *Subtile Doctor*. He is one of those Fifteen chief Doctors of his Order, whose Names are engraven upon Plates of Brass about the Tomb of the said *Scotus*, at *Cologne*; where he is named thus, *Master Hugh of Newcastle*. I do not find where he taught, or in what University he proceeded Doctor. But it appears by his Writings that he was either a publick or a private Professor of Scholastick Divinity. His Works are, *Upon the Master of the Sentences*, Four Books. *Of the last Judgment*, One Book. *Of Christs Victory over Anti-Christ*, One Book. He lived till about this Year, as the Author of the *Epitome of the Annals of the Order*, has it, who is rather to be depended on in this Affair than *Dr. Pits*, who makes him end his Days about the Year 1284; especially since this last Date does not agree with what the said *Pits* writes of him before viz. that he was a zealous Follower and Defender of *Scotus*; for the said *Scotus* was but a Boy at that Time.

I. Br. *Alan de Wakerfield* (or *Wakefield*) departed this mortal Life Anno 1311. about this Time, after he had made his Name famous by his learned Performances in *Oxford*, where he was the 17th Professor Regent of the Franciscan Schools in the Convent and College of that Order; as appears in *Mr. Wood's* List of their first Readers. But whether he took the Degree of Doctor, or was an Author, or not, I cannot find.

I. Br. *Elias*, the first Minister General of the Order after *St. Francis*, had unhappily let in some Abatements of the rigorous Observance of the Rule of their Order, (as has been said) which gave Scandal to others, and brought a disadvantageous Reflection on the Order; to obviate which Discredit, it was this Year declared in a solemn Consistory of the Papal Court, (after a general Visitation of the whole Order, and a strict Examination of the Case) that the Community of the Order of *St. Francis*, or the Generality of the Friars Minors, had not swerved from a strict Observance of their Founders Rule; but that all the Relaxations of the primitive Observance had been practised by particular Persons only; And Pope *Clement the 5th.* at the same time extoll'd the said Order with many Commendations and Encomiums. So the *Epitome of the Annals of the Friars Minors*.

I. Br. *Hugh de Hertipol*, or *Hertlepole*, was the 20th Regent Professor in the Convent of his Order at *Oxford*, which Office he discharged with so good Success, that he was admitted to the honourable Degree of Doctor of Divinity in that University, and was in so great Esteem for both Ver-
tue

tue and Learning, that he was unanimously chosen Minister Provincial of the Friars Minors of the English Province. How long he continued in this Ministry I cannot tell; but he was succeeded in the Provincialship by Br. *Adam de Lincoln*, a Doctor also of Divinity (of whom hereafter) and soon after went into *Italy*, and there ended his Days, and was buried among the Friars of his Order at *Affisium*. Br. *Eccleston* calls this Man *W. de Hertipol*; but Mr. (a) *Wood* says, he makes frequent Mistakes in the Names of the Franciscan Professors of *Oxford*, and that this *Hugh* is the Man he means. I can find no certain Account of the exact Time of *Hertlepole's* Death; but I guess it was about this Year. Being a Reader of Divinity, it is almost certain he left some Writings to Posterity; but of them nothing now remains.

I. In the Book of Statutes of the University of *Oxford*, MSS. in Anno 1314. the Archives of the *Bodleian Library*, An. 114. Pag. 29, there are certain Articles or Theses condemn'd, as erroneous, by the Doctors of Divinity of *Oxford*, Anno 1314, where amongst others of that Rank and Faculty, one Doctor *John Wilton*, of the Order of the Friars Minors, is a Subscriber to the said Condemnation. So Fran. (b) a *Sta. Clara*.

I. Br. *Walter de Knolle* was a great Scholar, and a Doctor (as I presume) of Divinity; for, he honorably discharged the Office of a public Professor Regent in that sacred Faculty in the Franciscan Convent in *Oxford*, where he was the 19th Regent of that School, as it appears in *Mr. Wood's* List. Having finish'd at *Oxford*, he was removed to *Cambridge*, where he resumed the Theological Lecture, and came off with great Success and Reputation. I can find nothing of his Writings, though 'tis more than probable he was an Author.

I. Br. *John Wallius* (of *Wales* I presume) was very famous for his great Vertue and excellent Learning. He was a Franciscan of the Province of *England*, who having taught Divinity at *Paris* with great Applause, and much to the Improvement of his many Scholars, was at last made Bishop of *Worcester*; and, to use (c) *Harpsfield's* Words, *Wigorniensem hanc Diocesim Joannes Wallius, Minorita, hoc Seculo valde illustravit*, that is, *John Wallius, a Minorite greatly illustrated this Diocese of Worcester in this Age*. The same Author also adds, that he Recommended his Name to Posterity, by his many Learned Writings.

I do not find this Prelate's Name in *Godwyn's Catalogue of English Bishops*, nor in *Wharton's Anglia Sacra*: But Br. *Luke Wadding*, the Annalist of the Order, and his Epitomizer, Br. *Francis Harold*, are of sufficient Authority to support what is here asserted from *Harpsfield*. Br. *Angelus Masov* in the End of his *Catalogue of English Franciscan Writers*, placeth this *Wallius* under the Year 1316; as also does the Author of the mention'd *Epitome*; But I find not the Titles of his Writings.

I. Br. *Richard Ledred*, an English Franciscan, was this Year made Bishop of *Offory*, in *Ireland*, by Pope *John the 22d*, to whom he writ

T 2

Letters.

(a) *Antiq. Oxon. Lib.* 1^o page 75. (b) *Hist. Min.* pag. 32. (c) *Hist. Eccles. Seculo* 13^o cap. 23.

Letters. This Prelate took very great Pains in the Pastoral Care of his Flock and the Affairs of his See till the Year 1360. So *Fran* (a) *Sta Clara* who also (b) adds, that Pope *Benedict* the 12th. (He must mean the 10th.) writ two Letters to King *Edward of England*, to press his Majesty to support this Bishop against some Hereticks, his bitter Enemies. So that Author, from the Annals of the Order this Year.

Anno 1318. I. Br. *J. de Persora*, commonly call'd *Pershore*, from the Place of his Birth, and Br. *Thomas Barnabye* seem (as I guess from some Circumstances) not to have lived beyond this Time. They were two of those first Franciscan Professors, or chief Regents of the Studies and Schools of the Friars Minors in the Convent of that Order at *Oxford*, where they discharged the Office of teaching much to the Honour and Credit of the Order, as well as to the Improvement of their Scholars. The *First* is the 21th and the other the 23th. in the Catalogue which is quoted by *Mr. Wood*.

Anno 1319 I. Br. *Adam N.* a Frier Minor, (whose Surname I find not) with his Companions, was this Year sent by the Pope to negotiate a Peace between the Kings of *England* and *Scotland*, which my Author says, he brought to a happy Conclusion. *Epitome Annal. Ord. Min.*

Anno 1320 I. Br. *Nicholas de Occham* (whom some by Mistake call *A. de Occam.*) was a great Divine, and graced the Age wherein he lived with several learned Works. He was no mean Doctor amongst the Franciscans, says *Bale*, but was esteem'd above many others, and was the 18th publick Professor, chief Regent of the Schools in the Convent of his Order at *Oxford*. So (c) *Mr. Wood*. And Dr. *Pits* (d) adds, that he was a diligent Observer of the Rule of *St. Francis*, and a Doctor of Divinity of the University of *Oxford*: His Vertue and Learning are greatly extoll'd by *Eccleston* and *Leland*; and *Willot* is profuse in his Commendations. His Writings are, *Upon the Master of the Sentences*, Four Books. *Of the Word Incarnate*, One Book. *Scholastical Quodlibets*, One Book. *Of the Latitude of Oppositions*, One Book. *The Judgment of an Astrologer*, One Book. Br. *Nicholas Occham* departed this Life in the Year 1320, as Dr. *Pits* and *Mr. Wood* agree.

Anno 1320 II. Br. *John Canon* (whom some call *Marbres*) was an English Franciscan Doctor and Professor of Divinity of *Oxford*; after he had for a long while been *Scotus's* Scholar, first at *Oxford*, and afterwards at *Paris*; from whose religious and learned Instructions, *Canoninus* made such a happy Proficiency in Vertue and Learning, that, in process of time, he attain'd to a great Perfection in both; He also was very skilful in the Canon and Civil Laws, and a publick Professor in *Paris* for some Years. Infine Br. *John Canon* was an Author; and for the Improvement of Posterity, writ several learned Books, whereby he gain'd immortal Fame. Some of his Works are these viz. *Upon the Master of the Sentences*, Four Books. *Lectures*, One Book. *Disputed Questions*, One Book. *On Aristotles Physicks*, Eight Books, MSS. in *Balliol College*, at *Oxford*, and in *St. Peter's*

(a) In *Hist. Min.* page 27. (b) In *Supplem. Hist. Min.* (c) *Antiq. Oxon. Lib.* 1^o pag. 74. (d) *De Illustr. Angl. Script.*

ter's at Cambridge: *Dialectical Questions*, One Book. He departed this Life about this Time. Vide (a) *Pits* and (b) *Tossinianen*.

III. Br. *Adam Goddam* died also this Year. He was a Franciscan *Anno 1320* Doctor of Divinity, and a Professor of that sacred Faculty in the Convent of his Order at *Oxford*; between which Place, *London* and *Norwich*, (as Dr. *Pits* writes) he spent the greatest Part of his Life. Br. *Adam Goddam* was a Man of a most exemplary Life, of great Gravity and Discretion, of an excellent Wit, and solid Judgment, and heretofore esteem'd so great a Divine, that he was often quoted with Honour by *Peter Tartaretus* and other Doctors in their Writings; and indeed it is no Wonder: For, his excellent Learning, joyn'd with many Virtues, was greatly respected by all Men of Worth and Letters, and his School and Lectures frequented by a numerous Audience. After he gave his Mind and Hand to Writing, he was the Author of many extraordinary Lucubrations, which he left to Posterity; whereof some are yet in Being; Part of which Works (as *Pits* says, from *Willot*) are kept in the *Jesuits* Library at *Lovain*, and the same Author also says, he saw some of them in the Franciscan Library at *Nancy* in *Lorraine*: But I can learn the Titles of no more of them than these, viz. *Upon the Master of the Sentences*, Four Books, printed at *Paris*, *Anno 1512*. *Determinations*, One Book.

I. Br. *John Basset*, the 26th, and Br. *Thomas Rondel*, the 27th. *Anno 1321. 1322.* Franciscan Professors Regents of the Schools in the Convent of their Order at *Oxford*, were famous heretofore in that University for their learned Performances, and seem not to have out-lived this Date: The last died at *London*, and was buried there in the Convent of the Friars Minors. I do not find that they were Doctors, or Authors, but it seems to me probable that they were both.

I. The famous *Oxford Antiquary*, (c) *Mr. Wood* writing of the State *Anno 1323.* of Learning under this Year, expresseth himself much to the Credit of the Franciscans, when he says, '*Oxford* was illustrated in these Times with very many learned Men; of which Number were *Henry Coffey* and *William Nottingham*, Franciscans, *Walter Burley*, *John Duns Scotus's* Scholar, together with *William Occham*, the Author of the *Nominals*; to whom add *Nicholas de Lyra*, that excellent Doctor, who for his great Learning made his Name famous to the latest Posterity, by his accurate Commentaries upon the Holy Scriptures.' So *Mr. Wood*, who here speaks of the Times before and after this Date, and must be taken in that Latitude.

I. Br. *John of Berwick* (call'd *de Berewico*, or *Bervicanus*, by *Leland*) *Anno 1324.* was *Nicholas Occham's* Contemporary and diligent Imitator in the learned University of *Oxford*; where he was the 22th. Regent, or Chief Professor in the Franciscan Schools, taught a long while, (as Dr. *Pits* writes) and was at last honour'd with the Degree of Doctor in Divinity. His learned Works, especially his *Commentaries upon Peter of Lombardy*, the celebrated *Master of the Sentences*, are,

(a) *Ad Annum 2320.* (b) *Hist. Seraph. Lib. 3^o. folio 322.* (c) *Antiq. Oxon. Lib. 1^o page 160.*
ad Annum 1323.

are highly commended by *John Leland*; and his manifold and solid Learning is particularly taken Notice of by *John Picus*, Count of *Mirandula*, in his 12th Book *Against Astrologers*. His Writings are these, viz. *Commentaries upon the Master of the Sentences*, Four Books. *Scholastical Lectures*, One Book. *Ordinary Questions*, One Book. *Questions of Forms*, One Book. *Upon the Prognosticks of Astrologers*, One Book. He departed this Life, at *Stanford*, in *Lincolnshire*, where he found a Grave among his Fellow Friars. *Dr. Pits* dates his Death in the Year 1340. But that not agreeing well with the Assertion of *Leland* (a) and *Wood* (b) who say he was Contemporary with *Br. Nicholas Occham*, (of whom *Anno* 1320) I rather choose to place him here, as the most likely Time of his Departure out of this mortal Life.

I. The Illustrious *Robert Lord Fitzwater*, having built a Convent for *Anno* 1325. the Friars Minors at *Colchester* in *Essex*, *Anno* 1309, (as I have there said) 'enter'd himself, this Year, into the said Order and House, and took 'upon him, as my (c) Author says, the Habit of a Religious Votary, wherein 'he spent the rest of his Days. The Fact is registred in the Book of *Dunmow*, 'Anno 1309, thus, *Robertus Filius Walteri, Custos de Essex, Fundamentum posuit 'Ecclesie Fratrum Minorum de Colcestria*: And, in the Catalogue of such Empe- 'rors, Kings, Princes, and other potent Personages, which from the Beginning 'have enter'd into this Religious Order, this *Robert* is reckon'd for one. These 'are the Words, *Frater Dominus Robertus Fitzwater, Baro, Fundator Conventus Col- 'cestriae, intravit Ordinem, Anno Domini 1325.*' So *Weever*. The like Fact is also recorded of another English Baron, viz. *Robert Lord Lisle*, who having given the Sum of 300 l. towards the Building of a new Church for the Friars Minors in *London*, became afterwards a Franciscan in that Convent; as may be seen in the *Second Part* of these Collections, where the Fact is related from *Leland*, and *Stow's Survey of London*.

I. *Br. John Winchelsey*, a publick Professor and Doctor of Divinity in *Anno* 1326. *Oxford*, was famous for his great Holiness of Life, as well as eminent for his excellent Learning; and having gain'd a great Name in the World for his profound Knowledge, and being in his old Age more and more desirous to imitate our Saviour's Humility, and to tend to Christian Perfection, He embraced the Institute of *St. Francis*, and with a wonderful Fervour was clothed in the Habit of that Order; And being yet a Novice in the Convent of the Friars Minors at *Salisbury*, he departed out of this Life into a better, the very same Year wherein he had exchange'd a Secular for a Religious State. Whilst he lived in the World he was the Author of many learned Works, which he committed to Posterity; some of which Writings are, *Sermons upon the Festivals*, One Book. *Theological Quodlibets*, One Book. *Scholastick Lectures*, One Book. *Upon Aristotles Logic*, One Book. He died with the Reputation of Sanctity, in the Convent of the Order at *Salisbury*, in the Beginning of the Reign of *King Edward the Third*, *Anno* 1326. So *Dr. Pits*. *Mr. Wood* agrees with *Pits* in the Date of *Winchelsey's* Death,

(a) *Collectan. Tom. 4. pag. 242.* (b) *Antiq. Oxon. Lib. 12. page 74.* (c) *Weever. in Fun. Monum. page 613.*

Death, and moreover adds, that he was the most famous Philosopher and Divine of his Time, and that at last he left *Merton College*, whereof he seems to have been a *Fellow*, and took the Habit of *St. Francis* at *Salisbury*. *Antiq. Oxon. Lib. 2do. pag. 87.*

I. Br. *Adam of Lincoln* died about this Time. He was the 24th Regent of the Franciscan Studies, or chief Professor amongst them, at *Oxford*; where he was admitted by the University to proceed Doctor of Divinity, and was in so great Esteem amongst his Religious Brethren, for both Virtue and Learning, that he was unanimously chosen Minister Provincial of his Order in *England*; But when he enter'd into, or went out of this Office, I cannot find; However, it appears by the Catalogue of their Provincials, that he was succeeded in the same by Br. *Richard Compton*, a Doctor also of Divinity: Br. *Adam* departed this Life in the Convent of his Order at *Lincoln*, in which City, I presume, he was born, and from thence took his Name, after the Custom of those Times. He was not only an excellent Scholar, but had the Reputation of a holy Man, and is reported (as (a) *Mr. Wood* says) to have wrought several Miracles, as appears recorded in a certain Register of the Friars Minors of those Days.

I. The Four following Persons were heretofore Regents, or chief Professors successively of the Franciscan Schools, at *Oxford*, viz. Br. *Adam Howden* (Doctor of both Universities) the 28th; Br. *Philip Briddilton*, DD. Oxon. the 29th; Br. *Peter Baldeswel*, the 30th; and Br. *John Horley*, the 31th. The exact Time of the respective Death of these learned Men is not certainly known; But if we may judge by many of their Juniors being dead before this Year, they seem not to have survived this Time. However, they had gain'd so great a Reputation in the University of *Oxford*, that their Names are recommended to the latest Posterity, though their Writings are lost, and the Degrees of the Two last not found recorded, if Doctors; as I believe all in the said Catalogue, as well as in that of *Cambridge*, were.

II. Of Nine eminent School-Men of the English Nation who flourish'd in this and the last Age, Mr. (b) *Fuller* reckons Five or Six Franciscans, as the leading Men, viz. 1. Br. *Alexander of Hales*, styled Doctor Irrefragabilis. 2. *Roger Bacon*, named Doctor Mirabilis, bred in *Merton College* at *Oxford*, and buried in that City. 3. *Richard Middleton*, or *de Media-Villa*, call'd Doctor Fundatissimus. 4. *John Duns Scotus*, Doctor Subtilis, born at *Dunstan* (contracted *Duns*) in *Emildon* Parish, in *Northumberland*, bred first at *Merton College* in *Oxford*, and buried at *Cologn*. 5. *Walter Burley*, Doctor Approbatus, bred in *Merton College*, and buried at *Paris*: *Fuller* (c) indeed says, he was a Secular Priest; but others reckon him a Franciscan, as I will shew hereafter. 6. *William Occham*, Doctor Singularis, or Pater Nominalium, born at *Occham*, in *Surrey*, bred first at *Merton College*, died at *Munich*, in *Bavaria*, of whom also in his proper Place. So true is the Saying of *Alexander Minutianus*, viz. (d) *Scholastick Divinity began, made its Increase, and*
was

(a) *Antiq. Oxon. Lib. 1^o pag. 74; & in inferiori Margine, Ibidem.* (b) *Church History; Book 3. pages 94 & 95.* (c) *Ibidem.* (d) *See Fuller, Ibid. page 96.*

was brought to Perfection by the English and in England. These School-Men (says (a) Fuller) did not agree amongst themselves in their Judgments; For *Burley* being Scholar to *Scotus*, served him as *Aristotle* did *Plato* his Master, maintaining a contrary Faction against him; *Occham* also his Scholar, Father of the *Nominals*, opposed his Master *Scotus* the Founder of the *Reals*; which two Factions divided the Schoolmen. So *Dr. Fuller*. But the Reader may please to know that these Divisions, as he calls them, were no Breach of Christian Charity, or of Catholick Unity, being no Disagreements in Matters of Faith, nor *Factions*, as he terms them, but only certain scholastick Disputations for the Exercise and Improvement of young Scholars, who were thereby made capable of answering all Objections. But I go on with *Fuller*; who, in the same Page, adds, that all these School-Men were of *Oxford*, and most of them *Merton* College Men: And that after *Roger Bacon* began School-Divinity in *Merton* College, the whole Gang and Genius of that House successively applied their Studies thereunto, and many repaired thither from all Parts of the Land for Instruction in that Nature. The same Author, in his *Worthies of Oxfordshire*, writes thus, viz. There were many famous Men surnamed *Bacon*: *Robert Bacon*, the *Dominican*, was look'd upon as the Senior of them; but all the *Bacons*, (says he) like tributary Streams, disim-bogued themselves, with all the Credit of their Actions, into *Roger Bacon*, who in process of time has monopolized the Honour of all his Surname-Sakes in *Oxford*. So *Dr. Fuller*.

I. Br. *John Boroës*, an English Franciscan Doctor of *Paris*, lived in Anno 1329. great Esteem about this Time, and was a learned Author, as the Annalist of the Order says: but I cannot find so much as the Titles of his Works.

II. Br. *Henry Hud*, a Frier of the same Nation and Order, flourish'd Anno 1329. about this Time also, and made his Name famous by his learned *Commentaries upon the Master of the Sentences*; From whence it may reasonably be conjectur'd, that he was a Reader of Divinity, either in one of the Universities, or in some private Convent of his Order.

III. Br. *Henry Anglicus* also was this Year living, and obliged the Anno 1329 learned Part of the World with his excellent Writings, which are *Various Quodlibets*, and other Works not named. This Man flourish'd chiefly abroad, as appears by the Denomination *Anglicus* being added instead of a Surname; which is a sure Mark of his having resided amongst Foreigners; perhaps at *Paris*; for, by his Theological Writings, he seems to have been a Professor.

IV. Br. *Hugh Bilove*, a Frier Minor of the Custody of *Newcastle*, Anno 1329 now likewise was very famous for his great Learning, which he publish'd in Writing; but his Works are not named; So, I presume, they were destroy'd as others were, at the Dissolution of Religious Houses; perhaps made up the Pile call'd *Funus Scoti*. These Four are reckon'd amongst the learned Writers of the Franciscan Province of *England*, by the Annalist of the Order, under

(a) See *Fuller*. *Ibidem* pag. 99.

under this Year, who also gives the Names of many more of their Authors, whom I will omit, because the Titles of their Writings are not mention'd. See Br. *Angelus Mason*, in the Close of his Catalogue of Writers of the Franciscan Province of *England*.

I. Br. *Richard Connyngton*, a Frier Minor (call'd *Covendunus* by *Leland*) Anno 1330. was educated at *Oxford*, where he had the Advantage of a continual Conversation with most pious and learned Men; of whom *Leland*, (a) after the Dissolution of Religious Houses speaks thus, viz. *Tales enim illud Saculum genuit Fratres, quales si Posteritas vidisset; amasset, celebrasset, suspexisset: Sed eorum omnium est mutatio*; that is, *For that Age produced such Friars, as Posterity (had it seen them) wou'd have loved, prais'd, admired; But now all those Things are changed.* *Connyngton*, (says *Dr. Pits*) from his Childhood seem'd to be of a very promising Genius, and being sent to *Oxford*, and diligently trained up by the best Masters in the Exercises of both Vertue and Learning, he answer'd the great Opinion and Expectation his Friend had conceived of him; for such was the Proficiency he in time made in Vertue and Learning, that the Harvest of his Improvements surpass'd his Labours; Witness the great Integrity of his Religious Life, and the many learned Works he left to Posterity. In a Word, he at last came up to that Perfection of an exemplary Life, and was such a great Master of Religious Discipline, that he was selected out of the vast Number of famous Men then of his Brotherhood, and unanimously chosen Minister Provincial of his Order in *England*: In this Office he succeeded the famous Br. *William Occham*, whose Predecessor was Br. *Richard Compton*, DD. already mention'd. In that rebellious Contention which the said *Occham* unfortunately had with Pope *John the 22d.* (of which hereafter) this good Man, *Connyngton*, stuck close and faithful to his chief Pastor, and writ smartly against his said Predecessor, *Occham*. *Connyngton* also was remarkably famous for his great Temperance, Modesty, Gravity, Humility, and other Vertues: In his Discourse he was Courteous and Obliging, Pleasant also and Quaint, moderately familiar in all Conversation, and never a troublesome Companion to any one: But, by a certain civil and easy Address, agreeable to all. But now I come to the Proofs of his great Learning his Writings, which are these, viz. *Upon the Master of the Sentences*, Four Books. *Quodlibets*, One Book. *Upon the Penitential Psalms*, One Book. *Solemn Sermons*, One Book. *On the Quadragesimal*, (or *Homilies for Lent*) of *St. Gregory Pope*, One Book. *Of Christ's Dominion*, Against *Occham*, One Book. He was the 34th Franciscan publick Professor Regent of the Schools in the Convent of his Order at *Oxford*, and the 31th. at *Cambridge*; in both which said Universities he had the Honour to proceed Doctor of Divinity; and at last made a holy Conclusion of his mortal Life, in the Convent of his Order at *Cambridge*, Anno 1330; as *Pits*, *Wadding*, and others write.

II. Br. *John de Ridevans* (whom (b) *Wood* takes for the Person call'd Anno 1330. *Redovallensis* by *Leland*, and is by *Pits* named *Ridevallus*, or *de Rideval*) was an English Franciscan, and one that gave himself so wholly over to the Study

(a) Vide *Wood*, in *Antiq. Oxon. Lib. 1^o pag. 75. ex Leland*, (b) *Antiq. Oxon. Lib. 1^o page 75.*

dy of both human and divine Learning, (as (a) *Wood* says from *Leland*) that his chearful Industry cou'd not be frustrated of a proportionable Success; which fell out accordingly: For although he was most artful in his Care to avoid Applause, yet the Fame of his great Learning was in Time spread far and near, and the celebrated University of *Oxford* being sensible of his Merits, admitted him to the Degree of Doctor in Divinity; of which sacred Science he was a publick Professor there for some Time, in the Franciscan Convent; as appears in the Catalogue of their first Regents of their Studies, where he is the 54th in Order; and therefore *Dr. Pitts* was certainly mistaken when he imagin'd him to have been an *Augustinian* Frier.

This Br. *John Ridevans* was an Author, and his Writings are set off with certain Flowers of Poetry, History and Rhetorick: which add greatly to the Beauty of his Works, and by an agreeable Variety, wonderfully delight the Mind of the Reader. He writ several ingenious Commentaries upon many Authors, both ancient and modern, profane and sacred; all which he to the utmost of his Power, endeavour'd to turn to the Love of Vertue, and to the Hatred of Vice; which chiefly appears in his *Expositions of St. Fulgentius's Mythologies*, and are plain Arguments and Proofs that his Vertue kept Pace with his great Learning. His Works are, *Upon St. Augustine, of the City of God*, Two and twenty Books. *Upon the Psalter*, One Book. *Upon the Canticles*, One Book. *Upon St. John's Gospel*, One Book. *Upon St. Paul's Epistles*, Fourteen Books. *Upon the Mythologies of St. Fulgentius*, Three Books, MSS. in the publick Library at Cambridge. *A Moral Exposition upon Ovid's Metamorphosis*. *Upon 218 Fables*, MSS. *Ibidem*. *Lectures of the Scriptures*, One Book. *Sermons throughout the Year*, One Book. *Eight Ordinary Questions*, One Book. *Upon Valerius to Rufinus concerning Not-marrying*, One Book. He died this Year. *Willot*, *Possovinus*, *Leland*, and others agree that he was a Franciscan: as 'tis most certain he was; otherwise he wou'd not have been brought into *Eccleston's* Catalogue of Regent Professors of the Franciscan Schools at *Oxford*.

Anno 1330. III. Br. *Richard of Compton*, a Doctor of Divinity, and heretofore Minister Provincial of the Franciscan Province of *England*, departed this Life now. I do not find when he was chosen, nor how long he continued in that Office; but he was succeeded therein by the famous Br. *William Occham*, about the Year 1320; which *Occham*, being afterwards made Diffinitor General of the whole Order, was succeeded in the Provincialship by Br. *Richard Connyngton*, Doctor of *Oxford*, and *Cambridge*, already spoken of; who also was succeeded by Br. *William of Nottingham*, Junior, Professor of Divinity and Doctor of *Oxford*; of whom hereafter in his proper Place.

Anno 1331. I. Br. *Albert of Beverley*, the 33th. Br. *Thomas of Pontefract*, the 35th; and Br. *Peter of Sutton*, the 36th, Regents, or chief Professors in the Franciscan Schools at *Oxford*, seem not to have spun out their Lives much beyond this Year; though I can find no certain Account of them more, than that they were of those famous Regents of the Schools of their Order at *Oxford*, and make a part of *Eccleston's* List, and that the last of these Three died at *Stanford*.

(a) *Ibidem*.

ford in Lincoln-shire, whereunto may be added, that they were *Writers*, of their *Di-
states* at least, and probably were Doctors at last.

I. Br. *William of Alnewick*, born in a Town of that Name in Nor- Anno 1332,
thumberland, was a Franciscan of very great Learning, and much ad-
mired in the University of *Oxford*; where for his Merits, he was by unanimous
Consent admitted to the Degree of Doctor in Divinity; of which sacred Faculty
he was the 42th. chief Professor Regent in the Convent of his Order there, and
was famous for his great Vertue, as well as for his excellent Learning. *Willot*, by
Mistake calls him *Almoic*, and makes him live till the Year 1360; but such Er-
rors, as *Pits* says, are excusable in a Foreigner. After he had finish'd his Le-
cture and Regency in *Oxford*, he went into *Italy*, and there resumed the Theo-
logical Lesson (*Apud montem Bononiae*, says (a) *Wood*) in *Naples*: and was at last
made a Bishop; not of the Province call'd *Terra de Labore*, as *Pits* says, but of
a Diocess, call'd *Giuenazzo*, or *Episcopatus Juuenacensis*, as the (b) Annalist of
the Order rightly calls it; who also adds, that *Robert King of Sicily*, writ to his
Ministers of Justice in his Behalf, (after his legal Promotion to that See) com-
manding them to admit him, and give him their faithful Assistance towards the
Recovery of all the Rights of the said Church. The same (c) Author also is
profuse in the Praises of this Prelate's great Vertue, as well as of his extraordi-
nary Learning: But I go to his Writings; some of which are, *Upon the Master
of the Sentences*, Four Books. *A certain Register*, One Book, MSS. in *St. Benedict's
College at Cambridge*. *Upon Aristotle's Physicks*, Eight Books. *Solutions of fallacious
Argumentations*, One Book. He died at *Avignon*, in *Provence*, in the Year 1332. So
Wood, *Pits*, *Wadding*, and others.

II. Br. *Peter N.* (whom *Collier* (d) calls *Corbariensis*) departed this Anno 1332.
Life this Year or the last. ' He was (says that Author) *Chorepisco-
pus*, or Suffragan to *Stephen, Gravesend*, Bishop of *London*, was of the Order of
' *St. Francis*, and a Person of a most unexceptionable Life. He supplied the
' Place of several Bishops of the Province; for the Purpose, he consecrated
' Churches, gave Orders, and perform'd all other Functions of the Episcopal
' Office.' So *Mr. Collier*, *Ibidem*.

III. Br. *Gerard Odo*, call'd by latin Authors *Gerardus Odonis*, a Anno 1332.
French man, and a Doctor of *Paris*, now General of the whole Order
of *St. Francis*, was this Year sent by the Pope, as his *Legate*, or *Nuncio*, to make
a Peace between the Kings of *England* and *Scotland*. The Epitomizer of the
Franciscan Annals, from whom I now write, says nothing of the Success of
this Negotiation; But I presume the said General, or Nuncce return'd *Re infecta*,
because this very Year, King *Edward the 3d.* met the Scots at the Battle of *Ha-
lidon-Hill*, where his Army, (as *Stow* writes) flew 8 Earles, 1300 Horsmen, and
of the Common Sort 35000 of them; and the Year following the said King, and
Henry the Son of the Earl of Lancaster, went with a great Army beyond the
Hills of *Scotland* and spoiled many Miles. So *Stow*.

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But

(a) *Antiq. Oxon. Lib. 10. pag. 75.* (b) *Ad Annum 1330. Num. 12mo.* (c) *Annal. Ord. Min. Ann.
1334. Num. 26.* (d) *Eccles. Hist. Vol. 1. page 531.*

But to say a Word or two more of *Br. Gerard Odo*, who has a Place here on the Score of this Affair in *England*; He was one of *Pope John the 22th's*. Domesticks, and was chosen General of the Order of *St. Francis*, Anno 1329, at *Paris*, govern'd the Order with great Wisdom and Prudence till the Year 1342, and then was made Patriarch (a) of *Antioch*, and perpetual Administrator of the Church of *Catana*, in *Sicily*, by *Pope Clement the Sixth*. But I have made too wide a Digression, and now return.

I *Br. William Herbert*, born of an honourable *British* Family in Anno 1333. *Wales*, was first educated carefully in Christian Piety and in his lower Studies, and being then moved with an ardent Desire of greater Perfection, he embraced the Rule of *St. Francis*, and enter'd himself amongst the *Friers Minors*, at *Hereford*; from whence, after his solemn Profession, he was sent to *Oxford*, where he made so great Proficiency in Philosophy and Divinity, that he became very famous; not only for his Skill in Scholastick Exercises and Disputations, but also for an extraordinary Talent in Preaching. Infine, he was put up to Teach, and was the 43th. publick Professor of Divinity, or Regent of the Studies in the Convent of his Order at *Oxford*, and had the Honour to be admitted to the Degree of Doctor in that University. He writ learned *Commentaries upon Deuteronomie*, One Book. *Upon the Apocalypse of St. John*, One Book. *Scholastical Quodlibets*, One Book. Some write his Name *Erbest*, and others say he died at *Oxford*; both under a Mistake: For, it appears from *Mr. Wood*, *Dr. Pitts*, and others, that his true Name was *Herbert*, or *Herberd*, and that he departed this Life at *Hereford*, in the Year 1333.

I. *Br. William N.* an English Frier Minor, surnamed *Anglicus*, (by *For- Anno 1334.* reigners, after their usual Way) died this Year a *Martyr* for the Faith of Christ. This Time produced not many Heresies; and therefore such Religious Men as were fill'd with the Spirit of an Apostolical Zeal, went amongst the *Mahometans* to preach the Gospel, as *St. Francis*, and his Companions had done in the foregoing Age: This *Br. William*, of whom I now write, was one of those brave Champions, who being sent into the Eastern Parts of the World to propagate the Faith, was taken up by the Infidels, for endeavouring to instruct them in the true Belief, and the Way of Salvation through the Merits of Jesus Christ crucified, and for condemning *Mahomet*, and proving him to be a notorious Impostor, and his pretended Law deceitful and impious: For the Confession of which said Truths, *Br. William* was first insulted and abused by the People, then loaded with Chains and cast into a filthy Dungeon; from whence being taken out and (after many Cruelties exercised upon him) found to persist with great Constancy in the maintaining of his first Assertions, he was at last set upon by the enraged Infidels, who most barbarously thrust their Swords through his Body, and finish'd his glorious Martyrdom, at *Salmasra*, on the 23th. Day of January; as the Author of the *Franciscan Martyrology* relates, from many Authors of unquestionable Credit.

Br

(a) *Tossinian. Hist. Seraph. Lib. 2do. fol. 183.*

Br. and Lord *Roger Bourne*, Knight, bury'd in the Habit of the Friars Minors at *Normich*, 1334. So (a) *Stevens*.

II. Br. *John*, surnamed *Wartricensis*, an English Franciscan Doctor of *Anno 1334 Oxford*, flourish'd about this Time. So the Author of the Epitome of the Annals of the Order, Br. *William Shirebourne*, Br. *John Wylton*, and Br. *John Crombe*, Three of the chief Regents, or Professors of the Franciscan Schools in *Oxford*, mention'd in *Eccleston's* Catalogue, seem not to have outlived this Time. The last of the Three died at *Oxford*, as *Mr. Wood* writes, who says nothing of their Degrees in the University, or of their Writings; though 'tis likely they were Doctors and Authors.

I. Br. *Robert of Leicester* departed this Life about this Time. He *Anno 1334* was a Friar Minor of such excellent Learning, that he was much admired for his great Skill in all manner of scholastick Exercises, and was esteem'd a leading Man in *Oxford*, not only by Men of his own Order, amongst whom he gave out the publick Lesson of Divinity for several Years, but also by the best Doctors of that learned and discerning University; so that his good Fame was spread over the whole Nation. He moreover was a great Preacher, and on that Account much regarded, even by the Nobility and the Great Ones of the Kingdom. But what *Dr. Pits* writes of him, viz. *That he was greatly esteem'd and caress'd (for his Preaching) by Robert Bishop of Lincoln*, cannot well agree with his Calculation of this Friars Death, if he means *Robert Grosstete* Bishop of *Lincoln*, as I presume he does; because the said *Grosstete* died *Anno 1253*, and *Pits* makes *Robert of Leicester* live till the Year 1348, which is 95 Years after that Prelate died, and too long a Time for a Man to live after such a foregoing Age, as is required to be a famous Preacher. What *Mr. (b) Wood* says of this Man's Death, goes a little Way towards reconciling the Difficulty; his Words are these, viz. *Bale and Pits reckon the Death of Robert of Leicester to the Year 1348, but I believe he died sooner; because his Computus dedicated to Richard Swinesfeld, Bishop of Hereford, was written Anno 1294, as appears from the 7th. Chapter of that Manuscript: Besides, I gather (says Wood again) from a Catalogue of learned Friars Minors Writers, that this Man was Contemporary with Br. William Herbert above, who died Anno 1333. But be this as it will, I now go to his Writings, which are Lectures upon the Sacred Scriptures, One Book. Commentaries upon the Master of the Sentences, Four Books. The Account of the Hebrews, One Book. The Account of the Latines, One Book. Of the Computation of Times, One Book. Of the Poverty of Christ, One Book. Various Quodlibets, One Book. Distinctions, One Book. Divers small Works, One Book. He died at Litchfield, in the Convent of his Order, where he was buried amongst his Religious Brethren about this Time, as I guess from the Reasons above mention'd.*

II. Br. *Thomas of St. Dunstan*, Br. *John of Reading* buried at *Avig-* *Anno 1335 non*, Br. *John of Tornton*, Br. *Richard of Drayton* buried at *Shrewsbury*. These were Four of the *Oxford* Franciscan Regents, or chief Professors mention'd by *Mr. Wood*, from *Eccleston's* List: And if I may be allow'd to guess

(a) *Addition. Monasticon. Vol. 1. page. 124.* (b) *Antiq. Oxon. Lib. 1^o page 75.*

gues by several of their Juniors being dead sooner, they did not Survive this Year.

Anno 1336 I. Br. *Martin of Alnewick*, so call'd from the Place of his Birth, which was *Alnwick* in *Northumberland*, a Town heretofore strongly fortified against the Inroads of the neighbouring *Scots*. He is call'd *Alaunnovicanus* by *Leland*. He became a Frier Minor in his Youth, and took the Habit of the Order in the Convent of *Newcastle*; from whence, after his solemn Profession, he was sent to *Oxford* to his Studies of Philosophy and Divinity; in both which Sciences he in due time arrived to so great Perfection, that he was admitted to the Degree of Doctor of Divinity by the unanimous Consent and Applause of that University, after he had been the 32th chief Professor in that Sacred Faculty in the Convent of his Order there, and had taught for some Time. He is said to have publish'd many of his learned Writings to Posterity; But all whose Titles now remain, are, *Upon the Master of the Sentences*, Four Books. *Disputations*, One Book. *Chronicles*, One Book. He departed this Life *Anno 1336*, and was buried amongst his Religious Brethren, in the Convent of his Order at *Newcastle*. So *Dr. Pits*: Whereunto Mr. *Wood* moreover adds, that Br. *Martin Alnwick* was very remarkable for his zealous Exactness in the Imitation of his Founder *St. Francis*.

Anno 1336. II. Br. *William of Nottingham* Junior was first a Secular Priest, and a Canon of the Cathedral Church at *York*, wherein he was *Præcentor*, or chief *Chanter*: He afterwards resign'd these honourable and advantageous Posts, and all future Promotions, and temporal Views, and became a Franciscan, and a publick Professor of Divinity in the Convent of that Order at *Oxford*, and in process of time was admitted to proceed Doctor in that University, and was so remarkable for both Vertue and Learning, that he was chosen Minister Provincial of the Friars Minors in *England*; in which Office he succeeded Br. *Richard Connington* already mention'd, as (a) Mr. *Wood* rightly observes.

Bale and *Pits* confound this *William de Nottingham*, Jun. with another Franciscan of the same Name, who lived near eighty Years before him, and was also Provincial of his Order, the 4th in the Catalogue, and continued in the Office about fourteen Years, as I have said. In the *Register of the Friars Minors Lond. MSS. in the Cottonian Library*, (says *Wood Ibid.*) this Man is mention'd thus, viz. *Br. William Nottyngham, Doctor of Oxford, who made a solemn Postil upon one of the Four Gospels; buried at Leycester; died in the Year 1336*. It was in this Man's Provincialship, that Br. *Thomas Eccleston*, (call'd *Thomas Franciscanus*) so often quoted, writ his History *Of the first Coming of the Friars Minors into England*; which Work he address'd to Br. *Simon Essebey*, one of his Fellow Friars. I cannot find at what time Br. *William* came into, or went out of the Provincialship; But he was succeeded in that Office by Br. *Roger Donewed*, a Doctor of *Cambridge*; at which Place the said *Donewed* afterwards was buried; which is all I can find recorded of him, the said *Donewed*, DD.

III

(a) *Antiquit. Oxon. Lib. 1^o. pag. 75.*

III. Br. *Henry Coffey* was a Franciscan of the Convent of *Oxford*, and as great a Philosopher as any of his Time, as *Leland* says. He was also a Professor and a Doctor of Divinity; a Man of an acute Wit, and one that with an indefatigable Industry search'd into the latent Sense of the Holy Scriptures, and with a wonderful Success penetrated many abstruse Meanings of sacred Mysteries, and explain'd them with clear *Commentaries*; nor was he any time at a loss how to speak or write the Thoughts he had conceived, from his continual Contemplation and Meditation upon the sacred Text: So that he publish'd *Threefold Commentaries upon the Apocalypse of St. John*. Here follow the Titles of some of his learned Works, which Doctor *Pits* says he collected from Authors of Credit, viz. *Explanations of many Texts of Holy Scripture*, One Book. *Expositions upon the Psalter*, One Book. *Lectures upon the Apocalypse*, One Book. *Larger Commentaries upon the same*, One Book, which begins thus, viz. *Behold I have explain'd it to you after three Ways*: Where it appears says *Pits*, that one is wanting. However, one of these three *Expositions*, MSS. is in *Pembroke Hall*, at *Cambridge*. He also was a great Preacher, as appears from a *Book of Sermons* which he communicated to Posterity. He departed this Life *Anno 1336*, in a Convent of his Order at *Babwel*, near *Bury*, in *Suffolk*.

I. *Walter Burley* died this Year; And, several good Authors reckoning him a Franciscan, I can do no less than lay a Claim to him in their Behalf, on this Occasion, leaving the Matter to be disputed by such as are disposed to contend. He was a Doctor of Divinity of *Oxford*, and afterwards approved and admitted to the same Degree at *Paris*. He had his first Education in *Merton College*, as I have already said, and was a *Fellow* of the said College in *Oxford*: In a word, he was a Man of an excellent Wit, and esteem'd the Prince of Philosophers of his Time. *Walter Burley* and the famous Br. *William Occham* were School-Fellows under *Scotus*, the *Subtile Doctor*; But *Burley*, (as well as the other) became afterwards a very brisk Opposer of his Master *Duns*. 'Those who write of this great Man (says an (a) Author) conceal his Order; 'But *Wadding the Annalist of the Friars Minors*, reckoning him among many others 'of *Scotus's* Scholars who were all Franciscans, makes it appear very probable 'that *Burley* likewise was one of the same Order.' His Merits are proclaim'd to Posterity in the Title given him by the Learned of those Days, who stiled him *The Plain and Perspicuous Doctor*; and what may reasonably be look'd upon as an Accumulation of his Praises is, that he was thought to be the most proper Man to be *Preceptor* to the Prince, who afterwards was King *Edward the Third*, as Mr. (b) *Wood* intimates. Moreover, the Writings which he publish'd to Posterity, are plain Demonstrations of his excellent Knowledge in Philosophy, as well as of his great Wit and Parts. He writ Four Books *Upon the Master of the Sentences*, and above a hundred and thirty *Treatises upon divers other Subjects*, and upon almost all the Works of *Aristotle*, a Catalogue whereof the Reader may find in Dr. *Pits*, under this Year. So *Angelus a Sto. Francisco*, *Ibid.* who quotes the *Annalist* under

(a) *Angelus Mason. in Catalogo Script. Provin. Angl. Frat. Min.* (b) *Antiq. Oxon. Lib. 1^o. pag. 161.*

under the Year 1338, and others, who take *Burley* for a Franciscan, as also does *Stevens Vol. 1. Page 106.*

I. Br. *Walter Foxisley*, Br. *Henry Cruche*, Br. *John Ratforde*, Br. *John Preston*, and Br. *Walter Certhanton* were five Professors of *Eccleston's* & 1339 Catalogue of the chief Regents of the Franciscan Studies and Schools in the Convent and College of their Order at *Oxford*, whose great Learning and ingenious Performances have made their Names Famous to Posterity. I find no Mention made of their Degrees in the University, or of their Writings, though I have reason to think they were both Graduates and Authors: And I place their Names here, because it plainly appears that some of their Juniors in that Station departed this Life before this Time, and thence it seems probable that they did not very long survive them.

Anno 1240. I. Br. *Thomas of Hales* was an English Franciscan Doctor of *Paris*; a Man of great Fame for both Vertue and Learning; an excellent Philosopher and an accomplish'd Divine, a brisk Disputant in Schools, and a zealous Preacher in the Church; and on these Accounts famous, not only in *England*, but in *France* likewise, and in *Italy*, (as *Pits* says) and one whom *Peter Vincentius*, an *Italian Dominican*, often quotes, with great Respect, as a Doctor of much Authority. The learned Works which he left to Posterity are, *Of the Blessed Virgin Mary*, One Book. *Sermons upon the Sundays*, One Book. *Scholastick Disputations*, One Book. The Author of the Epitome of the Annals of the Order writes of Br. *Thomas Hales*, under the Year 1334, which I presume was the Time of his greatest Fame, as this is the Date of his Death. Witness Doctor *Pits*.

Anno 1340. II. Br. *Thomas Eccleston* (written by himself *Thomas Franciscanus*) frequented both the publick and the Franciscan Schools, for a long while at *Oxford*; and in process of time, as (a) *Wood* says, he became learned above the common Level of other Students; and being moved with a very great Affection of Piety towards the Founder of his Order *St. Francis*, he made a diligent Search into his Life, his Acts, his Rule, the Beginning of his Order, its Increase, Progress, and Success, and committed all accurately to writing; especially what was acted by his Religious Brethren in *England*; and having with great Care, collected every Thing that made for that Purpose, he writ a History of the Friars Minors of the Province of *England*, from the first coming over of Br. *Agnellus de Pisa*, their first Minister, to the Provincialship of Br. *William of Nottingham Jun.* who died Anno 1336; which said History, or Chronicle he dedicated to one Br. *Simon Essebey*, his Friend and Fellow-Frier, under this Title, viz. *Of the Coming of the Friars Minors into England &c.* One Book. which begins with these Words, *In dulcedine Domini & Salvatoris, &c.* besides which Work he also writ One Book intituled, *Of the Opposing of the Order, &c.* He departed this Life in the Year 1340. So Dr. *Pits*.

Anno 1340. III. Br. *Robert Eliphat* was (as *Willot* and others say) an English Franciscan, bred up from his Youth under a monastick Discipline, in

(a) *Antiq. Oxon. Lib. 1^o. page 76.*

in the Exercises of Vertue and the Studies of the liberal Sciences ; in both which he made an extraordinary Proficiency ; So that having gone through all the Stages of Philosophy and Divinity, and made himself a learned Master in both these Faculties, he had the Honour to be admitted to the Degree of a Doctor in the University of *Paris*, and was afterwards very Famous both there and at *Oxford* for his great Wit and Skill in School-Disputes.

He was indefatigable in writing upon the *Master of the Sentences*, and swell'd his Works of that kind to a vast Bulk, which were afterwards abridg'd, at *Paris*, by one *Peter Caizerbel*, a *Carmelite* of *Flanders*. His Writings are, *Upon the Master of the Sentences*, Four Books. *Ordinary Conclusions*, One Book. *Theological Lectures*, One Book. He departed this Life in the Year 1340. There are some (says *Pits*) who write that Br. *Robert Eliphat* was at last made Archbishop of *Armagh*, in *Ireland*.

IV. Br. *Robert Cowton* (whom *Pits* calls *Cothon* and *Conton*) enter'd Anno 1340. into the Order of *St. Francis* in his Youth, after he had gone through the Study of Classick Authors at *Oxford*, where he also finish'd his Philosophy ; and being afterwards sent to *Paris* he there applied himself to the Study of Divinity with such Diligence and Success, that in time he was admitted to the honourable Degree of a Doctor in Divinity at the *Sorbon*, with a general Approbation and Applause. He was a Man of a sprightly Wit and a solid Judgment, and inferior to few of his Days for Knowledge of Theological Learning. He is commonly stiled the *Plaisant* or agreeable Doctor. He was a zealous Defender of the *Immaculate Conception*, strenuously maintaining that the Blessed Virgin was conceived free from the least Stain of Original Sin ; which Doctrine engaged him in many warm Disputes with those who thought the contrary Opinion more probable. This excellent Divine was also a Professor in that Faculty, and a Famous Preacher as appears by his Writings, which are, *Sermons at St. Paul's Cross*, in *London*, One Book. *Commencements upon the first Book of the Sentences*, One Book, MSS. in *Merton College*. *Upon the Master of the Sentences*, Four Books, MSS. in *Balliol*, *Merton*, and *New Colleges*, at *Oxford* ; and at *St. Peter's* and *Pembroke*, in *Cambridge*. *Abbreviations upon the same Sentences*, One Book, in *Lincoln* and *Magdalen Colleges* at *Oxford*. *Scholastick Quodlibets*, One Book. *Magisterial Disceptations*, One Book. He departed this Life Anno 1340. So Dr. *Pits*.

V. Br. *William Liffey* was a learned English Franciscan, known by Anno 1340. the honourable Appellation of *Doctor Eximius*, or *The Excellent Doctor*. He spent the greatest Part of his Life-time (as *Willot* says) in searching narrowly into, and in expounding the Oracles of the Prophets. It's true, he dwelt very much upon the Prophets ; yet I find he also writ many Books of Commentaries upon other Parts of the Holy Scriptures. His Writings are very learned, but not eloquent ; For, he attended more to the Sinews of Things, and the Energy of the Sense, than to any ornamental Dress of quaint Expressions. *Liffey* made Postils, or expository Commentaries upon *Jeremy*, One Book. *Upon his Lamentations*, One Book ; And upon every one of the *Twelve Lesser Prophets*, each One Book ; which are in *Merton College* : He also writ Commentaries upon several

other Parts of Holy Scripture, Divers Books. He departed this Life in the Year 1340. So *Dr. Pits* and others.

Anno 1341. I. Br. *Thomas Travecham*, an English Minorite, was now Famous for his learned and clear Explications of the Holy Scriptures, and was call'd to *Avignon*, and made Penitentiary to Pope *Benedict*. So *Fran.* (a) *Sta. Clara*. But more of him under the Year 1346.

Anno 1342. I. Br. *Laurence Briton*, Br. *John Howden*, Br. *Edmund Grafton*, Br. *Stephen Sorel*, and Br. *Robert Redecrive* seem not to have survived this Time. They were Five of the first chief Readers, or Regents of the Franciscan Studies and Schools at *Oxford*, mention'd in Mr. *Wood's* Catalogue: But whether they took the Degree of Doctorship, or were Authors or not, he does not say. I presume they were Graduates and Writers.

Anno 1342. II. Br. *William Walden* an English Franciscan, being sent to preach the Gospel in the Eastern Parts of the World, suffer'd Martyrdom for the Faith of Christ, being burnt to Death by the *Saracens*, this Year, in the City of *Salamascus* in *Persia*. So *Stevens*, (b) from a certain Manuscript writ above three hundred Years ago.

Anno 1342. III. Br. *John Holkote* was an English Franciscan of a very holy Life, whose Sanctity Almighty God was pleas'd to make known to the World by manifest Miracles, several Persons being raised from Death to Life by his Prayers whilst living, and at his Intercession after his Death. So *Stevens's*, *Ibidem*.

Anno 1343. I. Br. *John Clotsale*, a Frier of the same Order and Nation, was so remarkable for the great Holiness of his Life, that he is look'd upon as a Saint beyond the Sea. He departed this Life this Year. *Stevens Ibid.*

Anno 1343. II. Br. and Lord *Robert de Insula*, Baron *Lyle*, enter'd into the Order in *London*, and became there Priest and Professor. He died this Year, on the Fourth Day of January. So *Stevens*, *Ibidem*. Page 124.

Anno 1343. III. Br. *Robert Lamborne*, a Famous Frier Minor, was for some time Chaplain and Confessor to Queen *Isabel*, King *Edward the Second's* Royal Consort. Mr. *Stevens (Ibidem)* says, this *Lamborne* was the Son of a Baron, and last Heir of that Baron, and that he enter'd into the Order in *London*; and was afterwards Confessor to Queen *Isabel*. He had heretofore acquitted himself, with great Reputation, of several Offices in the Order; but being desirous of more Leisure to apply himself to heavenly Contemplation, and to his own spiritual Improvement, he (by the said Queen's Mediation) procured Leave from the Pope to be excused from all further Employments of Superiority. *Lamborne* was a very wise Man, and it is not unlikely but he might foresee the evil Consequences of the Discontents then in the Nation, and finding himself unable to prevent them, he left the Court and the Direction of the Queens Conscience, (c) *Anno 1320*, about Four Years before her Majesty was banish'd, or forbidden to return into *England*, and Six before the said King was deposed. Br. *Robert de Lamborne* lived till the Year 1343, as may be seen in the Epitome of the Annals of the Order;

(a) In *Supplem. Hist. Min.* (b) *Monasticon*. Vol. 1. page 122. (c) *Hist. Min.* page 28.

Order; and an Author (a) of Credit says, He was a Writer; but names not the Titles of his Works.

IV. Br. *Walter Catton*, or *Gathon*, a Franciscan of the Convent of *Anno 1343* *Normich*, was a Man of great Fame for his manifold Learning and his exemplary Vertues: *Leland* says, he was an excellent Philosopher and Divine: He also was a great Mathematician, and he sharply reproves certain Abuses in that Science, and condemns Judiciary Astrology as an evil Practise hateful to God, and a meer Device of the Devil. Moreover, in process of time, this great Man's Reputation for Vertue and Learning was so far spread abroad, that he was call'd to the Papal Court at *Avignon*, where the Pope made him Penitentiary, and took him for his (b) Confessor. By his Writings (upon *Peter of Lombardy*) he seems to have been a Reader for some time, and to have taught Divinity, at least in some private Convent. Dr. *Pits* gives these Titles of his Writings, viz. *Upon the Master of the Sentences*, Four Books. *Resolutions of Questions*, One Book. *Of Evangelical Poverty*, One Book. *Against Judiciary Astrologers*, One Book. He died at *Avignon* in the Year 1343.

I. Br. *John Occham* was a great Divine, and very learned in the *Anno 1344* Laws, both Civil and Canon, and writ several Things; but I find not the Titles of any of his Works, except one which is a *Directory of the Laws of Equity*. The Author of the Epitome of the Annals of the Order places this Br. *John Occham* under this Year, and says also that very many famous Doctors of the Order of *St. Francis*, and of the Province of *England* flourish'd about the same Time, which are not (as he says) mention'd by Dr. *Pits*, though several of them were Writers: But I presume the Titles of their Works are not known.

II. Br. *Robert Compton* (or *Comitonius*) is likewise mention'd about *Anno 1344* this time by *Harpfield*, who says, He was a Franciscan, and was at last promoted to the Archbishops See of *Armagh* in *Ireland*. The same Author also writes of several other famous English men of the same Order who flourish'd in those Times; as may be seen in his Ecclesiastical History this Age.

I. Br. *Thomas Ratford*, Br. *John Vilers*, and Br. *Richard Maleville*, *Anno 1345* three of the famous Franciscan Regents of Studies, or chief Professors of Scholastick Divinity in their Convent at *Oxford*, mention'd in (c) Mr. *Wood's* Catalogue, are placed here as the most likely Time of their finishing their Course of Mortality, though the exact Time of their Death is not recorded.

I. Br. *Thomas Stanchaw* is the Person of whom *Leland* writes thus, *Anno 1346* viz. *Thomas Stanshawe* was educated among the learned Franciscans at *Oxford*, where he at last became so great a Philosopher and Divine, that he was both call'd and esteem'd an excellent Scholar; And, that the Fruits of his Studies might be communicated to others, he writ Two Books, one intitled, *A Course of Morality*, and the other *Collections upon St. Luke*. So *Leland*, in *Wood*. He was

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for

(a) *Angelus Mason*, in *Catalog. Script.* (b) *Fran. a Sta. Clara*, in *Hist. Min.* page 30. (c) *Antiq. Oxon. Lib.* 1^o pag. 76. (d) *Ibidem*.

for some Time a publick Profeffor of Divinity in the Franciscan Convent at *Oxford*, as appears in *Mr. Wood's Catalogue*; where he is the 38th in Rank. This is the Person whom the Annalist of the Order calls *Travecham*; (mention'd by that Author, and by me, *Anno 1341*;) and Named *Straveschanus*, or *Stravesham* by *Dr. Pitts*, who says, he was born in the Western Parts of *England*, and was clothed a Franciscan Frier in the Convent of that Order at *Bristol*; from whence he was sent to *Oxford*, where he became a great Scholar, and being always remarkably pious, as well as studious, he was highly esteem'd by all vertuous and learned Men of those Times. His excellent Works, which have recommended his Name and Fame to Posterity, are not only the Two Books above named, but also *Upon the Angelical Salutation*, One Book. *Of the Excellency of the Name of Jesus*, One Book. *Convertimini ad Deum*, or a *Perswasive to Penance*, One Book. *Sermons*, One Book. *A general Table of Doctors*, One Book. *Upon the Lectures of William of Ware*, One Book. *Upon Delamare on St. Thomas*, One Book. *Upon the Lectures of Robert Cowton*, One Book. He departed this Life *Anno 1346*, at *Avignon*, where he was the Pope's Penitentiary, as I have already said under the Year 1341.

Anno 1347. I. *Br. William of Occham*, was born in *Surrey*, (as *Camden* says) and was call'd *de Occham* from the Name of the Place of his Birth, after the Fashion of the English in those Days, especially of the Friars Minors. It appears in a certain Catalogue of the *Fellows of Merton College*, quoted by *Mr. Wood*, that *William Occham* had his first Education in *Oxford*, and was a *Fellow* of the said College, where he is registred as a most excellent Divine and a learned Writer, and said to have been stiled *The Invincible Doctor* by the Pope himself, who gave him that Title as a Mark of his matchless Quickness of Wit. Being a profess'd Frier amongst the Franciscans, he became *Scotus's* Scholar, and afterwards was his great Antagonist, being the first Inventor of the Philosophical System of the School call'd *Nominals*, as his Master the *Subtile Doctor*, was of that Part of the *Reals* call'd *Scotists*. *Occham* was so famous for his extraordinary Learning in both Philosophy and Divinity, that he was commonly call'd *The Venerable Inceptor*, and *Singular Doctor*, and *The unparallell'd Doctor*. His Scholastick Way is imitated by *Gabriel Biel* the *Nominalist*, and follow'd by the learned Order of the *Calced* or *Shod Carmelites*. *Tossinianensis* (a) says, he was a most excellent Doctor, the Flower of all the Moderns, the *Prince of the Nominals*, and a matchless Philosopher and Divine, and profoundly learned in the Holy Scriptures. In a word, He once was so greatly esteem'd by those of his Order, that he was chosen Minister Provincial of the Friars Minors of the Province of *England*, and afterwards, Diffinitor General of the whole Order of *St. Francis*, and in that Capacity was present at the General Chapter held at *Perusium*, (a City in *Tuscany*, the Mid-way between *Florence* and *Rome*) in the Year 1322, where his Name is subscribed to the Decisions and Acts of the said Chapter immediately after the Minister General; not purely as Diffinitor General, for in that Regard others had a Right to subscribe before him, but in Respect to his Character, for he was then reckon'd the chief Doctor there present. In this Chapter the Fathers unanimously declared

(a) *Hist. Seraph. Lib. 3^o. folio 319.*

declared their Adhesion to the Decree publish'd by Pope *Nicholas the 3d.* (*Capite, Exijt*) in his Declaration upon the Rule of *St. Francis*; *Et hinc illæ lachrymæ* For, Pope *John the 22th.* disapproved of the Interpretation made of this Decree by the Friars Minors, *as to the Simple Use of Food*, which his Holiness declared to be inseparable from the Dominion of Things spent in the Use, as Meat, Drink, &c. and the Consequences proved fatal to *Occham*, who being over-heated with a too fervent Zeal for his Order, and resolving to stand it out in Compliance with his General *Br. Michael de Cesena*, forgot his Duty to the common Father and chief Pastor of the Church, the Pope; to avoid the Effects of whose Resentments *Occham* fled from *Avignon*, Anno 1328, and put himself under the Protection of *Lewis of Bavaria*, who assumed to himself the Title of Emperor. This Flight was a Breach of his Word and Promise of not stirring from *Avignon* without the Pope's Leave, and therefore it much displeased his Holiness, who sent Cardinal *Portuensis* to recall him; but he unfortunately proving disobedient and refractory, was therefore excommunicated; And upon this Occasion it was that he is reported to have said to *Lewis of Bavaria*, also excommunicated, O! *Imperator, Tu me defende Gladio, & ego Te Calamo defendam*: that is, O Emperor, do you defend me with your Sword, and I will defend you with my Pen: How that Prince magnag'd his Sword is not my Consideration, but *Occham* was certainly to blame with his Pen, and writ too rashly and insolently against the Pope, for which he was greatly condemn'd by his Brethren of the Order, and severely chastised by *Br. Richard Connington*, then Provincial of the English Franciscans, who stuck close and faithful to the chief Bishop, and writ smartly against the rebellious *Occham*; not for his defending the Heresy of the *Fratricelli*; for that was a Calumny unjustly laid to his Charge, a false Aspersion cast upon the unhappy *Occham* by some Writers, who perhaps did not observe that he defended only the professed Poverty of his State, and the Franciscan Rule, together with the Declarations of foregoing Popes, and the Decision of the general Chapter of the Order held at *Perusium*, which was taken out of the Decree of Pope *Nicholas the 3d.* (*Capite, Exijt qui seminat*) But what his Provincial *Connington* rebuked him so severely for, was his rebellious holding out against the Decrees of the highest Authority on Earth, to whom the whole Order of *St. Francis* are strictly bound to be obedient by a particular Precept of their Rule, over and above the common Obligation of other Christians. These were difficult Circumstances, and such as put the Obedience of the poor Minors to the Test; Yet the whole Order declared against the Schism in a general Chapter held at *Paris*, Anno 1329, and declared their Minister General, *Michael de Cesena*, deposed from all Superiority, a Schismatick and excommunicated: And, 'All the World knows (as (a) an Author writes) what Pains the English Franciscans took to demonstrate their humble Submission to the Roman See, during their hard Tryal in the most intricate and perplex'd Controversies under Pope *John the 22th.*, when King *Edward the Second* and *Isabella* his Queen writ to the said Pope in behalf of their Order.

Vide Annales Ord. Min. Tossinian, Hist. Seraph. Fran a Sta Clara, page 27. (a) Fran. a Sta Clara. in Hist. Min. page 9.

'Order.' But I return to *William Occham*, some of whose Writings are deservedly rank'd in the Index of Forbidden Books, as that call'd *The Work of Ninety Days*, and another, intitl'd *A Dialogue &c*; besides which Things, he writ *Upon the Master of the Sentences*, Four Books, MSS. in *Balliol* and *Merton* Colleges at *Oxford*, and in *Cajus* College, at *Cambridge*, and printed at *Lyons*, Anno 1495. *A Compendium of Divinity*, One Book. *Of the Sacrament of the Altar*, One Book, printed at *Venice*, Anno 1516. *Of the Body of Christ*, One Book, MSS. at *Oxford*, in *Merton* College, and printed at *Strasburg*, Anno 1491. *Divers Sermons*, One Book. *Of the Predestination of the Saints*, One Book. *Of the Poverty of Christ*, One Book. *Of the Poverty of the Apostles*, One Book. *Great Quodlibets*, One Book. *Seven Quodlibets*, One Book. *A Theological Centiloquy*, or of a hundred Conclusions, One Book. Besides Several Books of Commentaries on all *Aristotles Works*; and 52 other Books of different Subjects.

Occham at last became Penitent, return'd to his Duty, and was absolv'd from his Excommunication: How long before his Death it was that he was reconciled I do not find; but he died at *Munick*, the Capital of *Bavaria*, and was there buried in the Convent of his Order; as appears by this following Inscription upon the Marble Stone of his Tomb, in the Quire, on the right Hand of the Alter, viz. Anno Domino 1347, 7mo. Aprilis, Obijt Eximius Doctor Sacre Theologiae, Fr. Gulielmus, dictus Occham, de Anglia. So *Dr. Pits*, whose Curiosity led him to write to Kinsman of his own in the Court of the Duke of *Bavaria*, who was an Eye-witness of the said Inscription; which seems enough to end all Disagreements in the various Accounts Authors give of the Place of *Occham's* Burial. Notwithstanding all these Misfortunes, the Name of *Br. William Occham* is ingraven in Brass upon *Scotus's* Tomb at *Cologne*, with Fourteen other Doctors of his Order; And, his Reputation is defended by many grave Authors, especially by *Wadding*, the Annalist of the Order, under this Year, where the curious Reader may find a great deal said in his Behalf, and many other great Men quoted also upon that Subject: And a learned Author of our own Nation, (a) *Nicholas Sanders* by Name, (no Franciscan) writes thus, *Although Occham writ against the Pope, yet it was against him as a private Doctor only, and not against the Faith and the Authority of the Church of Rome; For otherwise he most openly confesses his Faith of the Church in his Prologue of the Book he writ de Sacramento.* So *Sanders*; and to the same Purpose others cited by *Br. (b) Angelus Mason*, who make the best of a bad Matter; of which all that (I think) ought to be said, is, that *Occham* did very ill, and he repented, and I hope God had Mercy on him. What *Dr. Pits* writes of *Occham* viz. that some Authors say, he was appointed or chosen Archbishop of *Dublin*, but was neither received by the *Irish*, nor confirm'd by the Pope, seems to me improbable; since 'tis not likely that *Occham* in Disgrace shou'd be nominated to so great an Honour and Dignity.

Anno 1347. II. *Br. Robert Nigram*, Knight, having enter'd into the Order of *St. Francis*, departed this Life this Year at *Nottingham*. So (c) *Stevens* from an old Manuscript.

I. *Br.*

(a) De visib. Monarchia Ecclesiae, Lib. 7mo. Anno 1324. (b) In Catalogo. Script. Frat. Min. (c) Monasticon, Vol. 1. page 124.

I. Br. John de Rudinton, or Rodington, was born in *Lincolnshire*, and in Anno 1348. process of time became a Frier Minor in the Convent of *Stanford*, in the same County; from whence after his Religious Profession, he was sent to *Oxford*, where he became an eminent Philosopher and Divine, so that he was one of their Regent Professors of Divinity in the Convent of his Order there, and was at last admitted by that University to the Degree of Doctor.

John Major says, *Rodington* brought all his Learning to Perfection at *Paris*; whence it seems likely that he resumed the Theological Lesson there, and proceeded Doctor also of that University. He was a Man of extraordinary Vertue, as well as of great Learning, as it appears from his being chosen Provincial of his Order; which Office he discharged with great Prudence and Edification for several Years. Infine, *He was an uncommon Ornament of his Age, as some of his Writings, which I (says Mr. (a) Wood) have seen, abundantly declare. Peter Vincentius, says Pits, remarks of him that he held the contrary Opinion to Scotus about the Conception of the B. Virgin Mary, maintaining that she was conceived in Original Sin: But no such Thing appears in his Writings; which makes me believe that Assertion a Mistake; especially since the Opinion of the Subtile Doctor upon that Head had so far prevail'd, as to be generally received by the Order, and in all Universities: But be this as it will, the Titles of Rodington's learned Works are as follows, viz. Upon the Master of the Sentences, Four Books. Upon the Text of the Sentences, One Book. Extraordinary Questions, One Book. Great Quodlibets, One Book. Lesser Quodlibets, One Book. Scholastical Replies, One Book.*

The Catalogue of Minister Provincials (says (b) *Mr. Wood*) has this of him, viz. *Fr. Johannes Rodynton, Doctor Oxon. Vir Sanctissimus, jacet Bedfordie*; that is, *Br. John Rodynton, a Doctor of Oxford, a very holy Man, buried at Bedford.* He departed this Life about the Year 1348, though the Annalist of the Order makes mention of him under the Year 1350. I cannot find at what time he enter'd into, or went out of the Office of Provincial; but he succeeded Br. *Roger Downed*, a Doctor of *Cambridge*, and was succeeded by Br. *John Bronth*, a Doctor of *Oxford*.

II. Br. John Went, or Guent, born in *Wales*, at *Cass-Guent*, commonly Anno 1348 call'd *Chepstow*, in *Monmouthshire*, was a Franciscan, educated amongst the learned Men of that Order at *Oxford*; where as *Leland* says, he follow'd his Studies with great Vigour and Application, and made such Improvements in Learning, that he was the Wonder of all his Religious Brethren; amongst whom in Time, he became a great Professor of Divinity, and was also admitted by that University to the Degree of Doctor in that sacred Faculty. Infine, his extraordinary Vertue and Learning recommending him, he was at last chosen Minister Provincial of his Order in *England*; which Office he executed with great Vigilance and Prudence, to the Increase of Merit in himself, and the Advantage of regular Discipline and Vertue in his Subjects: And although he was much taken up for many Years in the Schools with

(a) *Antiq. Oxon. Lib. 1^o. page 76.* (b) *Ibidem, ex Registro. Frat. Min. Londin. Antiq. Oxon. page 76.*

with Teaching and Disputation, in the Church with Prayer and frequent Preaching to the People, and in his Superiority with the Duties of his Ministry, yet he found Leisure to recommend his Name and Fame to Posterity by many learned and pious Works, some of which are, *Commentaries upon the Master of the Sentences*, Four Books. *Sermons to the People*, One Book. *Disputed Questions*, One Book. He departed this Life in the Year 1348; was a Man of extraordinary Holiness of Life, and ended his Days in the Fame of great Sanctity, as appears in the Register of the Province; where, in the Catalogue of Provincials, (as (a) *Mr. Wood* says) he is recorded, word for word, thus, viz. *Frater Johannes Went, Doctor Oxon: Qui fecit Miracula in Vita; jacet Herefordia*; that is, *Br. John Went, a Doctor of Oxford, who did Miracles in his Life-time, buried at Hereford*. *Br. John Went* succeeded *Br. John Bronth*, a Doctor of Oxford, in the Office of Provincial, and was succeeded by *Br. William Tichmach*.

Anno 1349. I. *Br. Nicholas de Lyra*, or *Lyranus*, was a learned Franciscan; but there is a great Disagreement of Authors about his Native Country, for, some write that he was born at *Lyre* in *Brabant*, near *Antwerp*, and others more peremptorily assert, that *Lyra*, a little Town, or Village in *Normandy* was the Place of his Birth; yet a more numerous Train of Writers affirm, and more truly too, (as a zealous English Man may say) that *Nicholas de Lyra* was born in *England*, and his Name *Harper*; And of this Opinion are *Trithemius*, *Sixtus Senensis*, *Jacobus Gualterus*, in *Tabula Conographica*, *Seculo 13^o*. where he also quotes, *Genebrardus*, notwithstanding these two last are most zealous Sticklers for the Glory of their *French Nation*; *Harpfield* (b) likewise, and *Mr. (c) Wood*, *Fran. (d) a Sta. Clara*, *Angelus (e) Mason*, and other grave Authors reckon him an English Man. Let not the Reader therefore wonder to find *de Lyra* born in *England* after he has here found, from so many Authors of Credit, the great Probability, if not Certainty, of the Assertion. But I go to his Character. *Nicholas Harper*, or *de Lyra*, was indefatigable in his Studies of the Holy Scriptures, and by a long Practice, became most Skillful in the Explication of them. He was a finish'd Master of the Hebrew Language, had a ready Wit, and a good Scholastick Style, and deserved more to be respected for his exemplary Life, than for his great Learning, notwithstanding he has made his Name famous to the latest Posterity, by his many excellent Works upon Holy Writ. His Expositions are not only useful, but necessary for all that desire to be perfectly knowing in the Sacred Text; For, (as *Willot* says of him) he was indued with such a Talent in understanding the true and genuine Sense of the Divine Word, that he out-did the most learned Divines of his Time in expounding it, and had the Honour to break the Ice and make way for his Followers in the Interpretation of the universal Scriptures: So that the vast Extent of his Learning, spread throughout so many large Volumes, can never be sufficiently admired. So *Br. Angelus Mason*, *Ibid.* *John Stow*, in his *Chronicles* of our Nation, says that all *Lyranus's* Glosses upon the whole Scriptures in many Tomes, were publish'd at the Expences of a certain Citizen of

(a) *Antiquit. Oxon. Lib. 1^o. pag. 76.* (b) *Seculo 14^{to} cap. 28.* (c) *Antiq. Oxon. Lib: 1^o pag. 160.* (d) *Hist. Min. page 30.* (e) *In Catalogo Script. Provin. Angl. Frat. Min.*

of London ; and the Author of the *Apostolatus* (a) *Benedictinorum* says, that the Money expended for the copying out the said Works, amounted to the Sum of 670 Franks, or Florins : And this I take for a corroborating Proof of his being then reckon'd our Country Man ; And indeed *Harper* is no very contemptible English Name. But I come now to a more particular Detail of his Character, from the Author of the *Franciscan Martyrology*, on the 23th of *October*, who says, *Nicholas de Lyra* was born of Jewish Parents, and bred up a Jew, and in time became a very learned Rabbin, or Doctor amongst them ; But that through God's great Mercy, he was converted to the Christian Faith, in the 34th Year of his Age, and the Year following enter'd into the Order of *St. Francis*, in the Convent of *St. Andrew* Apostle at *Verneuil*, in *Normandy*, wherein he made such a happy Proficiency, that he was a singular Pattern of all Vertues, and made afterwards so great Improvements in Learning in the University of *Paris*, that he was not only made a Professor of Scholastick Divinity, but was honour'd with the Degree of Doctor, under the Title of the (b) *Venerable, Plain, and Useful Doctor* ; which was not an Appellation of Arrogance, or Ostentation, but a Character justly due to his Merits, especially for his learned and solid, as well as *Plain* and *Useful* Expositions of Holy Scriptures, back'd with the Authorities of the Antient Fathers of the Church, and illustrated with the Opinions and Assertions of the Rabbins ; which last are of great Weight with the *Jews*, whose Impiety and Incredulity he zealously opposed, in his Disputations, in his Sermons, and in his Writings, making Commentaries upon both the Old and New Testament to their Reproach and Confusion : For being a great Master of the Hebrew Tongue, and of all the Jewish Laws and Doctrines, he was an invincible Adversary, being better qualified to argue against them *Ad hominem* than any other Doctor ; And God was pleas'd to give such a Blessing to his zealous Endeavours, that he brought over to the Faith of Christ above Six thousand of the *Jews*. Infine, he was esteem'd, not only a learned Man, but a Person of great Holiness of Life, and is said to have died with the Reputation of Sanctity in the Convent of his Order at *Paris* (aged 82, at the least) and was there interr'd, in the Middle of the Chapter-House, before the Altar, with this Inscription upon his Tomb, viz. *Here lies the Venerable Doctor of Divinity Br. Nicholas de Lyra ; the Fame of whose Life and Learning is spread over divers Parts of the World.* So the Author of the *Franciscan Martyrology*, as above ; where the curious Reader may find an honorable Commemoration of him, and many Things said in his Commendation. His Writings are Scholastick Postils, or Commentaries upon all the Volumes and every Part of both the Old and the New Testament, Eighty Five Books. Sermons of the Saints, One Book. Sermons of the Time, against the Jews, Several Books. Of the Body of Christ, One Book. Upon the Master of the Sentences, Four Books. Questions of the Old and the New Testament, One Book. Many Quodlibets, One Book. A Treatise of the Vision of the Divine Essence, One Book. An Exposition of the Ten Commandments, One Book. Of the Fit Minister, and the worthy Receiver of the Sacrament of the Altar, One Book. besides many other learned and useful Works.

(a) Pag. 162. (b) De Lyra, Doctor Venerabilis, Planus, & Utilis.

II. Br. John of England (so surnamed of Foreigners, because born Anno 1349. in England) was a zealous Franciscan, who was sent a Missionary into *Sclavonia*, where he preach'd the Word of God in the *Illyrick* Language by the Inspiration of the Holy Ghost, having no other Knowledge of that Tongue; and God was pleased to confirm his Doctrine by many plain Miracles, to the Edification and Salvation (as we may piously hope) of many of his Hearers. So the *Annals of the Order* this Year. This is the Person mention'd in the *Fourth Part of the French Chronicles of the Order* to the following Purpose, viz. In the Convent of St. *Nicholas d'Estagne*, (*Stamni*, in Latin) in the Province of *Ragusa*, in *Dalmatia*, a Part of *Illyricum*, now call'd *Sclavonia*, lies buried the Body of a holy Franciscan born in England, and therefore to his Christian Name John was added *Anglicus*, or *ab Anglia*: This Frier being sent to preach in those Countries without any Knowledge of the Language except from above, wrought great Conversions of that People to a penitential Life by a miraculous Operation of the Holy Ghost, who inspired either the Preacher with the Gift of Tongues, or the Hearers with the Gift of Understanding. This holy Man is said to have wrought many unquestionable Miracles in his Life-time, and one is related of him after his Death; which is, that a certain Noble Man of that Country, who had been stark blind for some Time; was restored to a more perfect Sight then ever he had before enjoy'd, by putting upon his Eyes some of the Dust taken from this Friars Grave. He is commemorated in the *Franciscan Martyrology* on the 8th Day of July.

Anno 1349. III. This Year, the one and fortieth general Chapter of the Order of St. Francis was held at *Verona*, in *Lombardy*; where Br. *William Farinerius*, of *Aquitaine*, was chosen Minister General of the whole Order. In this general Chapter The *Vicariate of Scotland* was united to the Province of *England*: So *Tossinian*: (a) Now, I am not knowing enough to determine, whether this *Vicariate* was the whole Body of the *Scots* Franciscans, or only the *Four Convents* of *Scotland* which are commonly reckon'd in the *English* Custody of *Newcastle*? But, I presume, it was the last; because I take *Scotland* to have been a Province of the Order before this time, and not a Vicarship otherwise than in these said *Four Convents*, which were no Part of the *Scots* Province, but belong'd to that of *England*.

Anno 1350. I. Br. *Ralph Radipthor* was an English Franciscan Doctor of Divinity of *Oxford*, in which sacred Faculty his Writings proclaim him to have been for some time, a Professor. He is, by Historians, commonly call'd an *Eloquent Apollo*, from his sprightly Wit, his quaint Language, the Nimbleness of his Tongue and a wonderful Facility in speaking, and Happiness in expressing his Thoughts, with a good Grace, on any Subject. He was greatly delighted with a daily Reading and continual Meditation of the Holy Scriptures, and writ Upon divers Texts of both the Old and New Testament, Several Books of Commentaries, besides these following Works, Upon the Master of the Sentences, Four Books. *Scholastical Lectures*, One Book. *Ordinary Questions*, One Book. He departed this Life in the Year 1350. Dr. Pitts.

II.

(a) Hist. Seraph. Lib. 2do. folio 241.

II. Br. Robert Radipton, or Radimpton, was a very learned Franciscan, Anno 1350 and is said to have writ several Books of *Expositions of divers Parts of the Holy Scriptures*, besides Four Books upon the *Master of the Sentences*; One Book Of *Ordinary Questions*; and One Book of *Scholastical Lectures*. So Br. Angelus and Possevinus, who reckon this Man as a different Person from Ralph Rediptorius above, though the Writings and the Time of his Death are the same, and the Name seems to have a kind of Resemblance.

I. Br. Robert Hylton, Baron Hylton, took the Habit of St. Francis in the Anno 1351 Convent of *Bridgenorth*, in the Custody of *Worcester*, and was at last buried before the Altar of the Blessed Virgin on the North-side of the Church. So (a) Stevens, from an ancient Manuscript. But he mentions no Date; So I place him here by guess.

I. Br. John Stapilton, Heir to great Wealth, quitting his Wife and Anno 1352. Inheritance, became a Frier Minor. Br. Hugh Willuby, Chancellor and Doctor of *Oxford*, and Canon of the Church of *York*, did the like. Stevens, *Ibidem*.

I. In the Annals of the Order, this Year, I find one Thing ex- Anno 1353. press'd thus, viz. *Fr. Nicholaus Sutor, ex Minorita, factus Episcopus Eboracensis, Sacrae Theologiae Doctor*, that is, Br. Nicholas Sutor, a Franciscan Doctor of Divinity, made Bishop of *York*; If he means *York*, and not some other See call'd *Eboracensis*: I find no such Name in any Catalogue I have yet seen of the Archbishop's of *York*; But he might be nominated to the Archbishoprick of *York*, and yet be refused Admittance, being put off by the Interest and Power of the King, or by some other Means, so as never to take Possession of the See; as 'tis not unlikely; for, the same Author says, he was buried at *Amiens*, in *France*, on the right Hand of the Quire, in the Church of the Friars Minors, to whom he was a Benefactor, having also been a Member of that Community.

I. Br. Reginald Lambourne, Batchelor of Divinity, of *Merton Col-* Anno 1354. lege, afterwards had the Degree of Doctor, in the Order of St. Benedict, enter'd into the Order of St. Francis, at *Oxford*, and at last died at *Northampton*.

Br. John Lisle, Professor of the Civil Law, and heretofore Canon of *Bokeland*, also left all and became a Frier Minor. Stevens (b) from an ancient Manuscript.

I. Br. John Waler, Doctor of Divinity, flourish'd about this time; Anno 1355. he was Batchelor of that Faculty in the University of *Oxford*, before he came into the Order.

Br. Oliver Stanwey, Doctor of both Laws, and Chancellor of *Cambridge*, was at last a Frier Minor. So Stevens, *Ibid.* who mentions no Date; But I place these Men here, because now the Order was most flourishing.

I. Br. William Breton, born of the Race of the ancient Britons, in Anno 1356. *Wales*, was a good, pious Franciscan, having first been educated de-

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voutly,

(a) Additions to the Monasticon. Vol. 1. pages 124. and 125. (b) Additions to the Monasticon. Vol. 1. page 125.

voutly, and carefully instructed from his very Childhood, in the Principles and Practice of Religion and Devotion: He was also diligently train'd up in the Study of Classick Authors, and became an excellent Poet and Rhetorician. After his Religious Profession, in the Order of the Friars Minors, he was advanced to higher Studies, and in process of time was so famous for both Philosophy and Divinity, that few were equal, and none superior to him in those noble Sciences. His great Learning indear'd him to the most eminent Doctors of his Time; and his Writings (even whilst he was yet living) were in very great Esteem with many, not only in *England*, but in *France* likewise, and in *Italy*. Harpsfield (a) reckons Breton for one of the most famous of those great Men who, by their elaborate Writings, did Honour to their Country in this Age. Some of his Works are said to be yet found in the publick Library in *Oxford*, and in other Libraries in *England*, *France*, and *Italy*. Br. William Breton, was a careful Interpreter of Words, especially in his explicating of sacred Things, affirming it to be a Matter of Importance to understand well the proper Sense and genuine Signification of every Word, and the Energy of every Expression; for, although a metaphorical and figurative Manner of speaking may be used sometimes, yet no Man that pretends to be a Scholar ought to be ignorant of the Propriety of Speech; And therefore he took great Pains to make a plain Interpretation of many obscure Terms, especially in the Holy Scriptures; of which kind Dr. Pits says he saw a certain MSS. Work of his in Parchment, in the Library of the Augustinians of the Priory of the Holy Mount, in *Lorraine*, which said Work treats of the Etymologies of Words of the Holy Scriptures; and though 'tis written in Prose, yet the Beginning, or Proem of it is in a Kind of Hexameter rhyming Verse, and it is intitled *Summa, or an Exposition of Words of the Bible*, One Book; which begins thus, viz.

*Difficiles studeo partes quas Biblia gestat
Pandere; sed nequeo, latebras nisi qui manifestat
Auxiliante Deo, qui cui vult singula prestat:
Dante juvamen eo, nihil insuperabile restat. &c.*

His other Works are these, viz. *The Library of the Holy Fathers*, One Book, MSS. in Balliol College at *Oxford*. *The same Work abridged*, MSS. in *St. Benedict's* College at *Cambridge*. *On the Divisions of Boetius*, One Book. *On certain Sayings and other Works of Alexander Neckam*, One Book. This Neckam, upon whom Breton writes, was a Canon Regular and Abbot of a famous Monastery, in, or near *Exeter*, in *Devonshire*, in the Year 1215, and died Anno 1227, leaving to Posterity many learned Commentaries upon the Holy Scriptures both Old and New, besides some other Works of Divinity; upon most of which Writings Br. Breton made his Notes and Remarks; But I go on to his other Works, viz. *Certain Grammatical Things*, One Book. *On Porphyrius's Isagoges*, One Book. And Ten other Books upon *Aristotle's Works*. He departed this Life, Anno 1356, in the Convent of his Order at *Grimsby*, in *Lincolnshire*. So Pits and others.

I. ' About

(a) Hist. Ecclesiast. Saeculo 14to. pag. 583.

I. ' About this Time (says (a) *Mr. Collier*) there happen'd a warm
' Controversy between *Richard Fitz-Ralph*, Archbishop of *Armagh*, Anno 1357
' commonly call'd *Armachanus*, and the *Mendicant* Friars. This *Richard*, as *Wal-*
' *singham* reports, maintain'd the Contest with great Vigour: But at last, *Arma-*
' *chanus* being deserted by the English Clergy, the Friars got their Privileges
' continued. To say something farther of this famous *Fitz-Ralph*; He was of
' English Extraction, and born at *Dundalk*, in *Ireland*: His first Preferment was
' the Archdeaconry of *Litchfield*. He was Chancellor of *Oxford*, about the Year
' 1333, and afterwards promoted to the Archbishoprick of *Armagh*, in 1347.
' He travell'd to *Avignon* to maintain himself in the Controversy begun at *Lon-*
' *don* against the Friars *Mendicant*.' So *Mr. Collier*: To whom I will add from
another (b) Author, that the Archbishop of *Armagh* having (on a slight Occasi-
on at first) taken a Prejudice against the *Irish* Franciscans, the English Friars, out
of a tender Compassion for their suffering Brethren, came into their Assistance;
which irritated the good Prelate to a high Degree, and caus'd him to give such
bitter Marks of his Resentments, that King *Edward the 3d.* was pleas'd to in-
terpose his Royal Authority by summoning the Archbishop to Court, there to
answer for his Conduct in this Affair: His Majesty, on this Occasion, treated
him with some Warmth and challeng'd him to make good his Charge against the
Friars before his Holiness, Pope *Innocent the Sixth*, then at *Avignon*; where he
had the Mortification to meet with no better Reception; as it appears by the
Sequel: For, although the Archbishop had brought in the English Clergy to
joyn with him in the Process, yet he lost his Cause, and soon after died, (at *Mons*,
in *Henault*, as some say) in his dishonourable Retreat from the Papal Court.
So *Br. Fran. a Sta Clara*, *Ibid.* who also adds that *Walsingham*, though no Friend
to the Friars says, *The Friars, whilst the Cause was yet depending, obtain'd their Pri-*
viliges as before, under a fresh Date; and the *Annals of Ireland* averr, that the
Process was intirely dropt. So that Author, *Ibid.* But I again return to *Collier*;
who gives more Particulars of the State of this Case when he says, ' The Arch-
' bishop complain'd to Pope *Innocent the 6th.* of the Incroachments the Friars
' had made upon the Bishops and Parochial Clergy, and press'd for a Revocati-
' on of their Privileges. The Pope receiv'd the Complaint, and appointed Com-
' missioners to hear both Parties.

' This Prelate writ two Tracts against the said Friars; one of them entitled
' *A Defence of the Curates against the Mendicants*, and the other *Of the hearing of*
' *Confessions*. His Treatise in Defence of Parish Priests, is nothing but the Discourse
' which he made before the Pope and Cardinals at *Avignon*. He reports, that
' being at *London*, he met with some Doctors engaged in a Discourse about the
' Poverty of our Saviour and his Apostles: That being invited to preach upon
' that Subject, he laid down *Nine Conclusions*, in Seven or Eight Sermons, at which
' the *Friars Mendicants*, took check, and brought a Complaint against him before
' his Holiness.

' His

(a) *Eccles. Hist.* Vol. 1. Book. 6. page 556, (b) *Fran. a Sta. Clara.* in *Hist. Min.* pag. 18.

His Nine Conclusions are these, viz.

‘ *First*, That if a Question be moved about making Confession, with Respect to Place? In this Case the Parish Church is to be preferr’d before that of the Friars.

‘ *Secondly*, That the Parishioners ought rather to apply to a Parson or Curate for Confession than to a Friar.

‘ *Thirdly*, That notwithstanding our Lord Jesus Christ was poor, when he convers’d upon Earth, yet it does not appear that he affected Poverty.

‘ *Fourthly*, That our Lord Jesus Christ did never beg, nor make Profession of Voluntary Poverty.

‘ *Fifthly*, That our Saviour never taught People to make Choice and Profession of Beggary.

‘ *Sixthly*, That Christ our Lord held the contrary, that Men ought not to beg by Inclination, nor without being forced to it by Necessity.

‘ *Seventhly*, That there is neither Sense nor Religion, in Vowing voluntary and perpetual Beggary.

‘ *Eighthly*, That it is not agreeable to the Rule of the *Friars Minorites* to be under Engagements of voluntary Poverty.

‘ *Ninthly*, That the Bull of Pope *Alexander the 4th*, which condemn’d the Libel of the Doctors of *Paris*, censured none of these Seven last Conclusions.

‘ This Discourse is follow’d with a Sort of Memorial, which he deliver’d in to the Pope’s Commissioners: The Purport of it is a Reply to the Reasons which the Friars alledg’d to justify their Begging.

‘ One *Roger Conway*, then Provincial of the *Gray Friars*, wrote an Answer to *Armachanus* upon this Subject.

‘ *Armachanus* died in the Controversy at *Avignon*, in *November 1360*, So *Collier*, as before quoted.

Now if the Reader will be pleas’d to turn back to what is said under the Year 1256, Numb, 8. he will plainly perceive that the Articles here drawn up by this Prelate are equivalent to those condemn’d in the Doctors of *Paris*: But as that Storm turn’d to the Advantage of the Friars, So did *This* also conclude in a fresh Concession of their Privileges: And the Archbishop of *Armagh*, notwithstanding his Warmth against the Friars Minors, was forced, in his Defensions, to acknowledge not only their great Learning and Scholastick Authority in our Universities, but also the Sanctity of their Lives. So *Fran. (a) a Sia. Clara.*

Anno 1358. I. Br. *Adam Wodeham* was a famous Franciscan Professor of Philosophy and Divinity at *Oxford*, (as (b) *Wood* writes) and gain’d very great Fame by his learned Writings. To this may be added, from *Dr. Pitts*, that he was born in a Town call’d *Wodeham*, in the Diocese of *Winchester*, and the County of *Southampton*. He was Scholar to the famous *Br. William Occham*, and at last a Doctor of *Oxford*. He was one of the most famous Men of his Days for Piety, as well as for Wit and Learning; in which last *John Major* (as *Mr.*

(a) *Hist. Min.* pag. 19. (b) *Antiq. Oxon. Lib.* 1^o. pag. 76.

Mr. (a) Wood says) esteem'd him equal to his Master *Occham*. He taught Divinity in divers Convents of his Order; to whose Lessons there often was a great Concourse of Strangers, and even of Lay Persons. In a Word; He was deservedly reckon'd among the most learned Men of his Time, the Fame of his Learning was universally spread abroad, and his Reputation was increas'd by the excellent Writings which he publish'd to Posterity; which are *Commentaries upon the Canticles*, One Book. *An Exposition on Ecclesiasticus*, One Book. *Upon the Master of the Sentences*, Four Books. *Eleven Determinations*, One Book. *Decrees of the Council of Oxford*, One Book. *Of the Court of Penance of the Friars*, One Book. *Against Richard Wetherset*, One Book. He departed this Life Anno 1358, (as *Pits* and *Wood* say) in a Convent of his Order at *Babemel*, near *Bury*, in *Suffolk*. Some Writers call this Man *Godham* as *Mr. Wood* observes; but they certainly are under a Mistake; for *Br. Adam Godham* died almost forty Years before this Time, viz. Anno 1320, as may be seen under that Year, and was a different Man from this *Br. Adam Wodeham*. as *Pits*, *Willot*, and others attest. This *Richard Wetherset*, against whom *Wodeham* writ, was a learned Man, heretefore Chancellor of the University of *Cambridge*, He was of the Secular Clergy, and not fond of the Friars, and one with whom *Wodeham* had some Disputes. So *Dr. Pits*, Anno 1350.

I. *Br. Guy Marche* (call'd *Guido de Marchia*, or *Marchensis*) was an Anno 1359. English Franciscan, and a Man of Letters; yet he seems to have been more pious than learned. In his Time certain Slanderers spread abroad some Reports and Lyes against the Order of *St. Francis*, endeavouring (as *Dr Pits* (b) says) to blast the Reputation, and sink the Credit of that holy Society; and therefore this good *Br. Guy* thought it his Duty to disprove and confute their false Stories; and, to that End, writ a Defence of his Order, wherein he very patly answer'd the Calumnies of its Adversaries. This Work was composed in Rhyme, and dedicated to the Pope; the Title of it was *The Complaint of the World against the Friars*, and it was heretefore kept, as 'tis said, in *Queen's College* at *Oxford*.

The Titles of his other Works, and the certain Time of his Death I find not. So *Dr. Pits*, *Ibid*. Nor has the Collector any other Reason for the placing of this good Man here, but because the Archbishop of *Armagh's* Proceedings against the Friars had open'd the Mouths of some Persons to disparage them, and 'tis not unlikely that these were the Slanderers against whom *Br. Guy* thought fit to write.

I. *Br. Roger Conmay* was born in the ancient Town so named, in *Car-* Anno 1360. *narvanshire*, in *Wales*. He seem'd to be framed by Nature and Grace, with a peculiar Bent towards Learning and Piety; and early in his Youth he made Choice of a Religious State, and enter'd into the Order of *St. Francis*; wherein, in process of time, he made extraordinary Improvements, as appears by the Sequel; For, having with great Application gone through all the Courses of his Studies at *Oxford*, he became a Professor there, in the Convent of his Order, and

was

(a) *Ibidem*. (b) In *Appendice Illustr. Angl. Scriptor.*

was afterwards admitted to proceed Doctor in Divinity in that University. He also was so eminently famous for his Piety and exemplary Life, that he was thought the most fit Person to be Minister Provincial of his numerous Order in *England*, and was placed in that Office by the unanimous Consent and Votes of his Religious Brethren ; in which Post (if I mistake not) he succeeded *Br. William Tichmach* already mention'd.

Whilst *Conway* was Provincial, an outrageous Storm was raised against the Friars by *Richard Fitz-Ralph*, Archbishop of *Armagh*, a violent Opposer of all the *Mendicants*, and chiefly of the poor Franciscans ; against whom that Prelate was pleas'd to publish his Thoughts in Writing, wherein he appear'd to be very hard upon them, as I have already said under the Year 1357, where I have given the Reader the whole State of the Case. In that Persecution *Br. Roger Conway* was intreated by his Friars to stand firm as a Wall in Defence of the House of God, and the Province committed to his Care and Protection. He readily undertook the Cause, drew his Pen, stoutly defended his Subjects, and pithily confuted all the Charges of his Adversary in that Controversy by a Treatise which he writ *Of hearing Confessions, &c.* which he intitled, *Against the Informations of Armachanus*, One Book, MSS. in the publick Library, and in *St. Benedict's College* at *Cambridge* ; and printed at *Paris*, in the Years 1495 and 1511. His other Writings are these, viz. One Book of *Sermons. Lectures*, One Book. *Questions of Divinity*, One Book. *Scholastical Determinations*, One Book. *Of the Understanding of an Extravagant*, One Book. He departed this Life, at *London*, Anno 1360, and was buried amongst his Religious Brethren in the Convent of his Order.

Notandum, That a certain Doctor of *Oxford*, of the Secular Clergy, who afterwards was Dean of *St. Pauls*, in *London*, by Name *Richard Chillington*, (*sublimis elatq; Ingenij*) was a fierce Opposer of the Friars, chiefly on the Score of their *hearing Confessions*, which he took for an Incroachment on the Parish Priests, and therefore inveigh'd against them in his Sermons, and writ in Defence of the Archbishop of *Armagh*, against the Friars, and against *Br. Roger Conway* ; But their being favour'd with a fresh Grant of all their former Privileges, makes it as plain as Demonstration, that these and all such like Clamours were condemn'd by the Church, in it's Head.

Anno 1360. II. *Br. Bartholomew Glanville*, born of the Illustrious Family of the Earls of *Suffolk*, learn'd to carry the Yoke of our Lord from his Youth, and dedicated himself wholly to the divine Service, under a most strict Observance of the Rule of *St. Francis*. He was a Man of great Wit, and of no less Application and Industry : He went through his Studies of Philosophy and Divinity partly in *Oxford*, and partly in *Paris*, and at *Rome* ; from whence returning to *Oxford*, he was there admitted to the Degree of Doctor in Divinity ; Afterwards he again went over all his former Studies, and leisurely ruminated upon them, making use of the most select and best Interpreters of Things both natural and supernatural ; whereby he acquired as great an Extent of Knowledge in that kind, as human Wit seem'd capable of, and he gave Proofs of the great Advantages that may be reap'd by making Philosophy be subservient to Theology ;
For,

For, by a subtile and clear Explication, and a pat Application of the Proprieties of natural Things, he gave an almost incredible Light in Order to the expounding of the most difficult and abstruse Prophecies, or the Allegories, or any other Figures of divine Oracles; and he made all the Figurative Expressions of the Holy Scriptures much more plain and clear, than any Man ever had done before him; and for this Purpose he publish'd a vast Work, containing the very Juice and Marrow of most of the best Authors that ever had treated of those Matters: The Title of this huge Work is, *Of the Proprieties of Things*, Nineteen Books, MSS. at Oxford, in Balliol and Magdalen Colleges, and at Cambridge, in the publick Library; and printed at Paris Anno 1574, under this following Title, viz. *Bartholomei Anglici Allegoria simul & Tropologia in utrumq; Testamentum*, which Dr. Pitts (from whom I now write) says he saw printed in Folio, in the Carthusians Library at Cantaw, near Gulick or Juliers, in Germany, and that it's commonly found in the Franciscan Libraries; as at Nancy, in Loraine; at Namure, in the Low Countries; and at Brule, near Cologn. His other Writings are, *Of the Properties of Bees*, One Book, in Lincoln College at Oxford. *Of the Accidents of Things*, that is, *Of Numbers, Measures, Weights, and Sounds*, One Book. *Expositions of the Holy Scripture*, One Book. *Sermons*, One Book. *The History of the Saints*, One Book. *Of the World, and Heavenly Things*, One Book. *Against Laurence Valla*, One Book, MSS. in Balliol College; where also is *Valla's Apology to Bartholomew*, MSS. *Practicks*, One Book, MSS. in the publick Library, and in Balliol College, Oxon. Br. Bartholomew Glanville departed this Life Anno 1350, at Norwich, as I suppose, because (a) Harpsfield says, he was of that Convent, and that he illustrated the Diocess of Norwich very much with his great Learning.

III. Br. Nicholas of Lynn, born in the Town of that Name in Norfolk Anno 1360. was a Franciscan Frier, (as my (b) Author says) bred up at Oxford, where he became a very famous Mathematician; So that he undertook and went a very hazardous Voyage in Hopes of making some useful Discoveries, and sail'd beyond the Northern Islands, taking an exact Dimension of all those Parts with his Astrolabe, and was the first Man that left to Posterity an accurate Description of them. James Cnuyen, of Boisleduc, and from his *Itinerary*, Mercator and others write, that Br. Nicholas Lynn discover'd four impetuous Currents of the Sea, in the North, drawn with so great Violence into an inward Gulph, that Ships being once got into the Stream, cou'd never tack about by the Help of any Wind, which is never high enough there to turn a Windmill. Br. Nicholas of Lynne writ a Description of the said Islands, and dedicated his Book to King Edward the Third, the Title whereof was *Inventio fortunata*, and it begins from the 34th Degree, and reacheth to the Pole. Philosophers may start the Question, *Whither those immense Waters run that are so drawn in and swallow'd?* My (c) Author's Conjecture is, that the Earth here lying excessively deep, and the Waters that are already drawn in, being kept down by an immense Weight of fresh Floods pouring in upon them, are never able to rise, but do spread themselves

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(a) Hist. Eccles. Saculo 14to. Cap. 7. (b) Hist. Min. pag. 31. (c) Fran a Sta. Clara.

selves abroad in the Depths, and blend with the Seas, till they are lost in the Abyss; and that the Cause of these dreadful Whirl-pooles is no other than a various and impetuous Meeting of the Waters of the Seas.

But I am gone beyond my Bounds, and now return to give the Reader an Account of this Man from (a) *Dr. Fuller*; who, in his usual Style, writes thus, '*Nicholas Lynne* is generally accounted a *Franciscan Frier*; but my Author (says he, meaning *Bale*) being a *Carmelite* himself makes him one of his own Order, and all acknowledge him an excellent *Musician*, *Mathematician*, and *Astrologer*. It is reported of him how, in the Year 1330, being the third Year of King Edward the 3d, he sailed with others to the most Northern Islands in the World: then leaving his Company, and taking his *Astrolabe*, he went as far as the Pole it self, where he discover'd *Four In-draughts* of the Ocean from the four opposite Quarters of the World; from which many did conceive as well the *Flowing* of the Sea, as *Blasts of the Winds* to have their Original. Were these Things true, and had they been known to the Ancients, as it wou'd have spared Philosophers much pains in disputing the *Moon* the Cause of the *Motion* of the *Tide* in the Sea, so had it spoil'd *Virgil's* Fancy in making the Country of *Æolia* the only *Magazine* of the *Winds*. He died about the Year 1360, and was buried at *Lynne*, the Place of his Birth.' So *Fuller*, *Ibid.* *Dr. Pitts*, following *Bale* in his Account of *Nicholas of Lynne*, makes him a *Carmelite*, and placeth him under the Year 1370, and gives this Catalogue of his Writings, viz. *For the Sick*, One Book. *Of divers Generations*, One Book. *Canons of Tables*, One Book. *Of Figures and Signs*, One Book. *Of the Judicial Sphere*, One Book. *Of the Nature of the Zodiack*, One Book. *Of the Houses of the Planets*, One Book. *Maxims of Astrologers*, One Book. *Of the Revolution of the World*, One Book. *Of the Use of the Astrolabe*, One Book. *Of the Eclypse of the Sun*, One Book. *Of the Judgments of the Stars*, One Book.

IV. About this Time there were some Difficulties between the University of *Oxford*, and the Friars, on the Account of their admitting many of the young Students into their Orders, which the Archbishop of *Armagh* heretofore, and others now were much offended at, as being a great Diminution (as was said) of the Number of their Scholars: Whereupon both this University and that of *Cambridge* made a Solemn Statute, that none of their Students under Eighteen Years of Age shou'd hereafter be received into the said Orders: which Decree was observed for Six Years, notwithstanding *Br. William Folville*, a Frier Minor, writ against it: But at last the Complaints of the said Friars reach'd the Ears of the King, by whose Royal Edict the said Act was made void and of no Effect. So (b) *Mr. Wood*.

V. *Br. Richard Ledred*, an English Franciscan, made Bishop of *Offory* in *Ireland*, Anno 1317, departed this Life about this Year, having so long discharg'd the Duties of a zealous good Prelate to the Honour of God, the great Benefit of his Subjects, and the Credit of the English Friars Minors, whereof he was a Member. *Annal. Ord.*

I. Br.

(a) *Fuller's Worthies of Norfolk.* (b) *Antiq. Oxon. Lib. 1^o. pag. 181.*

I. Br. *Simon Lambourne*, of *Merton College*, in *Oxford*, was this Anno 1361 Year first Proctor of that University; then advanced to be a Professor of Divinity, became afterwards a Monk, and at last enter'd into the Order of the Friars Minors. So (a) *Mr. Wood*.

II. Br. *John Godrich*, a Frier Minor, was this Year made Bishop of *Landaff*, and soon after died of the Plague; as *Thomas Pascall*, his Predecessor in that See, had done before him in the preceding Year, viz. 1360. (b) *Wharton*.

I. Br. *John Cradock*, a Frier Minor, was this Year promoted to the Anno 1362. Bishoprick of *Landaff*. *Godwyn's List*.

Br. *John Godrich* above named, is not in *Godwyn's Catalogue* of Bishops; the Reason whereof, I presume, was, because he died very soon after he was elected, and perhaps was not inthronized. His Predecessor call'd *Thomas Pascall*, by *Wharton*, is named *John Paschall* by *Godwyn*.

II. Br. *Sertor Walleys*, *Sertorius Gualensis*, or *Wallensis*, commonly Anno 1362. by Foreigners call'd *Fortanerius Vafellus*, was neither of *Gascony*, or of *Aquitania* by Birth, as some, through Mistake, assert; But, according to the Authorities of *Trithemius*, *Ciacconius*, *Willot*, *Pits*, *Harpfield*, *Bale*, *Fuller*, *Fran. a Sta Clara*, *Angelus Mason*, and many others, He was born in that Part of the Dominions of *England* call'd *Wales*, and was a Franciscan some time of the Convent of *Gorgone*, in *Aquitania*, now call'd *Guienne*. *Sertor* was a Man of excellent Parts; which he, in Time, improved so notably, that the University of *Paris* admitted him to the honourable Degree of Doctor in Divinity, Anno 1333. His Life also was most exemplary and edifying, and his Wisdom and Prudence so very remarkable and extraordinary, that he was made Vicar General of his Order in the Year 1342, and calling a Chapter of the whole Order at *Marseilles*, the Year following, he was with unanimous Consent and Applause, chose Minister General of all the Order of *St. Francis*, and at the same Time gave a singular Instance of his great Zeal for the pure Observance of his Founder's Rule, by procuring a Confirmation of *St. Bonaventure's* Constitutions, and a Revocation of the Relaxations granted by Pope *Benedict the 12th*. He govern'd the Order with great Care and Prudence, and was so eminent for all the Vertues that make up a good Prelate, that in the Year 1347, he was preferr'd to the Archbishoprick of *Ravenna*, in *Italy*, but held the Government also of the Order, as Minister General, till the Year following, when he call'd a General Chapter of the whole Order of *St. Francis*, at *Verona*, and therein resigned that Office to a new General. He was afterwards imploy'd by Pope *Clement the 6th*. to reconcile the *Genoese* and the *Venetians*; In which difficult Negotiation he gave so great Marks of his Prudence, that he was made Patriarch of *Grado*, in the Territories of the Republick of *Venice*, and having afterwards reduced the *Flaminians*, or Inhabitants near *Ariminum*, to their Obedience to the *Roman See*, He was at last made a Cardinal

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Pref-

(a) *Antiq. Oxon. Lib. 2do. pag. 397 & 398.* (b) *Anglia Sacra, Parte 1ma pag. 11. Vide Annales Ord. Min. Annis citatis. & Hist. Min. pag. 28 & 29.*

Presbiter, *Anno* 1361, by Pope *Innocent the 6th.* but is said to have departed this Life before the Cap reach'd his Head. So the *Annals of the Order* and other Writers.

This great Prelate was also a learned Author, and communicated to Posterity many elaborate Works; especially in the Way of *Scholastick Explanations of most of the Books of the Holy Scriptures*; The Titles of his Writings are as follow, viz. *Expositions upon most of the Books of the Holy Scriptures*, many Books. *Upon St. Augustine, of the City of God*, Two and Twenty Books. *Sermons to both the Clergy and the People*, One Book. *Theological Lectures*, One Book. *Disputed Quodlibets*, One Book. *Dr. Pitts* says, from *St. Antoninus* and others, that *Sertor Wallensis* died at *Padua*, *Anno* 1362, and was there buried in the Franciscan Church of *St. Anthony*.

Notandum, That the Annalist of the Order says, he knows not why this great Man is said to be of the *British Nation*, since all the Authors he had seen affirm him to have been of *Aquitania*, except *Ciacconius*, who less probably asserts him a *Welch-Man*, born in that Part of the Territories of *England* call'd *Wales*. So *Wadding*, under the Year 1347. To this *Br. Angelus* (a) *Mason* replies that he cannot believe these are *Waddings* own Words, who certainly had seen and read *Pitts*, *Harpsfield*, *Willot*, *Possevinus*, *Sixtus Senensis*, & *Trithemius*, who all are of the same Opinion with *Ciacconius*, viz. that *Sertor* was born in the *Dominions of England*. Hear the famous *Trithemius*, who lived not much above one Age after him; These are his Words faithfully made English, viz. *Sertorius*, whom some call *Fortanarius*, the *Nineteenth Minister General of the Order of the Friars Minors*, by Nation an *English Man*, by Country *Welsh*; afterwards *Archbishop of Ravenna*, then *Patriarch of Grado*, and at last *Cardinal of the Roman Church*, &c. commonly styled, the *Enlighten'd Doctor*. The other Authors abovemention'd are as plain as This, and being Men of Piety, Learning, and Integrity, there is no Question to be made of the Truth of what they here assert. Besides no Man can reasonably make a Wonder of *Sertor's* being said to be an *English Man*, or *Anglo-Britan* though he lived chiefly abroad, if he please to observe that it was a common Practice of the General Superiours, in the first Ages of this Order, to send (b) for the *English Friars* of the most bright Parts to other Provinces and Nations to be Professors, and sometimes Provincials; as all the Records of the Order bear Witness; and has been made plain in these Collections. Moreover, *Aquitania* (where *Sertor* lived) was at that time possess'd and govern'd by the *English*, and perhaps *Sertor* was matriculated into that Province, as many other *English Men* were into That and others; Nay, and it is not unlikely that the Provincial of *England* then had the governing of such Convents, as were in those Parts built by the *English*, as may be seen in the 2d. Part of this Work: For, *Wadding* himself (c) owns that the Kings of *England* founded the Convent of *Reola*, in *Aquitania*, and it's certain that King *Henry the Third* (d) spent great Sums of Money on the like Occasions in those Parts: And King

Edward

(a) In *Catalogo Script. Ord. Min. In fine Certaminis Seraph.* (b) *Hist. Min. pag. 28.* (c) *Ibidem pag. 29.* (d) *Ibidem.*

Edward the Third, built the Franciscan Convent at *Bordeaux*, call'd *St. Edward's*, in Honour of the King Confessor of that Name: No wonder then if such eminent Fathers, as *Sertor* was, were placed in those Countries, especially whilst they belong'd to our Kings. But I return home to *England*.

III. Br. *John Wichingham* enter'd into the Order of *St. Francis*, very young, in the Convent of *Normich*, in which City he had first learn'd his Humanity; and in process of time being sent to *Cambridge*, he there studied Philosophy and Divinity with an extraordinary Success, answerable to his diligent Application and excellent Natural Genius: Afterwards he betook himself to the sublime Study of the Holy Scriptures, and preach'd frequently to the People with great Fervour and Zeal, teaching them to avoid Vice and embrace Virtue. He publish'd to Posterity One Book Of *Sermons for proper Seasons. Disputations of most difficult Points*, One Book: Besides many other Works of the like Nature, whose Titles *Dr. Pits* says, he was not able to recover. He departed this Life in the Year 1362. Anno 1362.

I. Br. *William Huet*, a learned Franciscan Divine, writ a Book intitl'd *Serpens Antiquus, or the Old Serpent; Of the Seven Deadly Sins. Pits*, in *Appendice*. The Date of his Death is not certainly known. Anno 1363.

I: Br. *William Lemster*, born in the County of *Hereford*, was a Franciscan Doctor of *Oxford*, excellently learned in Philosophy and Divinity; in both which Sciences he is said to have writ accurately many Things, which heretofore were greatly admired and much in Use both at *Oxford* and *London*. Amongst many other Works, he writ *Collations upon the Master of the Sentences*, Four Books. *Questions of Divinity*, One Book; and other such Works. So *Dr. Pits*, in *Appendice*. The Time when this Doctor flourish'd is not certainly known; but, by his Writings, he seems to have been a Professor of Divinity. Anno 1364.

I. Br. *Richard Ruys* was a great Divine, and a Man of an excellent and subtile Wit. He seems to have been a Professor of Divinity; for he made himself famous to Posterity by his Four learned Books of *Commentaries upon the Master of the Sentences*. His other Works, and the exact Time when he flourish'd are not known. *Pits* in *Appendice*. Anno 1365.

I. This Year the Two Universities, *Oxford*, and *Cambridge*, presented to the King in Parliament a Petition against the *Mendicant Friers*; in Pursuit whereof the Chancellor and Proctors of each University, and the Provincials of the Four Orders of *Mendicants* were summon'd to appear in the said Parliament; to whose wise Decisions all Parties concern'd referr'd their Grievances, unanimously agreeing to stand to their Determination and Sentence; viz. That the Chancellors of both Universities, and the Doctors Regent and not Regent, shou'd hereafter treat the said Friers in a friendly Manner, both in the Favours by them ask'd, and in the Performances of their Exercises; And, that the Decree agreed upon and publish'd by both the said Universities against the Admittance of any of the Students into Anno 1366.

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into any of the said Four Orders before the Age of eighteen (which had been observed for Six Years) shou'd hereafter be of no Force; And, that all other Statutes made to the Disadvantage of the Friars should also be void and of no Effect for the future. Provided nevertheless on the other Side, that the said Friars shou'd not hereafter petition for any Bulls from Rome against either of the said Universities, or any Member or Scholar thereof; But that all Fallings out hereafter, and all Penalties of Delinquents, should be referr'd to the King and his Privy Counsel. Thus ended all the Disputes between the Universities and the Mendicants. So Mr. Wood.

Anno 1367. I. Br. *Walter Wiburn* (whom some call *Wimburn*) made his Religious Profession of the Rule of *St. Francis* in the Convent of that Order at *Norwich*; as is said: But be that as it will, certain it is that he was a Friar Minor; And *Leland* is more than commonly profuse in his Commendations for the Elegancy of the Books he writ: For, he was eloquent and quaint in the Latin Tongue, in both Verse and Prose, and moreover extraordinary pious, and devout towards God and his Saints. He writ *Of Christ our Lord and of the Blessed Virgin Mary*, in Heroick Verse and in Rhime: His Works are of the *B. Virgin Mary*, in Hexameter Verse, One Book. *Of Jesus Christ and the same Virgin Mary*, One Book. *An Encomium of the Mother of Christ*, One Book. *Of the Properties of the Holy Land*, One Book. *Verses of several Sorts*, One Book. He departed this Life about the Year 1367. *Dr. Pits.*

Anno 1368. I. Br. *John Wallis*, or *Wallensis*, born in *Wales*, flourish'd about this Time amongst the Franciscans, and was famous for his Religious Life and great Learning. This is all I find of him. *Annal. Ord.*

Anno 1369. I. Br. *Simon Tunsted*, or *de Tunstede*, was born in the City of *Norwich*, where he afterwards took upon himself the Religious Habit of *St. Francis*, after he had perfected himself in the Study of Classick Authors. He was a very great Lover of Piety and Learning, took much Pains in the Pursuit of the Liberal Sciences, and became a finish'd Master in Philosophy; especially in the Mathematicks and in Musick, and on these Considerations gain'd a great Name in the World. In natural Philosophy nothing pleas'd him so much as the Speculation of Meteors, and the Situation of Celestial Bodies: These Studies rais'd his Mind to more sublime Contemplations, so that he seem'd to dwell continually in the Third Heaven. He is highly commended by some Writers of his own Order, and declared to be a most knowing Man in all Sciences: Some also extol his great Prudence and Dexterity in the managing of Affairs of Importance; others praise him for his Gravity and the Composure of his Mind, and set him off for a Person of great Worth and Authority. Having seriously weigh'd all I have read of him, (says *Dr. Pits*) he seems to me to have been a Man not only of uncommon Learning, but also eminently perfect in all manner of Vertues; as appears likewise from the great Opinion his Brethren had of him, who esteem'd him the most worthy Man amongst them to be chosen, by their unanimous Votes, Minister Provincial of the numerous Franciscan Province of *England*. I cannot find at what time *Tunsted* came into, or went out of this Office; but he succeeded *Br. Roger Conway*, DD. already mention'd, and was succeeded

ded by *Br. Robert Wilsteede*. He spent much of his younger Days in the Study and Explication of *Aristotle's* Writings of Meteors, and such like Subjects, and it may reasonably be presumed, that he afterwards exerted his Talents and Pen in Matters of higher Learning; but nothing now remains except these Titles of his Works, viz. *Upon Aristotle's Meteors*, Four Books. *Of the Four Principal*, One Book. *Tunsted* departed this Life, *Anno* 1369, at *Brush-yard* a Monastery of Religious Women of the Order of *St. Clare*, in *Suffolk*. *Dr. Pits*.

II. The Devotion of the People and the Number of the *Friers* in *Anno* 1369. the Convent at *London* increasing, the *First*, about this Time, enlarged the House and its Offices for the *Latter*; who were seldom fewer than one hundred *Friers*. So a (a) late Author; who also says, that in the Year 1300, one *Br. Thomas Feltham*, a *Frier Minor*, and *Br. William Basing*, also a *Minor*, procured Friends to be great Benefactors to the said *Franciscan Convent*: And that, *Anno* 1302, *Br. Hugh Hertelpolle* being Minister of the *Friers Minors* in *England*, *Br. George Custos* of *London*, and *Br. Henry Sutton* Guardian of *London*, the Sum of one hundred Pounds was paid for the Use of the *Minors* of that Convent by the Executors of *Arnold Tedemar*, Citizen of *London*, who left them that Legacy by Will: That the said *Br. Henry Sutton*, Warden, rais'd them many Benefactors to this Convent, some of whom had the Charity to glaze their Windows. *Item*, That the Buttery, the Lodging for Guests, with the Chambers towards the Infirmary, were procured by *Br. Richard Knotte*, and the *Friers* had many other Advantages by his Procurement from one *William Albon*. *Item*, That *John Potter*, once a Citizen of *London*, and a Benefactor to the *Franciscans*, became afterwards a *Frier* in that House, and lived many Years a Profess'd *Minorite*. *Item*, That *Br. N. Ruffel*, heretofore Guardian of *London*, procured Benefactors to that Convent; as likewise did *Br. John Malberthorp*, who was Warden of that Convent, *Anno* 1368, and after him one *Br. John Bruyll*, Warden also of the same House: So *Stevens*.

I. *Br. Henry of Oxford* was a *Franciscan Doctor* of *Oxford*; a Per- *Anno* 1370. son greatly Experienced in all Learning, both Sacred and Prophane; of wonderful Piety also, and of equal Authority amongst his Religious Brethren; and on these Considerations much respected and esteem'd of all Men, and appointed to govern others, as *Pits* says; from whence it may reasonably be supposed that he laudably discharg'd some Offices of Superiority. He also was a famous Preacher; and in all Stations behaved himself as a Man of extraordinary Vertue, Learning, and Resolution; especially in the Pulpit, in his Sermons, wherein (when the Honour of God was concern'd) he never was afraid of reprov'ing any Person, even of the first Rank. To the lasting Memory of his Name, and the Improvement of Posterity, he publish'd One Book of Sermons upon the Festivals, another Book of Sermons upon the Sundays, and a Third Book of Sermons upon the Week-days; which said Works are said to have been kept in the Convent of *St. Francis*, at *Reading, Berks*, till the Dissolution of Religious Houses. *Pits* says, that

(a) *Stevens*, in his *Additions to the Monasticon*. Title *Franciscans*.

that the Time when this good Man flourish'd is uncertain ; But *Br. Angelus Mason* brings him into his Catalogue of English Franciscan Writers about this Year, and I doubt not but he had good Reasons for it.

For Want of an Opportunity of a free Access to proper Books, I find nothing material concerning the English Franciscans for these three Years forwards but what will be better referr'd to another Date : And therefore go on.

Anno 1374. I. *Br. Philip Torrington*, an English Franciscan, was advanced to the Archiepiscopal See of *Cashel*, in *Ireland*, about this Year. *Br. Fran. (a) a Sta Clara* puts him in this high Station *Anno 1514*, which is certainly an Errour of the Press, because he quotes the *Epitome of the Annals of the Order* ; whereas the Author of the said *Epitome* makes this *Br. Philip Torrington* Archbishop of *Cashel* in the Year 1374. And, *Anno 1376*, the same Author also tells you, that Prelate then was the Patron and Defender of the Papal Privileges granted to the Franciscans in *Ireland* : And it is not likely that this last Author was mistaken in his Chronology of this Matter, he being an *Irish Man*.

Anno 1376. I *Br. John Marcheley* was remarkably famous for both the Holiness of his Life and his great Learning ; and therefore was unanimously chosen Minister Provincial of his Order in *England*. In his Time there was a great Controversy between the Dominicans and the Franciscans, about the *Immaculate Conception of the Blessed Virgin Mary* ; For, one *William Jordan*, a Dominican, following the Opinion of *St. Thomas Aquinas*, eagerly maintain'd that she was conceiv'd in Original Sin ; and he was as briskly oppos'd by *Br. John Marcheley*, both in publick Disputations in the Schools, and in Books written by him to maintain the contrary Opinion : And this Scholastick Debate between the Two Orders lasted for many Years, *Marcheley*, all his Life-time standing up stoutly (as the Standard-bearer of the Franciscans) in the Defence of the pious Opinion of *Scotus* and his Order, and, as the Conqueror, writing a Book, *Of the Conception of the Blessed Virgin Mary* : Besides which Work he also writ another Book, intitled *Various Questions*. He departed this Life, *Anno 1376*, at *York*, where he was buried amongst his Religious Brethren, in the Convent of his Order. So *Pits* and *Mason*, from *Willot* and *Leland*.

Notandum, That *Br. Robert Wilsteede's* Provincialship being expired, he was succeeded by *Br. John Mardeston*, and He by *Br. John Marcheley*, to whom succeeded *Br. Thomas Heber*.

Anno 1376. II. *Br. John Hilton*, a Franciscan Doctor of *Oxford*, was very famous for his holy Life and great Learning ; and gain'd a general Applause at *Oxford* for his subtile Disputations in the Schools. He maintain'd the Honour and Credit of his Order, like a zealous and learned Champion, against one *Utrede Bolton*, a *Benedictine* Monk, (who though otherwise a learned good Man) seem'd to some, as *Pits* says, to have cast a Blemish upon his own Reputation by drawing his Pen against the State of the *Mendicants* ; But be this as it will, *Br. John Hilton* opposed him, on this Occasion, by writing certain *Solemn Determinations*,

(a) In Supplemento Hist. Min. Provin. Angl. Frat. Min.

tions, intituled, *Of the Poverty of the Friars*, One Book. *Of the State of the Friars Minors*, One Book. He departed this Life, Anno 1376, and was buried in the Convent of his Order at *Norwich*. The curious Reader may find the Character of the said *Utrede Bolton* in *Pits*, Anno 1380.

III. This Year also the Franciscans made (a) choice of certain Anno 1376. eminent Persons, of great Merit for both Vertue and Learning, to be their Protectors and Defenders against the Attacks of some English Bishops who, as it seems, were not well affected towards their State of Life.

I. The *Augustinian* Friars were (as it seems) either forbidden by Anno 1377 their Constitutions to eat Flesh, or had introduced among themselves a pious Custom of continual Abstinence; as it appears by a Dispensation (b) procured, this Year, from the Pope for them to eat Flesh, on Condition that they shou'd keep the Lent of the Friars Minors before Christ-Mass; which Fast is prescribed by the Rule of *St. Francis*, and was strictly observed in the Convents of his Order as the common Lent of the universal Church; and lasts from the Feast of All-Saints till Christ-Mass Day exclusively.

The *Dominicans* also in *England* had to the same Effect, ask'd and obtain'd a Dispensation from the Pope, Anno 1374, that they might not be troublesome, or burdensome to Seculars, or to their Benefactors: But whether, or not, this Dispensation was granted on the same Condition of observing the said Franciscan Fast, as the other was, I do not find.

I. Br. *Walter Caxton* (whom *Stevens* calls *John*) a famous Francis- Anno 1378 can Doctor of the Laws, Canon and Civil, was the Author of a learned Work, the Title whereof is *A Sum of Confessions*, One Book, MSS. in *Oriel* College, at *Oxford*. *Dr. Pits* says, In his *Appendix*, that the Time is uncertain when this Man flourish'd; But the Study of the Laws was not much follow'd by Religious Men when Scholastick Divinity had taken Place of it in their Schools, (as before this Time it had) which makes me believe that *Dr. Caxton* did not survive this Date.

I. Br. *Roger Rugge* (or *de Ruggo*) was a famous Franciscan Doctor of Anno 1379. Divinity, and seems to have been a Professor in that sacred Faculty; For, he writ Four Books of *Commentaries upon the Master of the Sentences*, besides other Works, the Titles whereof are, *Some Small Theological Tracts*, One Book. *Commentaries upon the Books of the Soul*, One Book. *Of the Greatest and the Least*, One Book. The Two first Manuscripts are said to be in the Archives of *Cajus* and *Gonel* Colleges, at *Cambridge*. *Pits*, in *Appendice*. His Time is not certainly known; but he is placed here by guess.

I. Br. *William Appledore*, or *Appleton*, a famous Franciscan Doctor, Anno 1380 and Confessor (c) to King *Richard the Second*, was this Year, most barbarously murder'd, together with that holy Prelate *Simon Sudbury*, or *Tibold*

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(a) *Fran. a Sta Clara*, in *Appendice Hist. Min.* (b) *Leland. Collectan. Vol. 1. part. 2. pag. 308.*
 (c) *Vide Fran. a Sta Clara. in Hist. Min. pag. 29.*

Archbishop of Canterbury, and Robert Holles, Prior of St. John's; being all three beheaded upon Tower-hill, in London, by those villanous Rebels Wat Tyler and Jack Straw, and their Accomplices, Sixty Thousand in Number, who, like an impetuous Torrent, bore down all before them; as may be seen in our English Histories. Stow's *Chronicles abridg'd* record this bloody Fact this Year, and Godwyn in the Year following. See his *Catalogue of Bishops*.

Anno 1380. II. Br. John Stafford, born at Stafford, enter'd into the Order of St. Francis in his Youth; and having finish'd his Studies of Philosophy and Divinity with good Success, he (as Leland writes) spent some of his leisure Hours in the reading of History, and being by Degrees accusom'd to that kind of Study, he began to find a Delight and an Improvement therein, and therefore thought it worth his while, not only to read the Lives and Acts of great and famous Men for the present Entertainment of his own Mind, but also to write down what he had read, for the common Benefit and Improvement of others; And observing that England had the Honour to abound with domestick Examples of heroick Vertues, he judg'd that his Labour wou'd be best imploy'd in Penning the Histories of his native Country; and therefore he set himself to that Work, and writ in Latin, not unhand somly, as Pits expresses it. His Work is intituled, *Historia Anglica*, or *A History of England*, One Book. He departed this Life about this Time. So Dr. Pits.

Anno 1381. I. Br. John Tyssington, a famous Franciscan Doctor, (whose Character I will give hereafter) was this Year one of those leading Doctors of Oxford who, together with William Berton, Chancellor of that University, condemn'd John Wickleff of Heresy. This Wickleff was Parson of Lutterworth, in Leicestershire, who advanced many heterodox and pernicious Opinions, to the great Scandal of the Nation. The Franciscan Friars gave signal Proofs of their great Zeal for the Catholick Faith, in Opposition to this detestable Heresy; as appears in a certain Oxford Manuscript, page 65, where (as my (a) Author says) it is recorded that to the Resolutions and Decisions of this first Convocation held in London, on this Occasion, (May the 21th. 1382) for the Condemnation of John Wickleff's Two and Twenty Conclusions, these following Doctors were Subscribers, viz. Br. John Curlelle, and Br. Thomas Barnwel, Doctors of Divinity of Oxford, Br. William Folvile and Br. Roger Frysby, Doctors of Divinity of Cambridge, and Br. Ralph Wiche Batchelor of Divinity; All of the Order of St. Francis.

In the same Manuscript, John Ridden, a Doctor of Cambridge, subscribes to the fifth Convocation; and page 66, there is a Letter from the Guardian of the Friars Minors of Oxford and the Priors of the three other Orders of Mendicants to John Duke of Lancaster, against one Nicholas Hereford, a Wickleffist, dated February the 18th 1381. So *Fran. a Sta. Clara*, Ibid. But more of their Zeal in this Cause hereafter.

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(a) *Fran. a Sta Clara*, in *Hist. Min.* pag. 32.

I. The learned University of *Oxford* is said to have been traduced, as if they had given into *Wickleff's* Heresy ; But *Thomas Gascoign*, (a) clears them of that dishonourable Imputation by discovering an important Truth ; which is, that a certain Letter which was sent from *Oxford* (as an Act of that University) to *Prague*, in *Bohemia*, in behalf of *Wickleff's* Errors, was not genuine ; but was counterfeited by one *Peter Payne*, who by Stealth, had got the University's Seal, wherewith he signed the said forged Letter. This an Author (b) of Credit writes from *Twyne*, and he relates it for the Honour of the said University, against those Slanderers who, deceived by the Sham-Letter, gave out that *Oxford* then favour'd *Wickleff*, and declared themselves for his Errors.

I. Br. *William Folville*, born in *Lincolnshire*, made such Improvements after he became a Member of the Order of *St. Francis*, that he was admitted to the honourable Degree of Doctor of Divinity, at *Cambridge* ; and not undeservedly, for he was famous for his manifold Learning, and had also a great Name for his vertuous Life, as *Leland* and *Willot* attest. In this good Man's Days the University-Men were greatly offended at the Friars, especially the Franciscans, because they often admitted Youths, little more than Boys, into their Order ; and therefore they made a Decree, or Statute, that no Person under eighteen Years of Age shou'd be received by them out of either of the Universities ; which said Act the Friars wou'd not allow to stand good, alledging that it was derogatory to their Privileges, and notably prejudicial to their State : So Br. *William Folville* writ against it, in behalf of his Order, and intitled his Work, *For the Clothing of Boys*, One Book. He departed this Life in the Convent of his Order at *Stanford* in *Lincolnshire*, Anno 1384. Dr. *Pits.* This Statute continued in Force no longer than Six Years ; as I have already said, under the Years 1360 and 1366.

I. Br. *Thomas Burbury*, about this time, was Minister Provincial of the English Province of Franciscans. It appears not at what time he was chosen into this Office ; but he succeeded Br. *Thomas Heber*, and was succeeded by Br. *John Tyssington*, DD. Anno 1385.

I. Br. *William Scharshille*, once Justice of King *Edward the Third*, Anno 1386. quitting all temporal Affairs, enter'd into the Order of *St. Francis*, with great Honour, at *Oxford*. So *Stevens*, from an ancient Manuscript ; but mentions no exact Date.

Nothing memorable occurs concerning the Franciscans in the three following Years. So I go on.

I. Br. *John Summer*, or *Somer* (*Sonnir*, (c) *Davenport* calls him) was Anno 1390. a Franciscan of the Convent of *Bride-water*, in *Somersetshire*, from whence he afterwards was sent to *Oxford*, where he went through all his higher Studies, and made such an advantageous Progress in Philosophical Learning, (as *Leland* writes) especially in the Mathematicks, that in his Time there hardly was

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(a) In *Dictionary Theologico*. (b) *Hist. Min.* pag. 32. & 33. (c) *Hist. Min. Provin. Angl. Frat. Min.* pag. 31.

any Man in *England* fit to be compared with him, and none that excell'd him. He applied himself more particularly to *Astronomy*, in which kind, partly from the best Authors, and partly from his own Wit and indefatigable Industry, he made many wise Observations, and compos'd several very commendable Schemes of the Solar Cycles and the Ecclesiastical Computation; which he revised, reduced into a proper Method, and publish'd (about ten Years before his Death) for the Benefit of Posterity, and to his own lasting Fame, notwithstanding his great Humility which wou'd not permit him to make his Works see the Light, but at the Command of Br. *Thomas Heber*, his Provincial, and the Request of *Joanna*, Princess of *Wales* and *Aquitania*, who was King *Richard the Second's* Mother, and was afterwards buried in the Church of the Friars Minors at *Stanford*. But I return to Br. *John Summer*, whose Writings are these, viz. *Canons of the Stars*, One Book. *Of the Quantity of the Year*, One Book. *Corrections of the Calendar*, One Book. *A Third Calendar*, One Book. *Of the Metrical Faculty*, or the *Art of Poetry*, One Book. Besides many other Works. He departed this Life, *Anno* 1390. *Pits*, *Davenport*, *Mason*, and others.

Anno 1390. II. Br. *John Anglicus*, an English Franciscan, whom *Willot* calls by no other Name, was a Man of great Vertue and excellent Learning; a Follower of the *Subtile Doctor Scotus*, and a Writer of several Works, whereof the very Titles were not known to *Dr. Pits*, being lost, I presume, by the Iniquity of the Times, except One Book *Upon Scotus's Universalia*, printed at *Venice Anno* 1511. He departed this Life in the Year 1390.

Notandum, There are Two other famous Franciscans of the same Appellation, whose Characters I have given under the Year 1256, each of whom had *Anglicus* added to *John* instead of a Surname, the *English* being commonly so named by Foreigners, amongst whom these Three lived many Years, at *Paris* and elsewhere.

Anno 1390. III. Br. *Geffrey Linge* (*Galfridus Lingius*) was of the Franciscan Convent at *Normich*. He took great delight in History, and made a diligent Search into the Antiquities of his own Nation; and having, for a long Time, and with much Labour, read over almost all the best Authors of that kind, he gave his Mind and Hand to the writing of a *Chronicle*, beginning from the Creation of the World, or perhaps rather from the Arrival of *Brutus* in *Great Britain*. This Work was intitled *Chronica*, or *Chronicles*; for I find not whether it was in Latin, or English. His other Writings are not known. He departed this Life in the Year 1390.

Anno 1391. I. This Year the Franciscans gave fresh Demonstrations of their Orthodoxy and great Zeal for the holy Catholick Faith; especially Br. *John Tyssington*, in the Council held at *Stanford*, in *Lincolnshire*: But of this Man and his Acts more under the Year 1395.

Anno 1392. I. Br. *Roger* surnamed *Anglicus* by Foreigners because an English Man, was a famous Missionary in *Tartary*; from whence he was, this Year, sent to the Pope, by the Emperor of those vast Dominions: But, not having an Opportunity of seeing the *Annals of the Order* at large, I do not find what was the
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Purport, or the Effects of this Embassy as to the said Emperor himself; though many of his People were converted to the Christian Faith about this Time; as very many others of the same Empire had also been about the Year 1245, by the indefatigable Zeal and Preaching of the Franciscan Friars. So the *Epitome of the Annals of the Order*.

I. Br. *John Tyssington* was a Franciscan Professor of Divinity and a Doctor of *Oxford*; a Person of great Merit and Worth, as appears by his being afterwards chosen Provincial of his Order in *England*; in which Office he succeeded Br. *Thomas Burbury*, and he comported himself with so much Zeal and Prudence, that he gain'd the general good-liking and Applause of All, so that he was continued therein for his Life, to the great Satisfaction and Improvement of his Subjects, and the Edification of the World; for, he shew'd his extraordinary Zeal, not only for the Support of regular Discipline, but likewise for the Catholick Faith, and continued to give fresh Proofs thereof even to his dying Day. He was a pious and a learned Man, (as *Leland* and *Willot* attest) and one whose Merit had justly gain'd an universal Esteem. (a) *Mr. Wood* records his Name amongst those chief Doctors of *Oxford* who, in the Year 1381, condemn'd *Wickleff's* Heresies; And, in the Year 1391, *Tyssington* was an active Man in the Council held at *Stanford*, in *Lincolnshire*, in the Presence of King *Richard the Second*, when, by the Bishops and Doctors, the said Heresy, with all it's Followers and Abettors, was publicly and solemnly condemn'd; where this Apostolical and brave Man gave plain Demonstrations of his being (as another *David*) an Enemy to the Enemies of God; as his excellent Writings against those Sectaries abundantly testify. So *Dr. Pitts*. And, here, for the clearer Understanding of this Matter, and the Credit and lasting Reputation of this Great Good Man, I will add, that in the Case of *Wickleff*, when the Chancellor of *Oxford*, *William Berton*, thought proper to select Twelve of the most learned and famous Doctors of that University to examine the said *Wickleff's* Propositions, and to censure them according to their Deserts, *Tyssington* was appointed as the chief Man amongst them, both at *Oxford* and at *Stanford*. So *Fran.* (b) *a Sta. Clara*.

The same Author also adds *Leland's* Character of him, viz. *By how much Oxford, that fruitful City of noble Sciences, excells all other Cities for Academical Exercises, So much methinks, does Tyssington's Learning surpass that of other Doctors*. Infine, *Tyssington* and his Franciscan Province were so greatly valued by the Apostolick See, that Pope *Boniface the Ninth*, (made Pope in 1389, and ruled till 1404) by a Bull which begins with these Words *Quamvis, prout ex injuncti &c.* (c) gave him a Commission empowering him to delegate two Friars of his Province of *England*, whom he shou'd think fit, to visit, correct, and put an End to the great Difficulties which at that Time embroil'd the Franciscan Province of *St. James* in *Spain*, on the Account whereof several Appeals had been made to the holy See: And the Pope was very solicitous about that Affair, as appears in the said Bull,

(a) *Antiq. Oxon. Lib. 1^o. pag. 189.* (b) *Hist. Min. pag. 32.* (c) *Davenport, Ibidem. pag. 32.*

Bull, wherein he blames the Minister General of the Order, because he had not put an End to these Complaints and Grievances, though press'd to it by his Holiness; and therefore he took the whole Cause out of the General's Hands, and committed it intirely to the Provincial of *England Tyffington*, and to two of his Subjects, whom he shou'd judge proper to be imploy'd as his Delegates for that Purpose. *Harfsfield* (a) says, *Tyffington* was one of those learned Doctors that writ against *Wickleff* yet living, and *Pits* gives us these following Titles of his Works, viz. *In Defence of the Eucharist*, One Book, which *Pits* took for the same Manuscript, which is in *St. Benedict's College*, in *Cambridge*. *Of the Sacrament of the Altar*, One Book. *Of the Sacraments*, One Book. *For auricular Confession*, One Book. *Against Wickleff's Confession*, One Book. *Scholastick Disputations*, One Book. He departed this Life, *Anno 1395*, in the great Convent of his Order at *London*, and was succeeded in the Office of Provincial by *Br. Nicholas Fackingham*, a learned Professor of Divinity and Doctor of *Oxford*, of whom more hereafter.

II. *Br. Thomas Buttiler* (*Buttler*, I presume) Bishop of *Christonople*, *Anno 1395*. whom the Author of the *Epitome of the Annals* placeth under this Year, seems by his Name to have been an English Man; and probably might have been a Suffragan to some of our Diocefans, as many others of the Order were: But if he was not, I am ready to restore him, or any other Man, to his native Country.

I. *Br. William Woodford*, a Franciscan Doctor of *Oxford*, was famous *Anno 1397*. for both Piety and Learning, a mighty Lover of Catholick Unity, and a declared Opposer of all Errors, Sects, and Heresies. That learned and famous *Carmelite*, *Thomas Waldensis*, calls *Woodford* his Master; and *Leland* says of him, that he learn'd his Philosophy and Divinity with such Industry and Application, that he deservedly may, and ought to be rank'd amongst Men of the greatest Learning; and the Argument he brings to confirm the Truth of this his Assertion, is, that when the poysonous Doctrine of *Wickleff* had spread it self abroad, and had taken so deep Root in the Minds of many, that a Council was judg'd necessary for it's Extirpation, a Synod was accordingly call'd at *London*, wherein *Wickleff's* Heresy was again condemn'd in a most solemn Manner, and *Br. William Woodford* was the Person chosen out, by the unanimous Votes of that Venerable Assembly, as the most learned and fit Man, to write an Answer to *Wickleff's Trialogue* (a Book containing his principal Errors) and to confute it with solid and nervous Arguments. This important Injunction *Woodford* chearfully undertook at the Instance of the Archbishop of *Canterbury*, *Arundel*; And he did not only answer the great Expectations the said learned Council had conceived of his Performances, by confuting *Wickleff's Trialogue*, but he likewise writ many Things, most learnedly, against his other Works, and against his seduced Followers; most of which Writings he dedicated either to *Thomas Arundel*

(a) *In Histor. Wickleff. cap. 15. Vide Pits, Anno 1397. Vide Hist. Min. pag. 33.*

del, Archbishop of Canterbury, Primate of England and Legate of the Apostolick See, or to John Treuevant (or Trefrant) Bishop of Hereford; and he address'd the Fruits of his Labours to these two most Reverend Prelates, both to confound the Adversaries of the Faith by the Support of so great Authority, and also to animate these two famous Bishops to use all their Might in the Opposing of all Manner of Heretical Opinions. Harpsfield gives Woodford this great Character, viz. that he was an Author made up wholly of Bones and Sinews, intimating, by this Metaphorical Expression, the great Strength of his Arguments and Reasonings. Woodford answer'd every Particular of Wickliff's Errors; and Dr. Pitts gives us this Catalogue of his Works, viz. Upon Ecclesiastes, One Book. On some Places of Ezechiel, One Book. For the Introit of the Bible, One Book. Comments upon St. Matthew, upon St. Luke, and upon St. Paul to the Romans, each One Book. Divers Sermons, One Book. Determinations against Wickliff's Trialogue, One Book, MSS. in the publick Library, and in Merton, and New Colleges at Oxford. Against Wickliff's Dialogues, One Book. Against him, of Religion, One Book, MSS. in the publick Library at Oxford. Against his Eighteen Articles, One Book, printed at Cologne, Anno 1535. Against the Wickliffists, One Book. Of Tythes and Oblations, against Walter Britt, One Book. Against the Heresies in the Reign of King Richard the Second, One Book. Of Conformity towards Christ, One Book. Of the Condemning of Wickliff, One Book. Upon the Causes for Condemning his Articles, One Book, MSS. in Merton College. Against his Articles already Condemn'd, One Book, MSS. in the publick Library, and in New College, at Oxford. Seventy Two Questions concerning the Eucharist, One Book, MSS. in Exeter College in Oxford. Of the Possessions of the Clergy, One Book. Of Civil Dominion, Three Books. Of the Priesthood of the New Testament, One Book. Of the Dignity of Priesthood, One Book. A Defence of Begging, against Armagh, One Book, MSS. in Magdalen College, at Oxford. An Extract of the Errors of Armagh, One Book, MSS. in New College. On Aristotle's Physicks, Eight Books; besides many other Works. Woodford departed this Life at Gloucester, Anno 1397, or not long after, in the Wean of the unhappy Reign of Richard the 2d. This great Man is sometimes call'd Wydford, and sometimes Widesford, and Wodesford: But he writes himself an English Man in the Dedication of his Works address'd to the Archbishop of Canterbury, and his Name and the Rank he held amongst his Religious Brethren are best express'd in one of his Manuscripts in the Bodleian Library, (Numb. 9.) at Oxford, where it appears that in the Year 1390, he was Vicar-Provincial of his Order under the Minister Provincial of England: For, the Transcriber of the said Manuscript concludes that Work thus, viz. Explicit Determinatio Quarta Domini Egregij & Fratris W. Woodford, de Ordine Minorum, pro tunc Vicarij Ministri Provincialis, quam determinavit Oxon. Anno 1390. So Fran. (a) a Sta. Clara.

II. Br. Thomas Wolward was another learned Franciscan who zealous-
ly join'd with Woodford: and these Two, by their excellent Writings, confuted the pernicious Errors of Wickliff after his Death; as Br. John Tyssington,

Anno 1397.

Tyffington, their Provincial, had also done whilst the said unhappy *Wickleff* was yet living. (a) *Harpsfield*.

I. Br. *John Golston*, a very learned Franciscan, educated at *Oxford*, Anno 1398. flourish'd about this Time: He is mention'd by (b) *Harpsfield* as if he had made his Name famous to Posterity by his Writings: But I cannot find the Titles of his Works.

I. I cannot here forbear giving the Reader an Account of an odd Anno 1399. Rencounter, which *Dr. Fuller*, (c) in his usual Style, tells thus, 'I find our famous Poet *Chaucer* fined, in the *Temple*, two Shillings, for striking a Franciscan Frier, in *Fleet-street*; And it seems his Hands ever after itch'd to be reveng'd, and have his Penny-Worths out of them; as appears in some of his Writings. So that merry Man, *Fuller*.

II. I have now given an imperfect Draught of the Characters of Anno 1399. some of those many famous Franciscans who lived and flourished before the Year 1400; from whence the Reader may frame an Idea of the Dignity of the ancient Province of the English Friars Minors, which has produced a numerous Succession of Men of uncommon Sanctity of Life, and of such Excellent Parts and Eminent Knowledge in all Manner of Learning, that it is but a Tribute of Justice due to their Merits and illustrious Memories to assert, that they have not only been a Credit to our Nation, but also an Ornament to the Church of God, and have greatly contributed to the Improvement of the Common-Wealth of Learning. And it may with Truth be added, that the small Remainder of the *English* of that Order have the Honour to inherit all the best Talents of these their Ancestors; And, if the Sentiments of a certain learned University (Witnesses of their Education) were required, I have Reason to believe that the Character of the English Franciscans wou'd be found to rise as high as that of any other Order, or Community of English Church-men whatever, considering the Fewness of their Number: But they are too modest to glory in any thing but their Poverty. They will blush at this Truth; and therefore I will not trespass farther upon them; but return to their Predecessors, and go forwards with my Collections.

I. Br. *John Richard Blunt* is this Year mention'd by the *Annalist* of Anno 1400. the Order for his being made Bishop of *Acon*, or *Acre*, heretofore *Ptolemais*; which being in *Partibus Infidelium*, or amongst the *Infidels*, makes me believe he was a Suffragan Bishop to some of our Diocesans, if he was an English Man; for which I have no other Proof besides his Name.

I. Br. *John Grenlaw*, an English Frier Minor, was this Year consti- Anno 1401. tuted Suffragan Bishop of *Bath and Wells*, on the 9th Day of December, by the most Reverend Father in Christ, *Henry Bowet*, Bishop of that See; the said *Grenlaw*, having a little before been consecrated Bishop *Soltaniensis*, by *John Sorensis* and *Thomas Constantiensis*, Two other Titular Bishops, as appears by their foreign Titles. (d) *Wharton*.

II.

(a) *Hist. Wickleff* cap. 15. (b) *Hist. Eccles. Seculo 14to* cap. 28. (c) *Church Hist.* page 152. (d) *In Anglia Sacra. Parte 1ma. Pag. 571. In inferiori Margine.*

II. Br. *William Palmer*, a learned and an eloquent Franciscan, *Anno 1401* was now very famous; which is all I can find of him, in the *Epitome* of the Annals of the Order, under this Year.

III. This Year was fatal to the poor Franciscans; for, the deposed King, *Richard the Second*, dying in *Pomfret-Castle*, on *St. Valentine's Day 1399*, the People for the most part were uneasy under the Government of his Successor, *Henry the Fourth*, and some Persons, who (as *Speed* says) were hatching a Conspiracy against his Life, rais'd a Report that King *Richard* was still alive; which so much exasperated the King that he resolved to spare no Man upon whom the Crime of Concealment was found: Several Persons were put to Death on this Score; and the *Gray Friars*, it seems, gave Credit to the false Report, viz. that King *Richard* was yet living, and being therefore look'd upon as disaffected to the present Ruler, several of them were taken into Custody; amongst others one *Br. Richard Friseby*, a Doctor of Divinity, was insnared, and being ask'd *What he wou'd do if King Richard were living, and present?* He confidently and stoutly answer'd that he wou'd fight for him till Death against any Man whomsoever; which unwary (though loyal) Answer cost him his Life, being drawn and hang'd in his Friars Weed. So *Stow*. Not long after, eight Franciscan Friars, or Minorites (says *Speed*) were taken, convicted, hang'd, and headed for the like Causes, viz. for reporting that King *Richard* was alive; which made the King a heavy Lord to that whole Order. These poor wel-meaning Friars really believed that King *Richard* was still living, (which was their Misfortune) and therefore thought it a Part of their Duty to speak for him as their rightful Sovereign. *Mr. Speed*, in the Year 1404, relates a Passage which seems to take off the Imputation of Imprudence from these Friars for this their Procedure: The Story is this: 'This Year 1404, says he, one *John Cerle*, who kill'd the Duke ' (*Glovernia*) of *Glocester*, was taken up by the English in *Scotland*: This Man confess'd that, in *Wales*, he had stolen King *Richard's* Signet, with which he afterwards had sign'd many Letters to the said King's Friends, which gave them good Cause to believe his Majesty was still living, and was the Occasion of the Death of many. *Cerle* at last was hang'd.' So *Speed*. This I take to be the secret Cause of all the mention'd Misfortunes that befell the Poor Friars, as well as of the untimely Death of several others of the same Order, two of whom were likewise hang'd, at *Leicester*, this Year, for the same Cause. Also a Frier Minor of *Aylesbury* being convicted of having spread the Report that King *Richard* still lived, was hang'd at *Tyburn*. So (a) *Leland*; who also adds that, the same Year likewise, the Master (*Guardian* I suppose he means) of the Friars Minors of *Leicester*, being convicted of the like Treason, was hang'd at *Tyburn*, together with King *Richard the Second's* Bastard Brother. This last Person, I presume, was *Dr. Richard Friseby* above mention'd: And *Mr. Collier* (b) can mean no other Man when he says 'that a certain Frier Minor being interrogated what he wou'd have done if King *Richard* had been living and in the Field? boldly answer'd, ' he

B b

‘ he would have ventur’d his Life for him against any Person whatsoever, and
 ‘ upon this Declaration was brought in guilty, and drawn and hang’d in his Ha-
 ‘ bit: However, his Fraternity prevail’d so far as to get his Body, and give
 ‘ it Christian Burial.’ So *Collier*. But I now go into *Wales* to look after the
 Franciscans there: For,

‘ This Year, says (a) *Leland*, the *Welsh* rebell’d against King *Henry*, and plun-
 ‘ der’d the English on all Sides, and therefore the King himself march’d into
 ‘ *North-Wales*, and into the Isle of *Anglesey*, where the Friars Minors of the
 ‘ Convent of *Llanvair* (*Llanvair, near Beau-maris*) and the *Welsh* and others op-
 ‘ posed his Majesty; and therefore the King’s Army kill’d some of those Friars,
 ‘ and took others of them Prisoners, and plunder’d the Convent: But *Owen*
 ‘ *Glendour* not appearing, the King return’d home, and left the Government of
 ‘ that Country to the Lord *Gray*: And his Majesty released the Friars that were
 ‘ imprison’d, and gave Orders that every Thing shou’d be restored to the Con-
 ‘ vent that had been taken from thence; intimating withall that it was his
 ‘ Will that the said Convent, for the future, shou’d be inhabited by the Eng-
 ‘ lish Franciscans. *Leland*.

I. Br. *William Norton* (whom some call *Morton*) a Franciscan of the
 Anno 1403. Convent of *Coventry*, was an extraordinary Scholar, one that soar’d
 above the common Sphere of Learned Men, both in Philosophy and Divinity,
 although most of his Writings are lost, as *Willot* says, except one learned Work
 which he writ Upon Br. *Nicholas de Lyra’s* Expositions of the Holy Scriptures, under
 this Title, viz. *Repertorium Lyra*, One Book, MSS. in *Lincoln College*, at *Oxford*.
 He departed this Life Anno 1403. So *Dr. Pits.*

I. Br. *William Auger*, after many Years Study at *Oxford*, and great
 Anno 1404. Improvements in both Vertue and Learning, was by his Superiours
 call’d into *Somersetshire*, and there made Guardian of the Convent of his Order
 at *Bridgwater*; where, at his leisure Hours, he call’d over all his former Notions,
 ruminating upon what he had often heretofore read, hear’d, and learn’d, or
 disputed upon in the Schools; especially in the Holy Gospels; in the frequent
 Reading and Meditation whereof he found a great deal of Spiritual Gust; and
 therefore, after a mature Deliberation, he writ and publish’d a Book of *Commen-
 taries upon the Gospel of St. Luke*, to the lasting Fame of his Name and the Im-
 provement of Posterity. So *Dr. Pits.* Infine, *Auger* departed this Life Anno 1404,
 and was buried amongst his Religious Brethren in the said Convent of *Bridgwater*,
 and is not only taken Notice of as a very learned Frier, but is also much com-
 mended by *Harpsfield Hist. Eccles. Seculo 15to. pag. 645.*

II. ‘ This Year (says (b) *Leland*) the *Welsh* General, *Owen Glendour*,
 Anno 1404. ‘ burnt the Southern Parts of *Wales*, and besieg’d the Town and Ca-
 ‘ stle of *Cairdiff*: The Besieg’d sent to the King for Succour; but he neither
 ‘ came in Person, or sent them any Assistance; So *Owen* took the Town and burnt
 ‘ it all except one Street wherein the Friars Minors dwell’d; which together
 ‘ with

(a) *Ibidem.* (b) *Collegian. Vol. 1. part 2. pag. 315.*

‘ with their Convent, he left standing, for the Love of the said Friars. He
 ‘ made himself Master also of the Castle, and destroy’d it, carrying off a rich
 ‘ Booty: But when the said Friars address’d him, petitioning for their Books and
 ‘ Chalice which they had lodg’d in the Castle; he replied, *Why did you put your*
 ‘ *Goods in the Castle? If you had kept them in your Convent they wou’d have been Safe.*
 So Leland.

This Owen Glendour (whom Stow calls *Glendoverdewe*) was a Welsh Gentleman and Master of the Lordship of *Glendowr*, in *Merionethshire*: The Welsh call him the Son of *Griffith Vachan*, descended of a younger Son of *Gruffith ap Madoc*, Lord of *Bromfield*. He at first was a Student of the common Laws, and an utter Barrister, did afterwards serve the late unhappy King *Richard* in Place of an Esquire, and was well beloved of him. But I refer the curious Reader to *Speed’s History*, and now return to the English Franciscans.

I. Br. *John Edey*, born of an ancient good Family in *Herefordshire*, Anno 1406. was clothed a Friar Minor in the Convent of that Order at *Hereford*, and in process of time became very famous for both Religion and Learning; For, being sent to *Oxford*, he there made such uncommon Improvements, that (being then but in the Flower of his Youth) he writ ingenious *Commentaries upon most of Aristotle’s Works*; and his Proficiency in Theological Studies was not less than in Philosophy: But at last leaving the University, he return’d to *Hereford*; where, by his exemplary Vertues and great Learning, he gain’d so great a Respect from all Men, that it was not long before he was chosen Warden of that Convent; which Office he discharg’d with great Prudence and Edification, employing his Time and Talents both in a diligent Care in the governing of his Community, and in frequent Meditations upon the Holy Scriptures, and in often preaching to the People, who reap’d great Improvements from his zealous Labours, in order to the Practice of true Piety: His fervent Words and charitable Instructions and Admonitions made deep and lasting Impressions in the Minds of his Hearers, to the Honour of God and the great Benefit of their own Souls. He left many learned Lucubrations to Posterity, which are plain Demonstrations of his Vertue, as well as of his Scholarship. The Titles of some of his Works are these, viz. *A Lecture upon the Apocalypse*, One Book. *Upon the Master of the Sentences*, Four Books. *Tracts of Divinity*, One Book, MSS. in the publick Library at *Oxford*. *Various Sermons*, One Book. *A Lexicon of Originals*, One Book. *A Bundle of Vertues and Vices*, One Book. *On Aristotle’s Logick*, One Book. *On his Physicks*, Eight Books; besides many other Writings not named by Doctor *Pits*. *Edey* seems by his Works to have been a Professor of both Philosophy and Divinity; but be this as it will, he departed this Life in the Time of his Superiority, at *Hereford*, Anno 1406, and was buried in that Convent amongst his Religious Brethren. *Pits*, *Mason*, and Others.

II. Br. *John Lathbery*, of the Franciscan Convent of *Reading*, in Anno 1406. *Berks*, was a Doctor of Divinity of *Oxford*, and is greatly commended by *Leland* for his manifold Learning both sacred and Prophane; for, he dived into the hidden Secrets of natural Things, and was a finish’d Philosopher;

he excell'd also in the Knowledge of Theological Learning, and gave frequent publick Demonstrations of his great Penetration into sacred Mysteries, especially whenever Occasions offer'd of Scholastick Disputations. Many Authors commend him, chiefly for his solid and clear Explications of the Holy Scriptures: For, after he was of a middle Age, his constant Custom was to read almost continually the Sacred Text, and to meditate, Day and Night, upon the Law of our Lord; and in these holy Exercises and Contemplations he most sweetly spent his Life, preaching sometimes to the People from this his Treasure of sacred Knowledge, lest he might seem to live so wholly to God and himself as to neglect the spiritual Good and Salvation of his Neighbour. These following Writings are the Products of his great Piety, Wit, and Learning, viz. *An Exposition of the Psalms*, One Book. *Commentaries on the Prophet Jeremiah*, One Book. *On his Lamentations*, One Book, MSS. in *Brazen-nose College*, at *Oxford*, and printed *Anno 1482*. *Upon the Acts of the Apostles*, One Book. *Lessons of the Scriptures*, One Book. *Sermons*, One Book. *Theological Distinctions*, One Book, MSS. in *St. Peters College* at *Cambridge*. *A Moral Alphabet*, One Book, MSS. *Ibidem*. He departed this Life *Anno 1406*. *Pits, Mason, and Others*.

Anno 1407. I. Br. *Nicholas Fackingham*, born in *Norfolk*, was a Franciscan Doctor of *Oxford*; where he also was a publick Professor of Divinity, a long while, in the Convent of his Order. He was excellently learned in all Sciences, both Sacred and Philosophical; and therefore, partly for his Dignity of Doctorship, partly in Consideration of his long Services done to the Order in teaching, and chiefly for his exemplary Life, great Prudence, and other commendable Qualifications, he was so greatly esteem'd by his Religious Brethren, that they unanimously chose him for their Minister Provincial; In which Office he so comported himself, that (as *Leland* writes) he did most vigilantly regard the spiritual Improvements of his Subjects and the religious Advantage of his Order; and also directed all his Actions and utmost Endeavours to the Honour of God and the publick Good of the Universal Church; and he so exercised all his Authority as if he had studied rather to edify his Subjects with his Humility, than to rule them with an Air of Severity: For, being become a Patern of Vertue to his Flock, he had nothing so much at Heart as to shew them their Way by the Light of his own good Example. He was well known and greatly beloved by King *Richard the Second*, at whose Instance he writ many things for the publick Good. *Fackingham* was a Man of a meek and mild Disposition, and one upon whom there are just Reasons to believe that the Holy Ghost, by a special Grace, rested. Piety was his continual Study and daily Practice; Charity (that never failing Vertue) was his constant Exercise on all Occasions, and towards all Persons; he was Peaceable, and a great Lover of Concord and Union, so that you might thereby have known him to be an adopted Child of God. It was with the greatest Grief of Mind imaginable that he beheld the Troubles, the Divisions, and the Schisms that in his Days disturb'd the Peace of the Catholick Church, that loosen'd and almost disjointed her indissoluble Unity: For the Cure of which Evils, and that, like a truly pious Son, he might console his Mother

Mother the Church, he writ many Things very properly, and well adapted for the working of a happy Reconciliation; whereunto if the disagreeing Parties had given a due Regard, they wou'd soon have return'd to their Duty in a Catholick Union, nor had the Schism spread it self farther, or been of any longer Duration. So *Dr. Pitts*. Infine, a knowing (a) Author says of *Fackingham*, that he had the Honour to be declared, in his Time, *Proto-Magister*, or chief Doctor of his Order in *England*: And these following are the Titles of his learned Works, viz. *Of Christian Brotherhood*, One Book. *Of the Schisms of the Church*, One Book. *Of the Union of the Church*, One Book. *Of the Value of the Mass*, One Book. *Of the Suffrages of Pilgrims in this World*, One Book. *Of Prayer*, One Book; and several other Things, which heretofore loudly proclaim'd the Author's Zeal and Merits. He departed this Life, in the Reputation of Sanctity, in the Convent of his Order at *Colchester*, Anno 1407. How long *Fackingham* was in the Office of Provincial appears not; but he was succeeded therein by *Br. John Zouch*, a Doctor of Divinity; of whom in the next Article.

I. *Br. John Zouch*, a Franciscan Doctor of Divinity, and Provincial Anno 1408. of his Order in *England*, was made Bishop of *Landaff*, in *Wales*, this Year, or in the Close of the last. *Godwyn* (b) calls him *la Zouche*, (though 'tis certain he was an English Man) and he adds, that 'it shou'd seem that this Man built a great Part, or else happily all the House at *Mathern*, near *Chepstow*, the only House that is now left the Bishop of that See to put his Head in: His Arms fix'd in divers Places of the Walls and Windows, to my Judgment (says *Godwyn*) import as much.' When *Br. John Zouch*, for his great Merits of Vertue and Learning, was preferr'd to the See of *Landaff*, he was succeeded in the Office of Minister Provincial of the English Province of Franciscans by *Br. William Butler*, a Professor and Doctor of *Oxford*; of whom hereafter.

I. *Br. Peter Philardus*, or *Philaretus*, a learned Franciscan educated Anno 1409. at *Oxford*, was this Year made Pope, under the Name of *Alexander the Fifth*; and must have a Place here, because the English Friers Minors had the Honour to teach him his Divinity and Part of his Philosophy. He is said to have been born in the Island of *Creet*, in *Greece*, now call'd *Candy*, situated in the Mouth of the *Ægean* Sea, between *Rhodes* and *Peloponnesus* now call'd *Morea*, belonging to the *Venetians*; But (c) *Tossinianensis* reports, that this Pope, upon his Death-Bed, declared he was born in the Territories of *Bologna*, in the Papacy, of poor Parents, and that a certain great Man of *Venice* carried him over to *Candia*, or *Creet*, whence he was reckon'd to have been born there; However, be this as it will, he was a poor Boy; but he had the good Fortune to be taken Notice of by a certain Franciscan Frier, who, finding him a promising witty Lad, took the Pains to teach him his Grammar, Classick Authors, and Logick, wherein he made such an uncommon Proficiency, that, having first made his Religious Profession in the Order of *St. Francis*, he was sent out of *Italy* to *Oxford*;

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 30. (b) *In his Bishops*. (c) *Hist. Seraph. Lib. 2do. Folio 207.*

ford; where he went on with his Studies of Philosophy and Divinity with great Application, for several Years, in the Convent of his Order, arrived to a great Degree of Perfection in both Sciences, became a publick (a) Professor in the said Convent, and at last was admitted Batchelor of Divinity in the University of *Oxford*, (as (b) *Mr. Wood* says) from whence he afterwards went over to *Paris*, where he gave Demonstrations of his great Learning by his excellent *Commentaries upon the Four Books of the Sentences*, which he gave out to his Scholars whilst he taught in that University; where he at last was made Doctor of Divinity, and became a great Preacher, and an Author of *Sermons* and of many other Writings. He was reckon'd a great Orator, an excellent Speaker, and being a Man framed for great Things, ' He (as (c) *Platina* says) was sent for by ' *John Galeatus*, Duke of *Milan*, and made his chief Counsellor; Afterwards, at ' the said *Galeatus's* Request, he was made Bishop of *Vincenza*, then translated to ' *Novara*, and last of all, being made Archbishop of *Milan*, he was created Cardinal of the *Twelve Apostles* by Pope *Innocent the 7th*; from which Step he rose ' to the Pontifical Dignity, by the marvellous Consent and Agreement of all the Cardinals then assembled at *Pisa* in order to the putting an End to the unhappy Schism; as they effectually did in this Council, by deposing (d) *Gregory the 12th* and *Benedict the 13th*, (the Two Persons contending for the Triple Crown) and choosing this *Alexander the 5th*, whom they seated in the Papal Chair, on the 7th of July, to the general Satisfaction of All; for, he was as famous for the Holiness of his Life, as on the Account of his great Wisdom and Learning, as *Platina* says, who also adds, that ' he was deservedly named *Alexander*, because he might compare with any Prince for Liberality and Greatness of ' Mind; for, he was so munificent to the Poor, and to all that deserv'd his ' Bounty, that in a short Time he left himself nothing; which made him use ' to say in a Joke, that he was a rich Bishop, a poor Cardinal, and a beggarly Pope; ' being free from that Desire of getting which usually increases with a Man's ' Estate and Age.' So *Platina*, done into English by *Paul Rycaut Esq;* This good Pope reign'd no longer than ten Months and eight Days, departed this Life at *Bologna*, in *Italy*, and was there buried in the Franciscan Church, on the left Hand of the High Altar. But I return to *England*.

Anno 1410. I. Br. *Reginald Langham*, a Franciscan of the Convent of *Norwich*, died this Year. He was a very learned Man, a Professor of Divinity, and a Doctor of *Cambridge*; a Man of a sharp Wit; but he seems to have been of a Temper somewhat Litigious. He had the Character of an excellent Schoolman, being most expert in all Scholastick Disputations, and accusom'd to argue smartly and learnedly, to distinguish subtilly, to explicate clearly, and to conclude solidly. But I know not (says *Dr. Pits*) whether it proceeded from the Envy of others, which often attends the greatest Wits, or from his own Fault, that he had many learned Adversaries of almost all Religious Orders that writ against him;

(a) *Hist. Min. pag. 34.* (b) *pag. 77. Antiq. Oxon. in Inferiori. Margine, & Speed, pag. 760.*
 (c) *Hist. and Lives of P. pes.* [d] *(iacconius de Vit. & Gestis Pontif. pag. 851 & 852.*

him; to whom he return'd the Courtesy by writing likewise against them, as appears, by these following Titles of his Works, viz. *Against Edmund, a Monk of Bury*, One Book. *Against Andrew Bingham, a Dominican*, One Book. *Against John Avidon, a Carmelite*, One Book. These moreover are his Writings, viz. *Thirty Lectures on the Bible*, One Book. *Upon the Master of the Sentences*, Four Books. *Determinations*, One Book. *Disputed Questions*, One Book; and several other Things not named by Dr. Pitseus, from whom I have here writ.

I. Br. *Thomas Otterborne*, having applied himself to the Studies of *Anno 1411.* Philology and Divinity with great Diligence and a proportionable Success, became very learned, as well as a pious Man; and was for sometime a Professor of Divinity in the Convent of his Order at *Oxford*. Having finish'd his Lectures, and being under no particular Injunction of his Superiours either to learn or to teach, he betook himself to the reading of History, knowing it to be a Means that easily informs a Man in the Ways of a good Life, and deterrs him from the Paths of Vice, by the Examples of others. After other Duties of greater Importance *Otterborne* made an exact Scrutiny of the Antiquities of our Nation with such a remarkable Diligence, that he reduced the *Affairs of England into a handsome Order, and writ a History of them.* So (a) Mr. Wood. Dr. Pits says, *Otterbourne* is thought to have spun out his Life to the Year 1411, and therefore I place him here, though I believe he was dead many a fair Year before this Time, because he is the 65th Franciscan Regent Professor in the Convent at *Oxford*; as it appears in the Catalogue given by Mr. Wood. However, his Writings are these, viz. *An History of the English Affairs*, One Book. *Of the Succession of the Earls of Northumberland*, One Book. *Divers Small Tracts*, One Book; besides some other Works, the Titles whereof are not named. *William Nicholson*, Bishop of *Carlisle*, in the first Part of his late Book intitl'd *the English Historical Library*, page 67, reckon's this *Otterburn* amongst the ordinary Scriblers of this Age; yet says, his *MSS. History* is said to be in the publick Library at *Oxford*. But *Otterborn's* Work is approved by Mr. Wood, who is a better Judge of History.

I. Br. *Roderick Witton* was a Franciscan Divine, and a famous Prea- *Anno 1412.* cher, and publish'd to Posterity a Book of *Sermons of the Time, from the Beginning of Advent till Easter*, as Pits says: But there is little said of his other Writings, and nothing of the Time when he flourish'd; So he is placed here by guess. Pits, in *Appendice*.

I. Br. *William Butler*, a Franciscan Doctor of *Oxford* and a Profes- *Anno 1413.* sor, was very famous for Piety and Learning, and so universally esteem'd for his Prudence, solid Judgment, and great Worth, that, on these Considerations, he is very much commended on every Occasion by Authors of the best Credit: *Leland* is profuse in his Encomiums of him: The most learned Men of *Oxford* heretofore esteem'd him (says Pits) as the chief Flower of their University; and his Order gave a plain Demonstration of the Value they had for him

(a) *Antiq. Oxon. Lib. 1^o. page 76.*

him when they unanimously chose him Minister of the English Franciscan Province. *Butler* was in this Office of Provincial Anno 1408, when a Synod being held by the Archbishop of *Canterbury*, at *St. Pauls*, in *London*, he was the Person appointed to preach before that Venerable Assembly met in a National Council for the Suppression of the Schism, and to put a Stop to the Spreading of *Wickliff's* Heresy. *Fuller* (a) calls him *John Botel*, and (b) *Harpsfield Botelius*, by mistake; and both these Writers style him *General of the Franciscans* on this Occasion; either for the Largeness of the Province whereof he then was Minister, or rather (as a knowing (c) Author believed) because at that time he was *Vicar*, or *Commissary General* of his Order in *England*, by a special Commission from the General of the whole Order. However *Botiller*, or *Butler* came off here with the general Applause of all those learned Prelates, to whom he preach'd upon this Text, viz. *Yee are call'd in one Body*. *Davenport* (d) says, *Butler* had the Honour to be Colleague to Pope *Alexander the 5th.* in the Professorship of Divinity at *Oxford*; and the Annalist (e) of the Order reports, that the said Pope approved of his Writings, and commended his Zeal in opposing a Version of the Bible which proved a Scandal to Weak-Ones: For, in his Time the Holy Scriptures were translated into *English*, and so handed about by ignorant Peasants, Artificers, Women, and Persons of all States and Conditions; and whosoever cou'd make a shift to read thought himself sufficiently qualified to understand them; And, this Assurance proved to be the Rise of a great Contempt of Sacred Mysteries, the Cause of infinite Errors, most foolish Interpretations, intolerable Abuses, and grievous Scandals. Now, to put a Stop in time to these Evils, *Br. William Butler* resolved to exert his Zeal; which he did by all Means possible, exciting also other learned Men to join with him in the Work: So that (as *Pits* writes) there was a publick Decree and Proclamation issued out for the burning of all the Copies of the said English Translation of the Scriptures, lest the illeterate People, being left to themselves, might thence unwarily draw Poyson, from whence, by following the Guidance of their Pastors, they might have reap'd eternal Bliss. The said Books being on this Occasion and Account burnt, *Butler* gave Reasons for that Procedure in Writing, and publish'd a learned Work, the Title whereof was, *Against the English Translation of the Scriptures*; besides which Work he writ upon the *Master of the Sentences*, Four Books. Of *Indulgences granted by the Pope*, One Book. *Divers Questions*, One Book, and many other Tracts. He died in the Convent of his Order at *Reading*, in *Berkshire*. *Br. William Butler*, desiring rather to obey than to command, resign'd the Office of Provincial in the Year 1410, and *Br. Vincent Bois* was chosen in his Place; But the Men of his Province were, it seems, so desirous to have *Butler* for their Superiour that they had Recourse to *Rome*, and they so acted in the Matter, that, in the Year 1413, he was forced to resume the Provincialship, by an express Command of the Pope. This is related by the Annalist of the Order under the said Year, and is the

Motive

(a) *Church History*, page 160. (b) *Sæculo 15to.* (c) *Fran. a Sta. Clara, in Hist. Min.* pag. 33. (d) *Hist. Min.* pag. 34. (e) *Annal. Ord. Min.* Anno 1416.

Motive of my placing him here. How long he continued Provincial now this second Time, or how long he lived, I do not find; but he was at last succeeded in that Office by Br. *Peter Ruffel*, a Doctor of *Oxford*; of whom hereafter.

I. This Year the Council of *Constance* made a Decree for the Encouragement of the Reformation of the Order of *St. Francis*. For the better Understanding of this Affair, the Reader may please to know that before this time many of the Franciscans had slacken'd the Rains of the primitive Observance of their Founders Rule in Matters of Poverty; and Pope *Innocent the 4th* (a) gave his Approbation to many Practices by degrees crept into the Order contrary to the Letter of the Franciscan Law; and Pope *Alexander the Fourth*, abated (b) the Rigour of the Rule in many things relating to the Observance of Poverty; So that the Cloth of the Friars Habits was now finer than heretofore, the Furniture of their Churches and Convents more valuable, and a few temporal Incomes (not unlike Rents) where here and there admitted of by some of them; and Pope *Martin the 4th*. (chosen Pope about the Year 1281) dispensed (c) with the Friars in some things of this Nature: But these Relaxations, though warranted by the Condescension of several Popes, were zealously opposed by many Great and Holy Men of the Order, who wou'd not accept of any such Abatements, or Privileges, but stood up for the Rigorous Observance of the Rule of *St. Francis*, and labour'd hard to keep up the Strictness of Religious Discipline close to the Letter of their Founder's Prescripts. These brave Champions of Franciscan Poverty had already begun a Reformation of the Order, and were by degrees form'd into a Body of Friars, under the Name of *Observants*, as the others, for Distinction Sake, were call'd *Conventuals*. The Reformation was a long time struggled for before it cou'd be effected, and there was some Uneasiness in the Order upon this Score. Before the Year 1350, one Br. *Gentilis a Spoleto*, with some others, (d) address'd himself to Pope *Clement the 6th*. to grant them some Places wherein they might observe their Rule to the Letter, and without any Gloss, and his Holiness assign'd them Four Houses: And in the Time of Pope *Gregory the 11th*. (a great Lover of the Order and its Observance) the Reform'd met with more Encouragement than before, being also favour'd by Br. *Leonard Gifonensis*, who was chosen General of the whole Order Anno 1373, in a General Chapter held at *Thoulouse*, wherein the said Pope presided in Person: In the Time of this General, the Reform'd, or *Observants* increas'd and spread very much, and were by him committed to the Care and Government of one Br. *Paul de Fulgineo*, or *Paulutius Vagnotij*, so call'd from his Father's Name, who was a Noble Man of *Italy*. Br. *Henry Alferus de Asta*, chosen General in 1387, continued (e) the said Br. *Paulutius* in the Office of Superiour (as his Commissary, or Vicar) over the Reform'd, who then had fifteen Houses in *Italy*, and were almost daily increasing in other Nations; For, the Fame of their holy Lives began to fill the World, and many Princes built (f) Convents and Churches

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(a) *Tossinian. Hist. Seraph. Lib. 2 de. folio 151.* (b) *Tossinian. Ibidem.* (c) *Ibidem.* (d) *Ibidem: folio 188.* (e) *Tossinian. Ibid. folio 189.* (f) *Ibidem.*

ches for this *Little Flock*; who, being persecuted by others that opposed the Reformation, were forced to address (a) themselves to the Council of *Constance*, this Year; where they were graciously received by the Fathers of that Venerable Assembly; who granted them Three Provinces, and discharged (b) them from the ordinary Obedience of the Minister General, and appointed them a *Vicar General* by a Decree of the said Council. This being premised, to give Light into this Affair, I now return to *England*; where the greatest Part of the Convents refused their Assent to this Separation, although (as a knowing (c) Author says) they were in Effect, *Observants*, living indeed in Community with the *Conventuals*, but renouncing all Temporals; as shall hereafter be made to appear: Yet the more fervently zealous Friars amongst them gave into this Reformation with all their Hearts, and in a little time gave such Heroick Examples of a rigorous Observance, that our Princes espoused their Cause: Of which in it's Place.

Anno 1416. I. Br. *William Holms* was an *Observant* Franciscan, and is deservedly much commended by *Leland* and *Willot*, both for his great Vertues and his excellent Learning. After he had, with great Success, made an end of his publick Studies (at *Oxford*, I presume) he retired home to his Convent, where he privately spent sometime in the Study of Physick; that so he might be qualified, not only to apply proper Remedies to Mens infirm Souls, but also to their diseased Bodies; nor did he thus proceed without good Motives for so doing, nor without good Success in his Performances. He drew his Skill in Physick from his great Knowledge of natural Things; which, by a diligent Application, he had learn'd in Philosophy: And (which ought to be chiefly consider'd) it seems very plain by the Effects, that he had received from God the Gift of curing Distempers; and therefore was wonderfully successful in all his Practice of that kind, and very often cured Diseases which seem'd naturally incurable. Such was his Charity, that he neglected not any Person, even of the meanest Circumstances; Poor and Rich, High and Low were indifferently admitted by him; he was equally solicitous for all Ranks, and used his utmost Care to cure all, without any Expectation of temporal Profit to himself; For, his Endeavours were perform'd *gratis*; and on this Account he was both admired and beloved by the common People, and also greatly esteem'd by Persons of Quality, and those of even the first Rank. He composed and publish'd *A compleat Volume of Simple Medicines*; which Work, as (d) *Leland* says, is in *St. Peter's College at Cambridge*. Of his other Writings I find nothing. He departed this Life *Anno 1416*, in the Reign of *Henry the Fifth*.

Notandum, This Br. *William Holms* is reckon'd an *Observant* by the Annalist of the Order, as well as by *Dr. Pitts* and others; which is a sure Proof that the Reformation of the Order had got footing in *England*, even before the Council of *Constance*; For, it cannot be imagin'd that this was the only Man of the Reform'd in

(a) *Ibidem*. (b) *Ibidem*. folio 152. (c) *Fran. a Sta Clara*, in *Hist. Min.* pag. 35. (d) *Collectan Tom. 3^o* pag. 21.

in the Nation, though not under the Name of *Observants*, which was an Appellation given them in the said Council : That great Work began early in our Nation, and was carried on with so much Zeal, that *England* was reckon'd a Province of *Observants* in the Year 1467 (as shall be said hereafter) although, as to Separation of Dwelling, or an entire Reformation of Parts, not so soon; nor indeed was Observance much to be reform'd there.

I. Br. *Peter Ruffel* was a Doctor of Divinity of *Oxford*, and a diligent Searcher after the most noble Sciences, and yet more sedulous in the Practice of Vertue; and on these Considerations he was chosen Provincial of his Order throughout *England*, by the unanimous Votes of the Persons concern'd in the like Elections. In reference to his Learning; He gave himself up very much to the Reading and Meditation of the Holy Scriptures, and being inflamed with a pious Devotion towards his particular Patron *St. Peter*, he writ a *Commentary*, or *Paraphrase*, in Two Books, upon both *St. Peters Epistles*; and other Works.

Anno 1417.
or 1418.

Notandum, Br. *Peter Ruffel* is by *Dr. Pits* placed under the Year 1410, though he there gives a Hint that *Leland* is not positive in asserting that to have been the Time of his Death, as I find it was not; for, he succeeded Br. *William Butler* in the Provincialship after the Year 1413, as I have there said; And, moreover he was an *Observant* (as *Pits* also says, from *Leland*) which is a plain Proof of his living some time after the Council of *Constance*, wherein that Name was first given to the *Reform'd*, or the strict Observers of the Rule of *St. Francis*. This also shews that the chief Franciscans of the English Province were well affected towards the Reformation of the Order, otherwise they wou'd not have suffer'd an *Observant*, as he was, to have been at their Head as their Provincial. *Ruffel* was succeeded by Br. *Robert Willeis*, a Doctor of Divinity, or rather by Br. *Thomas Kingsbury*, a Doctor of *Oxford*.

I. Br. *Robert Colman*, a Franciscan of the Convent of *Normich*, was this Year chosen Chancellor of the University of *Oxford*; which Office he resigned not long after that Honour had been conferr'd upon him. So *Mr. (a) Wood*. *Colman* also was a Doctor of *Oxford*: But more of him hereafter, under the Year 1428, wherein he departed this Life.

Anno 1419.

II. Br. *John Randolph*, a famous Franciscan, who was Confessor to Queen *Joan*, (b) flourish'd also about this time. This Queen *Joan* was Mother to King *Henry the 5th*.

Anno 1419

I. Br. *Francis (c) a Sta. Clara (Davenport)* says, he met with a Venerable Monument of Antiquity in the Ancient Family of the *Comptons*, from which the Earls of *Northampton* are descended. It was the Original Hand-writing of the Vicar-General of the English Franciscans; that is, of the Person then commission'd by the General of the whole Order to act in his Stead over those of the Order in *England*, and who, in Vertue of this Power, had gi-

Anno 1420.

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(a) *Antiq. Oxon. Lib. 2do. pag. 404.* (b) *Eran a Sta. Clara, in Hist. Min. pag. 32.* (c) *Hist. Min. pag. 35.*

ven his Letters *Patents* to the said Family, with his Seal of Pewter hanging thereto: Tho' the Impression of the Seal was almost worn out; but the *Patents* (in *Latin*) were written before the Separation of the *Observants*, as appears by the Date; and the Tenour of them is as follows, viz.

" To our wel-beloved in Christ, *Thomas Compton* and *Joan* his Wife, Br. *Thomas*, the Minister General's Vicar in the Province of the Friars Minors in England, Greeting, and that through the Merits of Christ in this Life they may attain eternal Joy.

" Considering, with tender Sentiments of Charity, the great Affection and Devotion which, for God's Sake, you bear towards our Order, and being desirous to make you a suitable Return: We, by these present Letters, admit you, both in Life and Death, to a particular Communication in all and every one of the Prayers of the Friars under our Government in *England*; granting you (as far as it shall please God) a full Participation of the spiritual Advantages of all the good Works which the Mercy of our Lord will vouchsafe to be perform'd by the said Brothers under our Charge: Adding moreover, as a special Favour, that whenever the News of your Departure out of this Life, together with these *Patents*, shall be laid before our Provincial Chapter, all those Offices shall be done for you, throughout the whole Franciscan Province of *England*, which are usually perform'd for our Brothers of the Order, and for the Friends and Benefactors of our Order deceas'd that are there recommended. Farewel happily in our Lord Jesus Christ and his Mother the Glorious Virgin. Given in our Provincial Chapter at *Coventry*, on the Feast of the Assumption of the Glorious Virgin, in the Year of our Lord 1420.

So *Davenport*, who, in another (a) Place, says, these Letters *Patents* were signed by Br. *Thomas Kingsbury*, a Doctor of *Oxford*, and then Vicar General of the English Franciscans, and actual Minister Provincial of the same; who was at last buried at *Nottingham*.

Anno 1420. II. Br. *Robert Zengg*, a Franciscan of the Convent of *London*, procured good Benefactors to that House; and this Year the Cistern for washing in the Cloister was repair'd with the Money, at his Request, by them deposited for that End. The total Expence of this Work was 27 l. 9 s. 1½.

So *Stevens* in his late Additions to *Dugdale's Monasticon*.

Anno 1421. I. Br. *Jerome of St. Mark*, an English *Observant* Franciscan, and a Batchelor of Divinity of *Oxford*, was a learned Man, and wrote a certain *Compendium of Logick*, the Title whereof is *Little Logick*. Dr. *Pits*, in his *Appendix*, says, He can find nothing of his other Works, or of the time when he died: So he is here by guess.

Anno 1423. I. Br. *John Welles* was at this time Bishop of *Landaff*, in *Wales*: Witness the Author of the *Epitome of the Annals of the Order*. *Godwyn* calls him *John Wellys*, and says, he was a Minorite, and a Doctor of Divinity,

(a) *Supplem. Hist. Min. impress. Anno. 1671. pag. 7.*

nity, and succeeded Br. *John la Zouch*, another Franciscan Doctor, in that See. He is also mention'd by (a) *Leland*, who names him *Welles*.

I. *N. Clopton*, Knight and Lord Chief Justice of *England*, this Year Anno 1426. left the World and all its charming Pretences, all its Pleasures, Honours, Preferments, and Profits; and, for the Love of Jesus Christ, enter'd into the poor and penitential Order of *St. Francis*; in which Institute he also persever'd constantly and religiously to the End of his Life. So the *Annals of the Order*, Dr. (b) *Pits*, and (c) others. A rare Example indeed! that a Person rais'd to so high a Station, so forcibly engaged to the World by the most bewitching Ties of Honour, Pleasure, and Profit, shou'd freely abandon All, to embrace a voluntary, and a most rigorous Poverty: But, the powerful Grace of God, which drew *St. Mathew* from the Custom-House to follow our Lord and Saviour, seems to have wrought this wonderful Change in *Clopton* for the same End of God's Honour, as a lasting Example to Posterity.

I. Br. *Robert Colman* a Franciscan of the Convent of *Normich*, and Anno 1428. a Doctor of *Oxford*, departed this Life this Year. He was a Person on whom Nature had bestow'd most excellent Endowments; which, by a liberal Education and hard study, were improved to a great Perfection in Learning. The divine Goodness had also been liberal towards him in the Gifts of his Grace; For, he was exemplarily Vertuous, remarkably Grave, Modest, Chast, and Temperate; and on these Considerations universally valued and respected; So that he was, with a general Applause, chosen Chancellor of *Oxford* (as I have already said) by the wise Council of that learned University. These wise Men, it seems (says *Pits*) were desirous to testify their grateful Acknowledgments by giving the first Place of Honour amongst them to him who had much added to the Splendor and Fame of their University. It was by this good Man's Piety, Mildness, Integrity, and commendable Example of all Christian Vertues, that *N. Clopton*, Knight, and Lord Chief Justice of *England*, was induced to condemn all worldly Poms and Vanities, and bend his Shoulders, in his advanced Years, to carry the Cross of Christ in the lowly State of a Franciscan. Br. *Robert Coleman* writ and publish'd to Posterity One Book of *Sermons*. *Sacred Lessons*, One Book. *Sundry Poems*, One Book; and other Works. So Dr. *Pitfeus*.

I. Br. *Roger de We* was at this time Minister Provincial of the Anno 1430. Franciscan Order in *England*; as I find in the *Epitome of the Annals*.

This is the Person whom Br. *Angelus Mason*, more rightly, calls *Roger Dewe*, or *Days*, who was a Doctor of Divinity. So the Succession of their Superiours about this time ran thus; viz. The Provincialship of Br. *Thomas Kingsbury*, DD. being expired, he was succeeded by Br. *Robert Willeis*, DD. He by Br. *John David*, DD. whose Office, being likewise discharg'd, was fill'd by this Br. *Roger Dewe*, a Doctor also of Divinity: So that there were four Provincials in the Space of about thirteen Years, if I mistake not: From whence there is reason to believe that

(a) *Collectan. Tom. 1. part. 2. pag. 348.* (b) *De Illustr. Script. Anno 1428, Titulo Colman.* (c) *Hist. Min. pag. 32.*

that the Provincialship now was for the most part Quadriennial, or perhaps Triennial; and that the Time of Br. Roger Deme's Authority was in like manner expired about this Time; when he was succeeded by Br. Richard Leeke, a Doctor of Divinity.

Anno 1430. II. Pope *Martin the Fifth*, a little before his Death, this Year, granted divers Privileges to the *Conventuals*, abating much of the Rigour of *St. Francis's* Rule, especially as to the Observance of holy Poverty. So the *Annals*. Now, this and other such-like Grants were not accepted of by the *Observants*, who zealously resolved to live up to the Strictness of every Point of their Founder's Prescripts: And These were encouraged in their Zeal; for Pope *Eugenius the Fourth*, who succeeded the said *Martin the 5th*, granted many Favours to the *Observants* for the better carrying forwards of the *Reformation*; in particular, his Holiness empower'd them to call their Brethren to Provincial Chapters, and that every Province of Them might have a Vicar-Provincial of the *Reform'd* to govern them.

Anno 1434. I. Br. *Peter Gother* (whom I take for an English Man) was now made Bishop (a) *Sabarinensis*; and 'tis not unlikely that he was constituted a Suffragan to some of our English Diocesans; as many others of the same Order and Province were; some of whom I shall have Occasion to mention hereafter.

Anno 1437. I. Br. *William Goddard* Sen. whom Mr. (b) *Wood* calls *The famous Dr. William Goddard*, was Provincial of the Franciscans when he departed this Life, *Octob. the 30th 1437*. He was buried in the Church belonging to his Order at *London*, on the right Side of the Tomb of *Sir John Hastings*. So that I (says (b) *Mr. Wood*) believe Two, or Three, or more, were Provincials between this *Goddard's* Death and the time when Doctor *John Percevall*, took the Provincialship upon him. This is said by *Mr. Wood* to shew that Author was mistaken who made *Dr. Percevall* succeed *Dr. William Goddard* in the Office of Provincial. This *Goddard* Sen. succeeded Br. *Richard Leeke* in the said Office about the Year 1434: So that he died before his four Years of Superiority were expired; and the Year being far spent, I presume, was the Reason why the Friars deferr'd the Election of his Successor till the Beginning of the following Year, if it was deferr'd at all.

Anno 1438. I. Br. *Thomas Roidnor* was this Year Provincial of the English Province of Franciscans. Witness the Author of the *Epitome of the Annals*. His Name is writ *Radney*, or *Raidnor* in *Mason's* Catalogue of Provincials, and that learned and knowing Man reckons him a Doctor of Divinity; but it seems, he knew nothing of his Predecessor *Dr. Goddard* Sen. for he takes no Notice of any such Person. *Davenport* says, *Raidnor* was a Doctor of *Oxford*, and that he was at last buried at *Reading*; and that of his two Predecessors, *Dr. Roger Deme*, and *Dr. Richard Leeke*, the First was buried at *Oxford*, and the Second at *Leichfield*.

(a) *Epitom. Annal. Ord. Min. Anno 1434.* (b) *Athena Oxon. Part. 1. page 4.* (c) *Ibidem.*

Leichfield. So *Fran. a Sta Clara, Davenport, in Supplem, Hist. Min. Impress. Anno 1671.*

II. Br. *Bernardine of Siena*, afterwards *Saint Bernardine*, was this *Anno 1438.* Year made Vicar, or Commissary-General over the *Observants* on the other Side of the Mountains, by a special Deputation from Br. *William a Casali*, the Minister General of the whole Order; as appears by his *Patents*, dated this Year, *July the 22th.* So the *Annals Ord. Min.*

I. About this time the Countess of *Warwick*, Wife of *Richard* *Anno 1439.* *Beauchamp*, the Fifth Earl of *Warwick*, (who in the Reign of King *Henry the 6th of England*, had the Government of *France* and *Normandy*) gave a signal Demonstration of her great Value and Esteem for the Franciscans by her choosing to be carried to the Convent of that Order in *London* (or as near it as cou'd be permitted) in her last Sickness; where also she departed this Life; having, as may reasonably be supposed, one of that Order for her Confessor. So *Fran. a Sta. Clara, (a) Davenport.*

I. About this time one *Phillip Norreys*, who took upon himself *Anno 1440.* the Title of Doctor of Divinity in the Diocess of *Dublin*, resumed the old thread-bare Arguments, condemn'd long before in *John a Poliac*, the Doctors of *Paris*, and the Archbishop of *Armagh*, and made War against the *Mendicants*, preaching publickly against them both in *Ireland*, and in *England*, alledging many things that were extravagant and erroneous; which being legally examin'd at *Rome*, were condemn'd by the Judges appointed for that Cause, and the Sentence ratified by the Pope himself, (b) who censur'd the said Propositions as Erroneous, False, Scandalous, and bordering upon Heresy; and his Holiness compell'd the Author and his Followers to recant; as appears in two Bulls of Pope *Eugenius the 4th*, rehears'd at length by the *Annalist of the Order*, under this Year.

I. This Year Pope *Eugenius the 4th* granted to King *Henry the 6th* *Anno 1441.* of *England*, and to several other Princes their Request to have some of the Franciscans to reside constantly about their Royal Courts, with Leave also to send them, upon Occasions, to other Princes, to negotiate their more important Affairs. So the *Epitome of the Annals*, this Year.

The same Year, also the General of the Order, appointed certain Professors of Divinity to teach in *Cambridge*, and in other Places. *Ibidem. Num. 11.*

I. *Saint Bernardine of Siena*, this Year prevail'd with the Pope to *Anno 1442.* accept of his Resignation of the Office of Vicar General of the *Observants*, after five Years most commendable Administration: And his Holiness constituted Br. *Albert Sartianensis* Vicar General of the whole Reform'd Order, who (on the first of September) deputed St. *John Capistran* his Sub-Commissary, Visitor, and Reformer of the Provinces of *Turone, France, Burgundy, England, and Ireland*, and others on this Side the Mountains; And he was confirm'd in that Office

(a) *Hist. Min. pag. 34.* (b) *Annal. Ord. Min.*

Office by the Pope himself, notwithstanding his great Unwillingness to accept of it. So the *Epitome of the Annals*.

Anno 1442. II. Some of the Doctors of *Paris* were, about this time, labouring to deprive the *Mendicants* of their ancient Privileges and Rights of taking their Degrees, and being publick Professors in that University: But this Year Pope *Eugenius the 4th* determin'd the Dispute in Favour of the Friars; as appears in his Apostolick Letters recited by the *Annalist*.

Anno 1443. I. Br. *Anthony Rosconius*, a *Conventual*, was now chosen (at *Padua*) Minister General of the whole Order of *St. Francis*, contrary to the Inclinations of the Pope, who desired Br. *Albert Sartianensis*, an *Observant*: However, his Holiness confirm'd the Election, on Condition that *St. John Capistran* shou'd be his Vicar-General over the *Observants* on the other Side of the Mountains, and Br. *John Maubertus* his Vicar General over that Family on this Side *Italy*; and that the whole Government of the said *Observants*, shou'd be left entirely to the said Vicars respectively; which was agreed to and granted by the General, and enforced by Letters *Patents* from the Pope himself. So *Annal. Ord. Min.*

Anno 1444. I. Br. *Robert N.* An English Franciscan, (to whom the *Annalist*, instead of a Surname adds *Anglus*) was this Year made Bishop of *Tiberias*, in *Galiley*: And, he adds, that this same Person, or another of the same Christian Name, was some time before Bishop *Imelacensis* a Diocess under the Archbishop of *Cashel*, in *Ireland*. Now, it seems very plain that here were Two Men; because that English Franciscan call'd *Robert*, who was Bishop *Imelacensis*, was succeeded in that See by one *Thomas*, and He by one Br. *Cornelius O Cunlis*, an *Irish* Minorite this Year in that See, and may therefore be reasonably supposed to be either dead, or translated to some other Diocess: For, it cannot be imagin'd that he was taken out of the Possession of a Diocess to be made a Titular Bishop, as the other now was, who might probably be also a Suffragan to some English Diocesan.

Anno 1444. II. Br. *John Olday* (who by his Name seems to be an English Man) was, this Year also, made Bishop of *Cluanum*, now *Kildom*, *Klloom*, or *Clon*, a City in *Connacht*, under the Archbishop of *Armagh*, in *Ireland*. *Epitom. Annal. Ord. Min.*

Anno 1444. III. Br. *Thomas Raidnor*, DD. made Provincial *Anno 1338*, or in the Close of the foregoing Year, was, before this time, succeeded in that Office by one Br. *Peter* (named *Secundus* in *Mason's* Catalogue) who was taken from that Ministry into the Hierarchy, and made a Bishop in *Scotland*, and was succeeded in the Provincialship by Br. *Thomas Walleys*, DD. *Oxon*.

Anno 1445. I. Pope *Eugenius the Fourth*, being a great Lover and Encourager of the *Observants*, bestow'd upon them, this Year, the great Convent in *Rome* call'd *Ara Cali*, which was accordingly deliver'd up to them by the *Conventuals*, who were compell'd to resign it: And this (as the *Annalist* says) is the first time that the Franciscans of a less strict Observance were, in any Papal Letters, call'd *Conventuals*.

I. Pope *Eugene the Fourth*, this Year decreed that the Vicar General Anno 1446 of the *Observants* on this Side the Mountains, should, near the End of the third Year of his Office, summon all the Vicars-Provincials and Discreets under his Obedience to a General Chapter, wherein they were to choose a Successor Vicar-General, whom (being canonically elected and presented to the Minister General) the said Minister shou'd be obliged to confirm in his Office, within the space of three Days, and to communicate to him all his Power over the *Observants* on this Side the Mountains, to the end that he might exercise all Acts of Jurisdiction over them as the Minister himself cou'd. *Annal. Ord. Min.*

II. *Br. William Iragillich*, made Provincial of *Ireland* by the Minister Anno 1446. General of the Order, was this Year confirm'd in that Office, notwithstanding the Opposition of some Friars of the *English* Nation who were unwilling to have this Man rule over them. So the *Epitome of the Annals of the Order*.

From this Passage it is evident as *Br. Fran. a Sta. Clara* observes, that there was a Body of *English* Friars Minors then living in *Ireland*, and that they had some Convents there; For, particular Persons occasionally residing there cou'd not have pretended to any Exemption from the Jurisdiction of an *Irish* Provincial, or to object against his ruling over them; And the same Author also writes, that He was told by some grave Fathers, *Irish* Franciscans of *Ulster*, that the Friars Minors of the Province of *England* had heretofore Four Convents in *Ulster*. The said Author's *Historia Minor* was writ in the Year 1665, and he has this Passage in his Supplement to that Work, wherein he also adds, that the said Four Convents were under the Obedience of the Provincial of *England*, and made a Part of the *English* Franciscan Province: And, in a second Supplement, printed Anno 1671, he repeats the same, and moreover adds, that some of the *Irish* Fathers express'd to him their Desires of having the said Convents exempted from the rest of the *Irish*, and subjected to the Province of *England*; And, that they treated with him about it. His very Words are these, viz. *Quidam graves Patres Ultonienses retulerunt nobis, Anglos Fratres Quatuor Conventus in Ultonia olim possedisse, quos, ante paucos Annos, libenter volebant illi Hiberni eximi a reliquis Hibernicis, & nostrae Provinciae subdi, & ea de re mecum tractarunt.* So *Davenport*.

III. *Br. Thomas Walleys*, *Wallensis*, or of *Wales*, mention'd Anno 1444, Anno 1446. Number 3, as Provincial of the Franciscans, was this Year advanced from the Provincialship to the Bishoprick of *St. Davids*, in *Wales*; as my (a) Author says; who moreover (b) adds, that this *Walleys* was a Doctor of *Oxford*; that he was Vicar-General, as well as Provincial, of his Order in *England*, that he writ much upon the *Scriptures*, and also upon Philosophy and Divinity: And, lastly, that he died in *France*; which last may perhaps be the Reason

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(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 34. (b) In *Supplem. Hist. Min.* Impresso Anno 1671.

son why he is not mention'd in *Godwyn's Catalogue of English Bishops*. However, when *Walley* was made Bishop *Menevensis*, he was succeeded in the Provincialship by Br. *Robert Wells*.

Anno 1449. I. In the Register of the University of *Oxford*, this Year, there is a Supplication of one Br. *John Argentine*, a Frier Minor, praying to be (a) admitted to the *Reading of the Book of the Sentences*: From whence it seems plain that the Franciscans, even Foreigners (as I presume this Man was) were sometimes admitted to be publick Professors in the University it self; and this seems to have been an usual Condition previous to an Admission there to the proceeding Graduates, or taking of Degrees in Divinity.

Anno 1452. I. Pope *Nicholas the Fifth*, this Year, declared that the Friars Minors shou'd not be obliged to give to the Parsons of their respective Parishes the Fourth Part of the Alms they received from Funerals, Legacies, Anniversaries, or Masses for the Faithful Departed. So the *Annals of the Order*. This, as has been elsewhere said, had been a Custom and Practice of the Secular Clergy, which the Friars had submitted to for some considerable Time, both in *England*, and some other Parts, till his Holiness was now pleas'd to redress the Grievance.

Anno 1452. II. Pope *Nicholas the 5th* makes mention of some Convents of *Observants* in the *Islands* between *Normandy*, *Britany*, and *England*, which his Holiness declares to be independent of the Ministers of the common Provinces of the Order. Now, the larger *Islands* in the *Gallick Sea* are adjoyning to *England*, and in these *Islands* there were *Nine Convents* which the said Pope separated from the Provinces, this Year, by a special Bull, which begins thus, viz. *Sacra Religionis, &c. So Fran. (b) a Sta. Clara*; who adds, that from hence 'tis plain that the *Observants* at this time were here; that is, the *Reformation* of the Order had made some Progreß in our *Islands*, and by degrees got footing on the *Terra firma*; as shall hereafter be more fully made appear.

Anno 1454. I. This Year, King *Henry the Sixth* used all the pressing Arguments imaginable to prevail upon *St. John Capistran* (Vicar General of the *Observants*) to come over into *England*; And, to inforce this his Request, he courted his Kinsman, the Marquess of *Baden*, to importune the holy Man to a Compliance; promising to welcome his Arrival with the Building of some Convents in his Kingdom for the *Observants*; And, in case *Capistran* cou'd not come in Person, he desired of him that at least he wou'd send him some of the Relicks of *St. Bernardine of Siena*. His Majesty at that time labour'd under some Distemper (as the *Annalist* writes) and the Fame of the almost numberless Miracles then wrought by Almighty God at the Intercession of that Saint, had, I presume, given him hopes of a Recovery by his means: But, *Capistran* not being in Circumstances to come into *England* sent the King a Letter wherein he excused his not complying with his Majesties kind Invitation, and exhorted him to Patience

(a) *Hist. Min. pag. 35.* (b) *Ibidem. pag. 36.*

tience in his suffering the Inconveniences of his Illness, and earnestly importun'd him to send a powerful Aid against the Turks.

Of the Convents offer'd by the King, and of the right Use of Relicks, the holy Man writes to his Majesty thus,

Moreover, concerning the building of new Monasteries to the Honour of God and the Memory of Saint Bernardine, I add no more to your pious Disposition, but that (as I have said) Faith without good Works is not available: Wherefore, if you are pleas'd to build the said Monasteries, I wou'd have you to know that you build (not for me, or for others, but) for your self so many everlasting Palaces in Heaven: For, our Days are short, and in a little space of Time Death cuts us off from all that is here below, and We (poor Wretches!) carry nothing away with us but the Vertues and Vices, the Good or Evil which we have acted in this Life. If therefore your Majesty intends to provide for your Soul by building the said Places, or Monasteries, for the Observants, I will write to the most Revd. Father Vicar of France, and to some Guardian in the Neighbourhood, whom I do most earnestly recommend to your Majesty to consult with in this Affair. Moreover, at the Instance of the said Marquess, (of Baden whom he had mention'd before) I here send you some of the Relicks of St. Bernardine, which I had by me: For, if you desire them with very great Fervour of Devotion and Faith, they may, through the Divine Mercy, conduce to your Recovery; But, if your Faith fails you, the munificent Hand of a merciful God will also be shorten'd towards you: Your Majesty therefore must have Faith if you desire the Recovery of your Health; Faith, I say, with good Works; for the Apostle says, Faith without Works is dead. He therefore that has Faith loves God above all Things, keeps his Commandments, forbids Plays, causeth Tables, Dice, Cards, and all such pernicious Instruments of Gaming to be burnt; banisheth the Jews, forbids Usury, roots out evil Customs and Practices, introduces good ones, promotes good Men, punishes and discountenances the Wicked, frequents Confession, hears Masses, makes Religion his Practice, gives Alms, relieves the Poor and Distressed, loves Justice, and hates all Vices. These Things I advise for the obtaining of Faith, for the gaining of Health and Salvation. Let not your Highness omit these Things, for the Honour of God, and the Edification of your Neighbour. O! how earnestly do I wish that I cou'd have waited upon you in England: But the Defence of the Faith, which obliges me to go into Hungary, will easily excuse me to your Highness, &c. the 24th. 1454.

From hence the Epitomizer of the Annals inferrs, that the Reformation of the Order was not yet brought into England: But, under Favour, I think it only imports that the Observants had not as yet many Houses wherein they cou'd dwell apart from the Conventuals: For, it seems as clear as Noon-day that there were at that time many Observants in the Nation, otherwise the building of Convents for the Observants wou'd have been building Houses for no-body. They were not yet form'd into a separate Body under proper Superiors of their Reformation; and that I take to be the Reason why the Vicar of France was to be consulted about the building of Convents for the Observants in England. It seems to be very certain that the Observants were in England in the Reign of this King, and the Chronicles (a)

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(a) Vide Fran. a Sta. Clara, in Hist. Min. pag. 36.

of the Nation, collected by *Caxton* and others, say as much ; and the Truth of that Assertion is enforced by this Passage.

Anno 1455. I. Br. *Thomas Button*, an English Franciscan, was this Year made Bishop of the *Isle of Man*, or *Sodorensis*. This is one of the *Insulae Hebrides*, or Western Islands between *Scotland* and *Ireland*. This See is under the Archbishop of *York*, and the Bishop's Seat here was the Monastery and Church of *St. Columba*. So the *Epitomizer of the Annals*.

Anno 1457. I. Br. *William Goddard*, a Frier Minor, and a Doctor of Divinity of *Oxford*, is mention'd this Year by (a) *Wood*. He was a zealous Opposer of certain Heterodox Opinions broach'd, and unsound Propositions advanced by *Reginald Pecocke*, Bishop of *Chichester*. This *Pecocke* afterwards recanted, and all his Writings were publickly burnt in *St. Paul's Church-yard*, in *London*, before the Author's Face ; in the presence of the Archbishop of *Canterbury*, *Thomas Bouchier*; the Bishop of *Lincoln* *Thomas Kempe* ; *John Low* Bishop of *Rochester*, and *Laurence Booth* Bishop of *Durham*, (by whom these Books were condemn'd) besides many thousands of Persons of all Ranks, who were Spectators of this Execution of erroneous Novelty. All the Copies likewise of the said Bishop *Pecocke's* Writings were soon after burnt, at the *Quatervois*, in *Oxford*, in the presence of *Thomas Chaundler*, Chancellor, and the whole University, in all their Formalities. So (b) *Mr. Wood*. But, to return: This is Br. *William Goddard Jun.* of whom more under the Year 1485

Anno 1460. I. Br. *Robert Finingham*, born in *Norfolk*, and clothed in the Habit of *St. Francis* in the Convent at *Norwich*, was educated from his Youth in the Study of all the Liberal Arts and most noble Sciences: He finish'd his Philosophy with great Success, and in Divinity made such an uncommon Proficiency, that he scarce had his Fellow in that Sacred Faculty. But, the Learning wherein he most of all excell'd was the Canon Law ; in the Study whereof, *Leland* says, it can hardly be express'd what Pains he took ; for, he diligently read over many Volumes, collating the Opinions of the best Authors and most learned and expert Doctors: He examin'd and sifted out many things of that kind, both by himself and in conjunction with others: he also writ very successfully of several Subjects ; and in the first place he had to do with certain Slanderers, against whom he writ and publish'd a Treatise *Of the State and Dignity of the Order of St. Francis*, shewing after what manner these Friars profess Evangelical Perfection ; praying continually for themselves and others ; preaching to the People, and begging their Food and Clothing ; and finally, *having nothing, and possessing all things*. The Titles of his Works are, *For the Order of the Friars Minors*, One Book. *For the Dignity of their State*, One Book. *Cases of the Councils of England*, One Book. *Of Cases of Decrees*, One Book. *Of Cases of Decretals*, One Book. *Of Cases reserv'd to the Pope*, One Book. *Of Extravagants*, One Book. *Of Excommunications*, One Book. He also writ some other things, the Titles of which Works were not known to *Dr. Pitts* ; who adds, that he departed this Life in

(a) *Antiq. Oxon. Lib.* 1^o. pag. 221. (b) *Ibid.* page 222. and 223.

in the Year 1460, about that nick of time when King *Henry the 6th* lost the Crown of *England*.

I. Br. *Richard Rodnore*, a Frier Minor, was this Year admitted to proceed Doctor of Divinity in the University of *Oxford*, notwithstanding some Objection made against it by one of his Fellow Friars call'd *Roby*; The most Revd. Father in God *Dr. George (Nevill)* Bishop of *Exeter*, Chancellor, being then present. So (a) *Mr. Wood*.

I. This Year the Art of printing was convey'd into *England*; and was set up at *Oxford* first; and not long after at *Westminster*, *St. Albans*, *Worcester*, and at other Monasteries of Note. This by the By, from (b) *Collier*.

I. Br. *Richard Edenam*, a Franciscan Doctor of Divinity, was this Year made Bishop of *Bangor*, in *Wales*, under the Archbishop of *Canterbury*.

I. Br. *Andrew Ducket* was a Franciscan Frier, as (b) *Parker* says, in his *Sceletos Cantabrigensis*: But, he was either a Titular Bishop, or privileged by some special Grant from the Pope to act as he did for the greater Good, notwithstanding his Professing of the Rule of *St. Francis*; or I am at a Loss how to reconcile what is recorded of him with the Character he bears, which is, *Vir integerrimus & prudens, A Man of very great Integrity, and Prudent*. The Story is this: *Andrew Ducket* was the chief Promoter of the building of *Queens College* in *Cambridge*, founded, by *Margaret of Angiers*, Daughter of *Reine-rius* Duke of *Angiers* and Titular King of *Sicily*, and *Jerusalem*, and Wife of the most devout Prince *Henry the 6th*, and finish'd, in the Year 1465, by Queen *Eilzabeth*, Wife of King *Edward the Fourth*. *Andrew Ducket*, being Rector, or Parson of *St. Botolph's* Church in *Cambridge*, was made choice of by *Margaret* the Foundress, to be the first Warden of this her College; in which Office he continued for the space of forty Years; during which time he address'd himself to every Noble Man that seem'd to be of a generous Mind, and begg'd a great Sum of Money towards the enlarging of the Building of the said College; And he was so very zealous in this Affair that he prevail'd with many to contribute towards the carrying on of that Work, especially *George Plantaganet*, Duke of *Clarence*; the Lady *Cicily*, Dutches of *York*, and others. In a Word, *Andrew Ducket* was not only the first Master of this College, but also the chief Promoter of its being built. So *Parker, Ibid.* But what that Author means by this Expression, *Frater antea Minorita, or heretofore a Frier Minor*, I cannot otherwise account for than by supposing *Ducket* to have been taken out of the Order and placed in the Hierarchy by being made a Titular Bishop, or Suffragan; and that his Parsonage, and the Wardenship of *Queen's College* in *Cambridge* were bestow'd upon him both for his Deserts, and to support

(a) *Antiq. Oxon. Lib.* 1^o pag. 226. (c) *Eccles. Hist.* page 680. (c) *Vide Part. 1. Appendicis Collectan. Leland.* pag. 225, 226, & 227.

port his Dignity and Character. And, if this is an erroneous Conjecture I shou'd be glad to be better inform'd : Though it seems to me very probable.

Anno 1467. I. From what has been already said, under the Year 1454, it may reasonably be presum'd that King *Henry the 6th.* was as good as his Word to *St. John Capistran*, and built some sort of Residences, or Convents for the *Observants* : And his Successor, *Edward the Fourth*, afterwards importuned (a) the Vicar General of the *Observants* to settle some more of his reform'd Friars in his Kingdom ; which was done accordingly, as it seems ; because *England* is, this Year, (b) reckon'd a Province of the *Observants*, in the General Chapter *Montis Lucij*, in *Burgundy* ; as it again was, *Anno 1470*, in the General Chapter then held at *Placentia*. This King also, viz. *Edward the Fourth* made a Residence for the *Observants*, with a Chappel of the *Holy Cross*, at *Greenwich*, as *Weever* says, and brought them first thither ; and they in a little time became so very Famous for their holy Lives, that they were much encourag'd, and their Number increas'd daily.

Anno 1471. I. Br. *Thomas Ingilby*, a Franciscan Professor of Divinity, was this Year promoted by the Pope, *Paul the Second*, to the Episcopal See of *Rathlure* (*Rathlurenensis*) in *Ireland*, under the Archbishop of *Armagh*. *Annal. Ord.* This Promotion was made in the Beginning of the Year, before the Death of the said Pope *Paul*, who was succeeded by *Sixtus the 4th*, of whom I shall have an Occasion to speak under the next Number this same Year.

Anno 1471. II. The *Observants* Franciscans were now in so great Credit and Esteem in the Nation that our Princes espous'd their Cause in the Court of *Rome*, as it appears in the Forty second General Chapter of the Order, where it is recorded that King *Edward the Fourth* of *England*, together with a certain Noble Lady (suppos'd to be his Majesty's Sister) writ to Pope *Sixtus the Fourth* in such pressing Terms, that he declared to Him (c) *He wou'd withdraw himself from his Obedience to his Holiness, and arm against him in Case he subjected the Observants to the Conventuals.* From whence it plainly appears, as my (d) Author says, that the *Observants* in *England* had before this time form'd themselves into a Body apart from the *Conventuals* : For, had they then been under the Government of the said *Conventuals*, the King's Anger and Resentments had been unreasonable. Something of an Innovation was now design'd by the Pope to the Disadvantage of the *Observants*, which made his Majesty stand up in this manner in their Defence. The Pope was but newly advanced to the Papal Chair when he signified his Intention of subjecting the *Observants* to the *Conventuals*, to whom he was greatly affected, having heretofore been a Member of that Body himself, and their Minister General : And this Design of his is what his Majesty resolved to oppose, and was the Motive of his writing in such high Terms to his Holiness, to deter him from any such Procedure, and to encourage the zealous *Observants* in their religious Endeavours

(a) *Fran. à Sta. Clara. in Hist. Min. pag. 36.* (b) *Ibidem.* (c) *Hist. Min. pag. 35.* (d) *Fran. à Sta. Clara, Ibid. pag. 36.*

vours to bring all their Brethren to a thorough Reformation ; as in Effect they at last did.

I. Br. *John Hunden*, a Franciscan Doctor of Divinity, and Bishop Anno 1478. of *Landaff*, departed this Life this Year or the next, as I guess by the Consecration of his Successor *John Marshal*, which was Anno 1479. *Godwyn* says, *Hunden* was a Minorite ; but what that Author means by his saying that *Hunden* was Prior of *Kings-Langley* I cannot account for, unless there was a Convent of Friars Minors at that Place, and he heretofore Guardian of it ; which is not unlikely.

I. ' King *Edward the 4th* being much affected and edified, with Anno 1480. ' the great Fame of the exemplary Lives of the *Observants*, sent for ' Br. *William Bertholdi*, their Vicar General on this Side the Mountains, and ' treated with him about the bringing of that sort of Religious Men into ' England, and gave them their first Place of Abode in the Town of *Greenwich*, ' which Pope *Sixtus the Fourth*, this Year, gave them Leave to accept. *Annual Ord.*

Notandum. Now, by this Expression, *bringing the Observants into England*, a Man wou'd be inclin'd to believe that some Foreigners were brought over hither to begin the Reformation of the Order ; as was afterwards done in *Scotland* : Whereas (as to *England*) nothing of that kind appears upon Record ; and therefore the *Annalist of the Order* can mean no more than that his Majesty used all means possible to encourage those Friars who were already reform'd in *England*, and labour'd to settle them in a separate Body, hoping by that Expedient to bring them all up to the primitive Observance of their Founders Rule, without any Acceptance of the Papal Concessions for an Abatement of that Rigour. Moreover it is to be observed that *Greenwich* was a small Residence of *Observants* before this time, and perhaps might be the first of their several Residences ; but it is more particularly said to be their first Place of Abode, because it was the first of their Regular Convents, made now a Guardianship, and accepted of as such this Year, it having till now been no more than a Vicarship at the most, being a slender Community.

I. This Year *Sixtus the 4th* gave a Grant to certain Persons of the Anno 1481. English Nobility to build Three Convents for the *Observants* in *England*. So the *Epitome of the Annals*. These were the Three Convents which another (a) Author says were, this Year, built by *Margaret*, Dutches of *Burgundy*, (King *Edward the Fourth's* Sister) and some other Persons of the English Nobility ; as he brings in our Historians to bear witness : But where these Convents were placed the Collector has not yet found.

I. This Year (being the First after King *Richard the Third* had made Anno 1484. his Way through much Blood to the Throne of *England*) the English Franciscan Province was incorporated amongst the *Observants* in the General Chapter held at *Burgos*, in *Spain*, where it accepted of the Reformation, under the Deno-

(a) *Fran. a Sta. Clara, in Hist. Min. pag. 40.*

Denomination of *Observants*. So (a) *Mark of Lisbon*: From whence it may reasonably be concluded that the Provincial at least was an *Observant*, and therefore 'tis said the Province had accepted of the *Reformation*, which cou'd not otherwise be true: Yet the Reader may perceive by that which now follows that this great Work went forwards gradually, and was not yet come to Perfection.

I. One Instance of a Deviation from the strict Observance of the *Anno 1485.* Rule of *St. Francis* was a certain Tripartite Instrument, or Deed, in Form of Law (dated this Year) wherein there are several Articles of Agreement between one *John Byconill*, Knight, and Br. *John Loss*, Guardian of the Franciscans at *Dorchester*, and his whole Community or Convent, who accept of the yearly Revenues of certain Mills upon the River in their Neighbourhood, on Condition of their performing several spiritual Offices for the said *Byconill* Knight, their Benefactor, who gave them the said Mills, allotting certain Shares of the Rents to particular Friars amongst them in Consideration of their performing the said Offices, &c. This Deed was enforced and confirm'd with the Seal of the Convent, and ratified on the Part of the Friars by *William Goddard*, Doctor of Divinity, and Minister Provincial of the Friars Minors of the Province of *England*, with the Advice and Assent of Br. *John Whitefield*, Professor of Divinity, and Custos of the Franciscan Custody of *Bristol*. The whole Agreement may be seen at length, in *Fran. (b) a Sta. Clara*, who says, the Original of this Contract was kept with great Respect in the Family of the Donor: But it gave great Offence to the more zealous Friars, as several other such-like Incomes before this had done, notwithstanding their being enjoy'd by the Warrant of several Grants from *Rome*: For, amongst other Reasons for a *Reformation* it was alledg'd that the Friars, by their Importunity, had procur'd many Grants and excessive Bulls of Abatement from the Rigour of the Institute, from several Popes; which Favours were rejected by others who look'd upon them as Null, and of no Effect; because (as these said) Subreptitiously procur'd. So *Marcantius*, (c) vel *Author Firmamenti* and (d) others: And, these were the Motives that induc'd our Kings and other Persons of the first Rank to shew their Zeal in espousing the Cause and pious Designs of the *Observants*, who labour'd to reform these Abuses.

II. Br. *William Goddard Jun.* was a Franciscan Doctor of *Oxford*, *Anno 1485.* of whom Mr. *Wood* (e) says, it is to be noted that whereas a learned Author, viz. Br. *Francis a Sta. Clara*, tells us that *John Percevall* (mention'd *Anno 1502: numb. 2.*) succeeded one *William Goddard*, a Doctor of *Oxford*, in the honorable Office of Provincial, it is a great Mistake; For, that *William Goddard* whom he reckons to have been Provincial Minister, was only Warden or Guardian of the House or College of Franciscans at *London* (to which he was a Benefactor) who dying on the 26th of September 1485, was buried in the Chappel of the *Apostles* joining to the Church of the said House. So Mr. *Wood*, *Ibidem*. Yet, with

(a) In *Chron. Ord. Min. Tom. 3^o. Lib. 6to cap. 41.* (b) *Hist. Min. pag. 37 and 38.* (c) *Tract. 1. part. 2. folio 63.* (d) *Histor. Min. pag. 37.* (e) *Athen. Oxon. part. 1. page 4.*

with respect to Mr. *Wood's* Authority, I think it pretty plain that this younger *Goddard* was also Provincial of his Order; because one of that Name subscribes, as such, to the *Tripartite Deed* of Contract mention'd this Year in the last Article above; and the Sen. *Goddard* departed this Life *Anno* 1437, as may there be seen; and therefore I conclude this Jun. *Goddard* was made Provincial after he had been Guardian of *London*, and was succeeded in that Ministry by Br. *John Percevall*. DD. of whom in his Place *Anno* 1502.

Notandum. It appears not who was this Junior *Goddard's* Predecessor in the Provincialship: For, Br. *Robert Wells* who was made Provincial *Anno* 1446, when his Predecessor *Dr. Thomas Walleys* was made a Bishop, must have been Dead, or out of his Office long before this time, and I find not by whom he was succeeded in that Post, or indeed any more of the Names of their Provincials till I come up to this *Goddard*.

III. King *Richard the Third* (or rather the Duke of *Glocester*) ha- *Anno* 1485. ving waded through a Flood of Royal Blood to the Throne of *England*, was kill'd, this Year, on the 22th of *August*, at *Bosworth-Fight*, in *Leicestershire*, and carried off the Field of Battle in an inglorious and indecent Manner (being laid all naked a-cross the back of a Horse) to *Leicester*, from whence he came but the Day before with the greatest Pomp and Magnificence, and was there buried, dishonourably, in the Church of the *Gray Friars*, after he had usurp'd the Crown for two Years and two Months. So *Stow* and others.

I. This Year the *Observants* on this Side *Italy* held a General *Anno* 1487. Chapter at *Toulouse*, in *France*, where one Br. *Oliver Maillard*, of the Province of *Aquitania*, was chosen Vicar General, being a Person of extraordinary Piety, Prudence, and Learning. In this Chapter (as the *Annalist* says) it was decreed that the Convents of the *Observants* in *England* shou'd be subject to the Vicar of the Province of *Cologne* untill they were form'd into a Province. Now, the Reader may see plainly from what has been already said that the true Meaning of this Clause can amount to no more than this, viz. that the Vicar of the Province of *Cologne* was now, by the Vicar General, deputed to be his Commissary over the Vicar and Convents of *England*, that in the Absence of the said General (then full of Business) the *English* might have Recourse to him upon any extraordinary Occasion or Emergence, till they were better establish'd and eas'd of the many Difficulties then daily occurring from the Oppositions made against the *Reformation*: For, it cannot reasonably be doubted but the *English Observants* had, before this time, a Vicar of their own.

Br. *Andrew Bavard*, a Franciscan Professor of Divinity, finding the *Anno* 1494. Quire of the Friars Minors of *London* not well furnish'd with Choir-books, conceived that the Alms of his Friends cou'd not be better expended than in procuring such Books for the Honour of God and the continuing of his Divine Service and Praise: and therefore he hired an *Amanuensis*, who writ for him one *Legendary* in two Parts, one *Antiphonal* in two Parts, one *Psalter*, and one *Gradual*, and another was printed, and many others repair'd. So *Stevens*.

Anno 1495. I. Br. *Michael Deacon*, an English Franciscan, was this Year promoted to the See of *St. Asaphs*, in *Wales*. He was a learned Man, having formerly been a Professor of Divinity, and was in such Esteem for his great Vertue and Prudence, that he now was Confessor to King *Henry the Seventh*. So the *Author of the Epitome of the Annals of the Order*, who writes his Name *Diacon*: As some other Authors also do.

Anno 1496. I. About this time (as I guess) it was that the Honour and Title of Marquess of *Winchester* fell to a Franciscan Frier call'd *Br. John*, who (though but a Lay-Brother, and Porter of a Convent) was the only Heir-Male then remaining of that Illustrious Family: Upon which Consideration, my Author (a) says, the Pope was pleas'd to dispense with the said *Br. John*; and he marry'd a Lady of the Family of the Barons of *St. John of Basinge*, and rais'd Heirs to the House of *Winchester*; in Testimony and Memory whereof the Arms of that Honourable Family were afterwards encircled with a Franciscan Cord (or knotted Rope, such as those Friars wear for a Girdle) and the Porter's Key hanging thereat. So *Br. Fran. a Sta. Clara*, who also (b) maintains the Lawfulness of this Dispensation, as being no more than a *Releasing of an Obligation of a Church-Law, for a just Motive, by a Person that has the Power of Jurisdiction*: On the other Hand, *Caron and Poncius*, two learned Irish Franciscans, being of an Opinion that the Solemnity of the Vow of Chastity induces an Obligation of Divine Right, condemn this Fact, or rather question the Truth of the Story. No Authority under God can release the Obligation of a divine Law: But the Obligation of a Religious Profession being a Church-Law only (as some say) is here, for a just Cause, dispensed with. But I have nothing to do with such Controversies: Nor can I as yet learn why the Earls of *Lindsey*, and the *Berties* have a Franciscan Frier (with his Habit decently tuck'd up, for walking, and his Staff in his Hand) for one of the Supports of their Arms. So I go forwards.

Anno 1497. I. About the latter End of this Age the Famous *Sir Thomas Moore*, out of the great Devotion he bare to the Order, had a mind to become a Franciscan; as several Author's write: But *Dr. Stapleton* says, he was deter'd from so doing by the Difficulty of the Vow of Chastity: other Writers, by Mistake, frame other Reasons: However, his Second Lady was one of the Third Order, or at least of the Confraternity of the Cord of *St. Francis*. So *Fran. (c) a Sta. Clara*, who also quotes *Camden*.

Anno 1497: II. This Year, on the 17th of September, Eighty Two Doctors and all other Graduates of the Theological Faculty of *Paris*, being solemnly assembled, with unanimous Consent renew'd the ancient Statute, that no Person shou'd be admitted to take his Decrees amongst them without engaging himself by an Oath to maintain and defend the Opinion of the Subtile Doctor, *Duns Scotus*, concerning the Immaculate Conception, viz. that the Blessed Virgin Mary was always preserved free from the Stain of Original Sin. All there present took the said

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 40. (b) *Ibidem*. (c) *Hist. Min.* pag. 40.

aid Oath ; and most of the Universities of *Europe*, follow'd this Example; and enter'd into the like Obligation. So the *Epitome of the Annals of the Order*.

I. Br. *Richard Martin* was Guardian of the Franciscan Convent at *Canterbury*, and Suffragan Bishop to the Primate Archbishop of that See. Anno 1498. He made his last Will and Testament this Year, and left good Legacies to the said Convent. He had no Title, but styles himself *Bishop of the Catholick Church*, in his Will, or *Episcopus Universalis*. So Mr. *Wharton*, in his *Additions to his first Part of Anglia Sacra*, Somner adds, that this *Richard Martin* was also Parson of *Ickham* and Vicar of *Lyd*, in *Kent*, and that he writ himself *Bishop of the Universal Church*, having no particular Charge to intend, but generally officiating as Bishop in any Part of the Christian Church, and concludes by saying that these Titular Bishops were frequent with us those Days.

Notandum. Now, this *Martin* being a Frier Minor, and heretofore Guardian of the Franciscan Convent at *Canterbury*, it may reasonably be presumed that, being taken out of that Order into the Hierarchy, he was favour'd with the said Benefices of *Ickham* and *Lyd* to enable him to support his Episcopal Dignity ; the Surplus whereof he gave to his *quondam* Brothers, the Franciscans, and to their Church and Convent in *Canterbury*.

I. King *Henry the Seventh* of *England* was a great Admirer and Anno 1499. Lover of the *Observants*, and had encourag'd that *Reformation* with an Addition to them of Six Convents which he gave them, not only by his own Royal Authority, but also by a special Grant from the Pope, viz. *Alexander the 6th*, who, this Year, (a) confirm'd and inforced the said Grant to his Majesty in regard to those Convents which were taken from the *Conventuals* and bestow'd on the *Observants*, viz. *Southampton*, *Canterbury*, *Newcastle*, and *Newark*, though the *Analist* says, with some others, that this last was built from the Ground by this King, who also built them two other Convents, one at *Greenwich*, and the other at *Richmond*, both (b) adjoyning to His Royal Pallaces in the said Towns ; and all finish'd (as I take it) before this time.

II. This Year also, there was a General Chapter of the *Observants* Anno 1499. held at *Mecklin* in the Low Countries, wherein Br. *Oliver Maillard* was (the third time) chosen Vicar-General : And here it was unanimously resolved that the Province of *England*, having now a competent Number of Convents, shou'd hereafter have two Votes in all general Chapters, after the Manner of other Reform'd Provinces. So *Annal. Ord. Min.*

In this Chapter it was (as a knowing (c) Author says) that the *English Observants* were compleatly and solemnly form'd into a Province, with the Consent of all its Parts ; So that the whole Franciscan Province of *England*, made up of a Coalition of the *Conventuals* and *Observants*, was now incorporated in the *Observance*, and hereafter had two Votes in all General Chapters ; as appears in the Acts of the said Chapters : And thus the Province continued till the Decree of

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Leo

(a) *Annal. Ord. Min. Anno 1499.* (b) *Fran. a Sta Clara, in Hist. Min. pag. 39.* (c) *Ibid. pag. 36. & 37.*

Leo the Tenth, intituled *Bulla Concordiæ, & Literæ Unionis*, Anno 1517, when the whole Order of the *Observants* prevail'd and got the Superiority over the *Conventuals*. However the *English Franciscans* were always one single Body, or Province of *Friers*: For, neither the Chronology of General Chapters, or the Histories of our Nation say, that the *Observants* ever withdrew themselves from the Obedience of the Order, though they liv'd in separate Houses; But, on the contrary, the *Conventuals* in England united themselves with the *Observants*: So that the Vicar-Provincial of the *Observants* was at first subject to the Provincial of the *Conventuals*, and at last the *Conventuals* were made Subjects of the Provincial of the *Observants*, without any disunion of the Order, having All, and always one Minister Provincial upon whom All had a Dependance; as shall be said more fully hereafter. But to return.

Gonzaga makes mention of *Twelve Convents* in England built for, or given to the *Observants*, besides all the Convents inhabited by such *Friers* who (though they still went under the Name of *Conventuals*) were in effect true Observers of their Founder's Rule, and made up one Community, or Body with them, as has been said, and is yet farther enforced by Pope *Leo the Tenth's Bull of Union*, where his Holiness makes this Declaration, viz. *Our Will is, and We declare, that all and every one of those who observe the Rule of St. Francis Purely, Simply, and Truly, are comprehended under the Name of the Reformed; not only those of the Family of the Observants, but also those of the Reform'd who yet continue under the Ministers of the Conventuals.* The Truth of the thing is, that few of the Franciscan Convents in England enjoy'd any Rents, and therefore it was easy enough for most of them to join in the *Reformation*; as in effect they did, though they continued in their own Convents, by reason of the different Degrees of their Reformation and Observance of the Rule of *St. Francis*. So *Br. Fran. (a) a Sta. Clara.*

III. This Year likewise, Pope *Alexander the 6th* declared, that the Anno 1499. Franciscans of *Regular Observance* might, with a safe Conscience, make use of fine and rich Church-furniture and Priestly Vestments when such are offer'd and given them. *Annal. Ord. Min.* This, as (b) *Davenport* says, was a Privilege and Favour granted in particular to the English, by the Mediation of King *Henry the Seventh* and *Elizabeth* his Queen, who were great Lovers and Patrons of the *Observants*.

I. *Br. William Vavasor*, Guardian of the House, or College of Franciscan *Friers* at *Oxford*, and *Br. John Kynton*, another famous Minorite, were this Year licenced to proceed in Divinity; as *Mr. Wood (c)* writes, that is, were admitted to be compleatly honour'd with the Cap and Degree of Doctor in that University, at the Term or Act following.

I. *Br. John Kynton*, above mention'd, was now in so great Esteem at Anno 1502. *Oxford*, that he (together with *Mr. John Thornden*) was appointed to supply the Place and Office of Chancellor of that University, this Year, in the Absence of *Dr. Richard Fitz-James*, Bishop of *Rocheſter*, then Chancellor. These Persons

(a) *Hist. Min. pag. 52.* (b) *Ibidem. pag. 40.* (c) *Athen. Oxon. Part. 1. page 62.*

Persons were call'd Commissaries, which, as *Mr. Wood* (a) lays, were certain Professors of Divinity who did the Office of Vice-Chancellor by Commission. *Kynton* was three or four Years in the Office.

II. Br. *John Percevall*, Doctor of Divinity of *Oxford*, and by Order Anno 1502. a Franciscan or Gray Frier, was a Person of Worth among his Brethren, who made choice of him for their Provincial Minister. This *John Percevall* died at *London*, and was buried in the Church of the Franciscans, now commonly call'd *Christ-Church*, within *Newgate*; whereupon *Henry Standish*, Doctor of Divinity (whom I shall speak of elsewhere) succeeded him in the Provincialship. So (b) *Mr. Wood*. Whereto I add, that I cannot learn at what time this *Percevall* died; but he was made Doctor of *Oxford* this Year, being then actually Provincial, according to *Mr. Wood*, (c) who writes thus, viz. Br. *John Percevall* the 47th Minister Provincial of the Minorites, or Gray Friars in *England*, did proceed in Divinity about this Year. So *Mr. Wood*, who mistakes the numeral Rank of *Percevall's* being in the Office of Provincial, as appears by the Catalogue; but is not to be question'd in what relates to the University of *Oxford*; being their Antiquary.

III. The *Conventuals* in *England* had, before this time, submitted themselves to the *Observants*; that is, to their Vicars-Generals, or Provincials, and were so much their Subjects that they were, this Year, compell'd (as our Historians express it) by the *Observants* at *Greenwich*, to change their Religious Habits; not so much as to the Colour, though now somewhat more dusky, being spun with white and black Wool as it came off the Sheep, without any Dye; but in regard to the Price and Fineness of the Cloth, wherein lay the main Difficulty: For, whereas the *Conventuals* used Cloth, of four, or five, or six shillings an Ell, they were now brought to course, rough Cloth, of two Shillings an Ell, which was more suitable to their State: Where the Reader may please to observe, that one Shilling then was as valuable as three or four now, for the Scarcity of Coin in those Days; as our Historians remark.

But to return: This Act of Jurisdiction necessarily presupposes a certain Subjection, and proves that they were all Members of one and the same Province, made up of *Conventuals* and *Observants*, by the Authority of the Apostolick See, at the Instance of our Kings, long before the famous *Bull of Union* came out; as has also been shew'd Anno 1484, when the Provincials were chosen from amongst the *Observants*. The Debate was not about Trifles; but the *Observants*, contended for a more strict Observance of Evangelical Poverty, according to the Prescripts of the Rule of *St. Francis*; which Design they so far effected, that all the *Conventuals*, as well as *Observants*, used the same sort of a Course Gray Habit till the Suppression of the Religious Houses in *England*.

Notandum. Now, for the better Understanding of the Premises, the Reader may please to know, that the Franciscan Province of *England* was so very Numerous

(a) *Ibidem*, page 646. (b) *Ibidem*, page 4. (c) *Ibidem*, page 637. Vide *Hist. Min.* pag. 49. & 50.

rous and of such a vast Extent, that the General of the whole Order commonly used to impower some Father of that Nation, as his Commissary, to act in his stead in Affairs of more weighty Importance; as has been said: And, in sequel of this Method, there was a Commissary over all the Franciscans of England at the time when the Reformation began to get footing amongst them; And, this Office was, by the Papal Authority, and the King's Favour, committed to the Care of some one of the *Observants*; and it is very probable (as my Author (a) writes) that the Provincial of the *Observants*, who resided at Greenwich, had now both the Powers of Commissary General and Vicar Provincial, on the Score of the many Difficulties frequently occurring from the *Conventuals* and *Observants* living amongst each other, especially in some of their Convents not yet perfectly reform'd. *Fran. a Sta. Clara.*

Anno 1502. IV. This Year moreover, or the next, there was a General Chapter of the whole Order held at Troyes (the chief City of Champagne) in France, by the General, Br. *Aegidius Delphini*; And this is reckon'd the First General Chapter of the Reform'd: not for Priority of Time; For, there had already been one, or two, or more Congregations of the *Observants* before this Year; but for its Dignity, because the chief Superiours there chosen were *Observants*; And from this Chapter Provincials of the *Observance* were sent to several Parts to undertake the Government of Provinces (to carry on the great Work of the Reformation) especially into England, where the King was a zealous Promoter of it. *Fran. a Sta. Clara, Davenport, Ibidem.*

Anno 1503. I. Br. Philip Pinson, an English Man, studied amongst the Minorites, or Gray Friars for a time, in their House in Oxford, of which Order he was a learned Brother; But, whether, or not, he took the Degree of Doctor of Divinity in that University, Mr. (b) Wood (from whom I now write) says he cou'd meet with no Register that shews it. Afterwards, Pinson became Suffragan Bishop to Adrian de Castello Bishop of Hereford and afterwards of Bath and Wells, by whose Endeavours, but chiefly by those of King Henry the 7th, he was advanc'd, at Rome, to the Archbishoprick of Tuam, in Ireland, on the 2d Day of December, Anno 1503; and three Days after died of the Plague. So (c) Mr. Wood; who in the foregoing Page says that after Pinson's Death, the See of Tuam was vacant two Years, and then was conferr'd upon Br. Maurice O Fihely, an Irish Man, and a Franciscan Frier also, mention'd in these Collections Anno 1513. The Author of the *Epitome of the Annals of the Order* says likewise, that Br. Philip Pinson was, this Year, promoted to the Archbishoprick of Tuam and the See united thereunto, call'd *Episcopatus Enachdunensis*. So the *Annals* this Year: Num. 5.

Anno 1503. II. This is the first Year wherein (d) I find the *Observants*, call'd *Recolleſts*; which Name was given them on the Account of a Statute made amongst them obliging every Province of the Reformation to have some Con-

(a) *Fran. a Sta. Clara, Ibid.* (b) *Athen. Oxon. Part. 1. pag. 552.* (c) *Ibidem.* (d) *Annal. Ord. Min. Anno 1503. Num. Svo.*

Convents of *Recollektion* particularly appointed for such as were desirous to give themselves up wholly to divine Contemplation, most rigorous Mortification, and the strictest Observance of their Founder's Rule. These *Recollekt*s were no separate Body distinct from the rest of the *Observants*, but made up a Part of that *Reformation*, giving themselves first to the Contemplative Life as the most proper Preparation for the better discharging of the Duties of the Active; as also for recovering their Spirits when dissipated by preaching, teaching, ruling as Superiours, or other such-like Exercises of Obedience to their Superiours, and Charity towards their Neighbours. See the *Supplement*, at the End of this Part: Numbers 5, 6, 7, and 8.

I. Br. *John Smyth*, a Franciscan, was this Year honour'd with the *Anno 1506.*
Cap and Degree of Doctor of Divinity in the University of *Oxford*.

So (a) *Wood*; who adds, that Br. *Peter Lusitanus*, also a Minorite, was now admitted to be an Opponent in Divinity in the same University; that is, he was licensed to oppose in Theological Disputations in the publick School belonging to that Faculty, in order to his being admitted to the Degree of Batchelor of Divinity. Mr. *Wood* says, this was a learned Man; and I suppose he was a Foreigner, a *Portuguese*.

I. Br. *John Kynton*, DD, was this Year (for the third, or fourth time) *Anno 1507.*
made one of the Commissaries, or Joint-Vice-Chancellors of the University of *Oxford*. Mr. *Wood*, *Ibidem*.

II. Br. *Walter Goodfield*, a Franciscan, was, this Year also, admitted *Anno 1507.*
for an Opponent in Divinity, in order to his taking the Degree of Batchelor in that Faculty, in the University of *Oxford*. (b) *Wood*.

III. Br. *Gerard Smyth*, a Frier of the same Order, was now also *Anno 1507.*
admitted to the Degree of Batchelor of Divinity at *Oxford*.
Wood, *Ibidem*.

IV. Br. *Thomas Anyden*, or *Anyday*, Batchelor of Divinity, and a *Anno 1507.*
Minorite, supplicated this Year to be admitted to proceed Doctor at *Oxford*. (c) *Wood*.

V. Br. *Robert Burton*, a Frier Minor also, petition'd this Year *Anno 1507.*
to be admitted to the Degree of Doctor of Divinity at *Oxford*. This Br. *Robert Burton* at the same time was Guardian of the Franciscan College in the South-Suburb of that City, and had studied Divinity in *Oxford* and *Cambridge* for the space of twenty Years. So Mr. *Wood*, *Ibidem*.

I. Br. *Walter Goodfield*, mention'd last Year, was now a Supplicant *Anno 1508.*
to be admitted to take the Degree of Doctor of Divinity at *Oxford*.
So (d) Mr. *Wood*.

Notandum. Our English Universities have not the Degree of *Licenciaturship* in Divinity, as in foreign Universities; but Persons rise immediately from the Degree of Batchelor to that of Doctor.

I. This

(a) *Athen. Oxon. Part 1. page 644.* (b) *Athen. Oxon. Part. 1. page 645.* (c) *Ibidem, page 646.*
(d) *Ibidem, pag. 647.*

Anno 1509. I. This Year King *Henry the Seventh* of *England* departed this Life, famous for his Justice, Prudence, and Piety, and a very great Patron and zealous Promoter of the Franciscan Friars of Regular Observance in his Kingdom: For, He built them Three Convents from the Foundations, viz. *Greenwich, Newark, and Richmond*, and caus'd Three others to be deliver'd up to them by the Conventuals, viz. *Canterbury, Newcastle, and Southampton.* *Annal. Ord. Min.*

Anno 1510. I. Br. *Walter Goodfield*, mention'd *Anno 1508*, was this Year graced with the Cap and honourable Degree of Doctor of Divinity at *Oxford*, on the 12th Day of May. He was Guardian of the Franciscan Convent in that City either when he proceeded Doctor, or a little before this time. So (a) *Mr. Wood.*

Anno 1511. I. Br. *Francis of St. Simon, de Pisis*, surnam'd *de Empolim*, is mention'd by several Authors as a Franciscan bred up at *Oxford*, though his Name seems plainly to import he was a Foreigner, one, I presume, that came to our learned University (as many others did) for Education and Improvement. He writ a learned Book, the Title whereof, given by (b) *Mr. Wood* and *Tossinian*: (c) is *Certain learned and resolv'd Determinations*. He lived for sometime in the Franciscan Convent at *Oxford*: But I find not that he proceeded Doctor, nor when he flourish'd; So I place him here by guess, for the sake of his being educated amongst the English, as a Fellow Friar, at *Oxford*.

Anno 1512. I. Br. *Thomas Hamden*, a Friar Minor, Batchelor of Divinity of *Oxford*, supplicated this Year to be admitted to pass Doctor in that Sacred Faculty, in the same University. So (d) *Mr. Wood.*

Anno 1513. I. Br. *John Kynton, DD.* was again, this Year, one of the Commissaries to do the Office of Vice-Chancellor of the University of *Oxford*. So (e) *Mr. Wood.* Such Offices were not commonly bestow'd upon Religious Men; and therefore it was the greater Honour done to *Kynton*; especially he being four or five times placed in that Post: Which is a sufficient Character of the Man.

Anno 1513. II. Br. *Thomas Anyday*, Br. *Robert Saunderson*, Br. *Gilbert Saunders*, Br. *John Smyth*, and Br. *John Browne*, Five Friars Minors, Batchelors of Divinity, were this Year honour'd with the Cap, and proceeded Doctors in that Sacred Faculty in the University of *Oxford*; the Four first on the 27th of February, and the Fifth on the 19th of November. (f) *Wood.*

Anno 1513. III. Br. *Maurice O Fihely*, or *Mauritius de Portu*, was born near the Haven call'd *Baltimore*, in *Ireland*, and for his great Vertue and Learning, was styl'd *The Flower of the World*: After his Religious Profession in the Order of *St. Francis*, he had his first Education in the Convent of his Order at *Oxford*, wherein the Subtile Doctor, *Duns Scotus* (whose Works he admir'd above all

(a) *Ibidem*, page 650. (b) *Antiq. Oxon. Lib. 1. page 76.* (c) *Hist. Seraph. Lib. 3^o. folio 316.*
(d) *Athen. Oxon. Part. 1. page 653.* (e) *Ibidem.* (f) *Ibid. page 654.* See *Mauritius de Portu*, in *Athen. Oxon. pages 8 and 9.*

all others) had heretofore spent some Years in Religion and Learning; and in the Library of which Place many of his Writings had been religiously preserv'd. From *Oxford* he went to *Padua*, where he took the Degree of Doctor in Divinity: Afterwards he became known to, and esteem'd by Pope *Julius the 2d*, who for a Reward of his Vertue and Learning, conferr'd upon him the Archbishoprick of *Tuam*, in *Ireland*, Anno 1506. In the Year 1512, he was present at the two first Sessions of the Council of *Lateran*. He departed this Life at *Galloway*, Anno 1513, in his Return, before he cou'd reach *Tuam*, to the great Grief of all learned Men. His Body was buried in the Church of the Franciscans at *Galloway*. He was the Author of many learned Works, especially of many Commentaries upon the whole Doctrine of *Scotus*; besides which, he writ *An Enchiridion of Faith*, printed Anno 1509; *A Dictionary of Holy Scripture*, very useful and necessary for all Preachers; and several other Things. So *Wood*.

Many other Irish Franciscans, afterwards Bishops, were educated in the Convent of English Minorites at *Oxford*; as may be seen in *Mr. Wood's Fasti Oxonienses*, at the End of the first Part of his *Athene*: But, I forbear to mention them, or others of the same Order, because I suppose they were not Members of the *English Province*, though they lived and studied for some time amongst the *English*.

I. Br. *John Harvey*, a Minorite, was this Year made Batchelor Anno 1514. of Divinity in the University of *Oxford*, on the 20th of January, being at the same time Guardian of the Franciscan Convent in that City; in which Office he succeeded Br. *Walter Goodfield*, above mention'd. So *Mr. Wood*.

I. Br. *Henry Standish*, Guardian of the great Convent of Franciscans of *London*, and afterwards Provincial, and at last Bishop of *St. Asaph*, was this Year brought into some Trouble (as *Mr. (a) Wood* relates it) on the Occasion of a Sermon preach'd at *St. Pauls Cross* by *Richard Kedermyster*, Abbot (of the *Benedictins*) of *Winchcomb*, in *Glocestershire*, who therein, while the Parliament sat, maintain'd the Exemption of the Clergy, from temporal Judges, at which time were great Agitations between the Clergy, and Seculars concerning divers Ecclesiastical Liberties; whereupon arising great Dispute between those Parties, one Doctor *Henry Standish*, Guardian of the Convent of Franciscans in *London*, did in an Assembly of Bishops, Judges, and others, maintain the contrary. Soon after, there was a Grand Committee of Bishops and Judges in the House of the *Black Friars*, in *London*, assembled to discuss that Matter; which being ended, Articles were exhibited against the said *Standish*. So *Mr. Wood, Ibidem*. This Relation is carry'd somewhat farther by *Mr. Collier*; (b) who says, this Doctor *Standish* was one of the King's spiritual Council, and that on a certain Occasion having advanced that the Prosecuting of Clerks before temporal Judges in criminal Causes, was by no Means inconsistent with the Laws of God, nor the Liberties of the Holy Church: And, that such Prosecutions being Customary Practice, and conformable to the

F f

Laws

(a) *Athen. Oxon. Part. 1. page 24.* (b) *Eccles. Hist. Part. 2. Book. 1. pages 4, 5, and 7, as above noted.*

Laws of the Kingdom, they ought not to be over-rul'd, was oppos'd by the Council for the Spirituality; (page 4) But the Doctor perceiving that Warham, Archbishop of Canterbury, and the Convocation were disaffected to him, and apprehending the Consequence, applied to the King for Protection: After this, the Temporal Lords and Judges, at the Instance of the House of Commons made their Request to the King to maintain his Royal Jurisdiction, and that his Majesty wou'd be pleas'd to shelter Dr. Standish from the Malice (as they call it) of the Clergy; (page 5) upon this the Bishops promised the King that Dr. Standish shou'd be dismiss'd from farther Trouble in the Convocation, which was done accordingly, page 7. So Collier as here quoted.

1. King Henry the Eighth, began his Reign on the 22th of April Anno 1516. 1509, at the Age of 18, and was at first a great Lover of the Order of St. Francis, and a very zealous Promoter of the Cause of the Observants, as appears from his addressing himself to the Apostolick See in their Behalf; as shall be hereafter said: Nay, the Observants had so great Power with his Majesty, that, at the Request of the Friars of Greenwich, he gave his Letters Patents, dated November the 23th Anno 1516, whereby he granted a yearly Pension of a thousand Crowns towards the Maintenance of the Friars Observants who keep the Place of the Holy Sepulchre of our Lord, in Palestine; which charitable Allowance was accordingly paid for several Years, before that King fell off from the Pope: The Grant begins thus, viz. Innatum Studium quo erga vestram Familiam ab ineunte Aetate sumus affecti, ob Evangelicæ Vitæ Imitationem, &c. that is, The inbred Respect which from our very Youth We have born towards your Family (of Observants) on the Account of your following the Evangelical Life, &c.

These Patents may be seen at full length in the Annals of the Order writ by Br. Luke Wadding, who had the Originals, and indeed they are full of Piety, and give a great Character of the Observants. So Fran. (a) a Sta. Clara; who adds, that the most Illustrious Catharine of Austria, King Henry the 8th's Queen, was of the Third Order of St. Francis, and was accusom'd to rise at Mid-night to the Divine Office, and be present in the Franciscan Church, at Greenwich during the Time that the Friars were singing or reading their Matins and Lauds, to the great Edification of her Subjects.

1. This is a most memorable Year, and reckon'd as it were a new Anno 1517. Era throughout the whole Order of St. Francis, because Pope Leo the Tenth now caus'd to be united in one Body of Regular Observance all the several different Branches or Congregations of the Reform'd Franciscans that resolved to live in a strict Observance of their Founder's Rule, according to the Letter of that Law, without any Dispensations or Abatements, making a Coalition of them All under one immediate Superiour of the same Observance, and separating them from the Conventuals who wou'd not renounce the Privileges granted them by several Popes, dispensing with them in some Precepts of the Rule which were judg'd to be essential; especially as to the Observance of Franciscan Poverty.

(a) In Hist. Min. Provin. Angl. Frat. Min. pag. 41.

verty. For these *Conventuals* his Holiness also appointed a proper Superiour, under whom they were permitted to live in the Enjoyment of the said Papal Condescensions and Concessions. Thus were ended all the Disputes between the *Conventuals* and the *Observants*; And then came out that Famous *Bull of Union*, which begins with these Words, *Ite Vos in Vineam meam &c. Dat. 4. Calend. Junij*, whereby not only those Friars who lived under the Vicars of the *Observants* apart, but those also who, living amongst the *Conventuals* under their Minister-Proprials, observed the Rule purely and simply, were united in one Body, and were comprehended in the said *Union*, to all Intents and Purposes. And now Br. *Bernardine a Prato*, a *Conventual*, was by the Pope discharg'd of the Office of *Minister General*, and Br. *Christopher Numajus Forolivienfis*, (afterwards a Cardinal) now *Vicar General* of the *Observants*, was duly and canonically chosen *Minister General* of the Order, by the unanimous Agreement and Votes of all the *Reform'd*: And to this new *Minister General* (by this means become the lawful Successor of St. Francis) the Pope himself gave the ancient Seal of the Order, which his Holiness took from the said Br. *Bernardine a Prato*, and which had been used by all the General Ministers ever since St. Francis's Time. Thus Br. *Christopher Numajus* and his Successors (to be chosen by the *Observants* only) follow legally in the List of the *Minister Generals* of the Order: And the Superiours of the *Conventuals* were, from this Time forwards, by the Pope's Command and Bull, to be call'd by a Name or Title as yet unheard of among the Franciscans, viz. *Magistri Generales*, and *Magistri Provinciales*, or *Master Generals*, and *Master Provincials*, and these Superiours, when chosen by the *Conventuals*, were to be confirm'd in their respective Offices by the *Observants*; that is, the *Master-General* by the *Minister-General*, and the *Master-Propriual* by the *Minister-Propriual*. These and many other Articles were agreed on in that most General Chapter held this Year at Rome, in the great Convent call'd *Ara Cali*, by both Parties, and confirm'd by another Constitution of the said Pope, call'd the *Bulla Concordiæ*, which begins with these Words, viz. *Omnipotens Deus &c. Dat. Prid. Id. Junij*. And, for the avoiding of any future Disputes about Precedence, his Holiness decreed that the *Observants* shou'd take Place of the *Conventuals* in all Processions, Funerals, and upon all other solemn Occasions. So the *Author of the Epitome of the Annals of the Order*, this Year.

1. *Notandum*. By this *Bull of Union*, most of the Franciscans in England were, in Effect, united in one Body of *Observants*; because very few of their Houses enjoy'd any Rents, and All renounced their Temporalls; So their Case was very different from that of other Provinces of the Order: And here the *Conventuals* came over, for the greatest Part, and subjected themselves to the *Observants*. But, I go on a Step farther in this Affair. For,

2. *Notandum*. It appears in *Speed's Catalogue of Religious Houses*, that Few of the Franciscan Convents in England ever had any Revenues; and some of those to whom he gives Rents were so very inconsiderably indow'd that their In-

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comes

comes were in Truth no more than what were necessary for the Repairs of their Churches and other Buildings, or rather the yearly Value of the Site of their Houses and the Ground within their Inclosures, than any real Rents; as it appears of the great Convent (now *Christ-Church Hospital*) in *London*, and others; especially the Convent in *Coventry*, which *Sir William* (a) *Dugdale* says, never had any Rents, but always lived out of pure Alms, even till the Suppression of that House, for, when the King's Officers inquired into their Means, Answer was made by the Guardian and the Friars, that they always lived of Alms, without any Rents at all; as *Dugdale* reports from the Royal Records. So these and other such like, having no claim to Temporals, were, by Vertue of the *Bull of Union*, made subject in full Right to the *Observants*; and therefore, after the Publication of the said *Bull*, our Historians make no Mention of any Provincial of the *Conventuals*, nor of their Chapters, or of Two Provinces of Franciscans in *England*; which made *Mark of Lisbon* say, (*Anno 1484*) the Province of *England* was incorporated in the *Observance*: He does not say, Some Parts of the Province, as in the Province of *France* and others. In fine, since the Popes and our Kings were so very zealous for the Encouraging of the *Observants* in *England*, that through their Means the *Conventuals* were brought under the Obedience of the said *Observants* long before this general *Union*, as has been observ'd, it cannot reasonably be imagin'd but that, for the Establishment of the said *Union*, the *Conventuals*, were made wholly subject to the *Observants*, although they remain'd still in their Respective Convents on the Account of their different Degrees of Reformation, and *Observance*, some being more strict than others. So (b) a *Sta. Clara*.

3. *Notandum*. Moreover, the Franciscans of the Province of *England* subsisted chiefly by a charitable and free Donation of Five pence. once in three Months, from every House or Family, as *Speed* writes from the Royal Records. Now, this Alms and Contribution, considering the Number of the People, was sufficient for the Support of the Friars, and no great Burden to the People; and it seems to have some Resemblance of the ancient Apostolick Way of living express'd in their Canons, (c) and does not appear to be contrary to the Rule of *St. Francis*; especially if the said Alms is put into the Hands of their *Syndick*, who is commission'd by the Apostolick See to manage such Alms for the Use of the Franciscans, in the Name of the Pope, or of the Donors. This being so, it was easy for such to go over to the *Observants*, or to join and unite with them in one Body, under the Denomination of the *Reform'd*. So *Fran.* (d) a *Sta. Clara*.

4. *Notandum*. Now, as a Return for these Charities, the Friars on their Part did all the Services in their Power; For, they preach'd frequently to the People, took great Pains to instruct the Ignorant and Children, and were always ready at a Call to watch with the Sick, to hear Confessions, and to assist and comfort.

(a) *Dugdales Warwickshire*, Anno 26. Regni Hen. 8. (b) *Hist. Min.* pag. 51. (c) *Canon.* 41. *Apostol.* (d) *Hist. Min.* pag. 52.

comfort all Persons in Distress, even in the Times of Battles, or Seiges, Prisons or Dungeons, or in the most pestilential or contagious Distempers.

5. *Notandum.* Before I close this Article, I must do that Justice to the Memory of King *Henry the Eighth* as to observe that he was one of those zealous Princes who writ to the Pope in Behalf of the *Observants*, and by whose Mediation the Famous *Bull of Union* came forth and was publish'd to the whole Order, this Year, in the general Chapter, at *Rome*, as Pope *Leo the 10th* therein bears witness; at which time the *Observant* Franciscan Province of *England* had Twelve Convents there reckon'd (the Provincial thereof being then present) those Convents only being counted wherein the *Observants* lived, to distinguish them from the many more that were inhabited by the *Conventuals*, or such Friars as were not yet reform'd to the utmost Strictness of the Observance of the Rule of *St. Francis*. So (a) *Fran. Davenport*.

I. Pope *Leo the Tenth*, this Year also, granted many Favours to Anno 1518. the Order; amongst the rest one was, that he put an End to the Controversy which had been long debated between the *Mendicants* and the Parsons of Parishes, about the hearing of Confessions, about Burials, and hearing Mass in the Churches of the *Mendicants*; upon all which said several Heads, his Holiness now gave a final declaratory Sentence in Favour of the Friars Minors. So the *Author of the Epitome of the Annals of the Order*, under this Year.

II. Br. *William Germyn*, and Br. *William Wall*, Two Franciscan Bachelors who had supplicated for the Cap Anno 1516, were this Year admitted to proceed, and accordingly took the Degree of Doctor of Divinity in the University of *Oxford*. So (b) *Mr. Wood*.

I. Br. *Henry Standish*, an Eminent and learned Franciscan Doctor Anno 1519. of both our Universities, and Provincial of his Order, was this Year nominated Bishop of *St. Asaph*, and received Consecration thereunto in the Franciscan Church at *Oxford*, on the 11th of *July*, the same Year. So (c) *Mr. Wood*. This *Standish* is mention'd in the Year 1515, and the Reader may find the rest of his Character in the Year 1535, in these Collections. He was succeeded in the Provincialship by Br. *Richard Bryncley* Doctor of *Cambridge*, of whom more Anno 1524.

Notandum, That the Succession of Provincials is here very confused, the Ministers, and Vicars being not rightly distinguish'd, on the Score of the Reformation of the Order and new Regulation of the Provincials of each Family, so that it seems as if there had been three Provincials near the same Time, after a long Break or Gap in the Succession; which I will endeavour to set in as a true a Light as I can when I come up with them.

II. This Year also, Pope *Leo the Tenth* exempted the Franciscan Province of *England* from the Jurisdiction of all Prelates, even of Apostolick

(a) In *Hist. Min. Provin. Angliæ Frat. Min.* pag. 44. (b) *Athen. Oxon. part. 1.* page 660. (c) *Ibidem*, page 36.

stolick Legates. *Annal. Ord.* A learned (a) Writer says, this Privilege of Exemption was granted at the Request of King *Henry the 8th*, to whom the Pope was then well affected, as He likewise was to the Pope, and both of them sincere Lovers of the *Observant* Franciscans, and great Encouragers of that *Reformation*.

Anno 1520. I. Br. *Stephen Baron* is plac'd under this Year in *Dr. Pitts's Catalogue* of Writers, though he seems to have surviv'd this Time: However, he was so greatly famed for his Piety, Learning, and Prudence, that he was made Provincial of his Order in *England*, and was Confessor to King *Henry the 8th* before that Prince fell off from the Pope, or began to question the Lawfulness of his Marriage with Queen *Catharine*. *Baron* also was a famous Preacher, and flourish'd long at *Cambridge* in that Evangelical Imployment. He was a very learned Man, and writ an excellent Treatise, intitled *Of the Government of Princes*, which Book he address'd to the said King of *England*, besides a Book of *Sermons preach'd at Cambridge*, and other Works. Br. *Fran. a Sta. Clara* (b) says, he had the good Fortune to procure these two Books, and he adds, that it appears by their Title-pages that *Stephen Baron* was first Vicar-Provincial of the *Observants*, and afterwards Minister: Which makes me believe he was *Vicar of the Observants Anno 1517*, and being present that Year in the most general Chapter of the Order at *Rome*, was therein declar'd *Minister Provincial*, and so is said to succeed Br. *Richard Brinkley* who was before Minister, and was here subjected to Br. *Stephen Baron*, or perhaps declared *Master Provincial*, as others of the *Conventuals* then were, by the Pope's express Command. But, be this as it will, Br. *Stephen Baron* was succeeded in the Office of *Minister Provincial* of the *Observant English Province of Franciscans* by one Br. *William*—— Whose Surname I find not. *Brinkley* shall be spoke to hereafter, as well as the said Br. *William N.*

Anno 1520. II. Br. *Thomas Francis*, a Frier Minor, took the Degree of Doctor of Divinity, this Year, in the University of *Oxford*, upon the 25th Day of February. (c) *Wood*.

Anno 1521. I. Br. *John Kynton*, DD. Oxon. often mention'd, gave this Year a fresh Demonstration of his excellent Learning and great Zeal for the Catholick Faith, by a Book which he writ, at the King's Suggestion, against the Doctrine of *Martin Luther*; This Work was intitled *Contra Doctrinam Martini Lutheri*. Vide (d) *Wood*.

Anno 1521. II. Br. *David Williams*, a Franciscan, took the Degree of Doctor of Divinity at *Oxford*, this Year; and Br. *William Curteis*, of the same Order, Batchelor of Divinity, supplicated also this Year, to be admitted to the Degree of Doctor of the same University. (e) *Wood*.

Anno 1523. I. Br. *William N.* Minister Provincial of *England*, was this Year, made Diffinitor General of the whole Order, in a General Chapter of

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 43. (b) *Hist. Min. Provin. Angl. Frat. Min.* pag. 44. (c) *Athen. Oxon. part. 1.* page 662. (d) *Ibidem.* pag. 637. (e) *Ibidem.* pag. 664.

of the *Observants*, held at *Burgos*, in *Spain*, and he subscrib'd to the Acts of the said Chapter before the Provincial of *Saxony*. *Annal. Ord.* I cannot learn this Man's Sirname; But his Predecessor in the Provincialship was *Br. Stephen Baron*, (mention'd *Anno 1520*) as *Davenport* (a) says, who also adds, that the Provincials of the English *Observants* appear'd not above twice more in any General Chapters of the Order (*viz. Anno 1529, and Anno 1535*) during the Reign of King *Henry the 8th*, in whose time the *Observants* were persecuted and dispers'd; some dying in Prison, others executed under the Imputation of Treason, others forced to fly, and the whole Body of them being reduced to almost Nothing; as I shall hereafter have Occasions to shew. But, to return: I cannot find how long this *Br. William* continued in the Office of Provincial, nor by whom he was therein succeeded: For, the Registers are imperfect and confuted.

II. *Br. Nicholas de Burgo*, an *Italian Minorite*, having taken the Degree of Batchelor of Divinity at *Paris*, came over to *Oxford*, where he studied for some time in the Franciscan Convent, and was this Year admitted to proceed Doctor in that University. He succeeded *Dr. Thomas Brynknell* in the Reading of Cardinal *Wolsey's* Divinity-Lecture, lately erected at *Oxford*. He was a very learned Man. So (b) *Wood*. *Anno 1523*

III. *Br. Christopher Numajus*, the first Minister General of the *Observants*, *Anno 1523* being made a Cardinal, and his two Successors, *Br. Francis Lychetus* and *Br. Paul Soncinnas*, dead, *Br. Francis Quignovius*, call'd *Francis ab Angelis* (of a Noble Family in *Spain*, and afterwards a Cardinal) was this Year chosen Minister General, and being zealous for the most strict Observance of the Rule of *St. Francis*, he drew up certain Rules, or particular domestick Constitutions for those that desir'd to spend their Time mostly in Prayer and Divine Contemplation. For these (whom he wou'd have to be call'd *Recolleets*) he appointed certain Convents to be allotted in every Province for that Purpose; as had in Part been done *Anno 1503. Annal. Ord. Min.* In the same General Chapter, it was enacted, that no Frier of the *Observants* shou'd hereafter be made Doctor of Divinity except in those Places that are reckon'd *General Studies* of the Provinces of the Order respectively. So the *Epitome of the Annals of the Order*.

I. *Br. John Tynmouth*, a Gray Frier, heretofore of the Convent *Anno 1524* of *Lynne*, in *Norfolk*, was educated in Theological Learning amongst those of his Fraternity at *Cambridge*, and afterwards among those at *Oxford*, and at length was made a Suffragan Bishop, under the Title of Bishop of *Argos*, then in *Partibus Infidelium*. He departed this Life in the Year 1524, and was buried in the Church-Yard at *Boston*, in *Lincolnshire*, (of which Place he was Vicar) right against the midst of the High Altar; to the End that his loving Parishioners, when they shou'd happen to see his Grave and Tomb, might be sooner mov'd to pray for his Soul. At the time of his Death he gave to the Houses

(a) In *Hist. Min.* pag. 44. (b) *Athen. Oxon.* part. 1. page 667. See *Recolleets*, in the Supplement, at the End of this Part; Numbers 5, 6, 7, & 8.

ses of Gray Friars in Lynne, Cambridge, and Oxford Five Pounds a piece. So (a) Mr. Wood.

Anno 1524. II. Br. Richard Bryncley, or Brinkley, a Franciscan Doctor of Divinity of Cambridge, and (as the Publick Register of Oxford says) General Minister of the Minorites throughout England, was this Year incorporated in the University of Oxford, being there admitted to the same Degree of Doctor. His Supplication, which, as Wood writes, was granted *Simpliciter*, and his Incorporation are set down in the said Register under this Year. In the said Generalship, or Provincialship, he succeeded Dr. Henry Standish, and was succeeded by Stephen Baron, a Cambridge-Man, Confessor to King Henry the 8th and an eminent Preacher of his Time. So (b) Mr. Wood. See more of him, Anno 1520.

Notandum. Now, it may here be observ'd, that if this Brinkley was a Conventual, he was Master-Provincial; but if he was an Observant, it is probable he had a Deputation from the Minister General of the whole Order to act as his Commissary in England, and might, for that Reason, be call'd General: But, these are no more than Conjectures. And, Br. Fran. a Sta. Clara seems to set it in the truest Light when he says, (c) that Brinkley is, in several Catalogues, reckon'd to be the Last Minister Provincial before the Bull of Union; Whence I infer, that he was now Master Provincial of the Conventuals, and so call'd General. He is buried at Cambridge. So Davenport, *Ibidem*.

Anno 1224. III. This Year, on the last Day of August, the Observant Franciscans opposed Cardinal Wolsey, and when he wou'd have visited their Convents, they refus'd him Entrance. Pope Adrian the Sixth had given this great Prelate a Legantine Power, or the Powers of a Legate a Latere, from five Years to five Years, which his Successor Pope Clement the 7th made perpetual. So the Lord Herbert, in his Henry the 8th. By the Vertue of this Power the Cardinal visited the Monasteries of every Order till he was refus'd Admittance by the Observants; not only because they were expressly excepted by the Pope, but also because that Order (as a learned Writer (d) asserts) is exempted from the Visits of any Person that has the Power of a Legate, and subject only to Legates, (*non sunt visitandi ab habentibus Potestatem Legati, sed duntaxat a Legatis*) according to several Privileges granted them by Popes; as it was afterwards resolv'd in a Parallel Case by the Doctors of the Laws of the learned University of Lovain. So Fran. a Sta. Clara, *Ibidem*. But it may be replied that the Cardinal, Wolsey, was really a Legate a Latere; yet granted he was so, as our Historians bear witness, All that thence can be infer'd is, that the Observants in England were exempted from the Jurisdiction of a Legate a Latere by Pope Leo the Tenth, as I have said under the Year 1519, otherwise they wou'd have been blam'd and reprov'd by the Pope for such a solemn Repulse of his Legate; whereas they were not; but, on the contrary, the Cardinal desisted at last from any such Attempts, and acquiesced,

(a) Athen. Oxon. part. 1. pag. 566. (b) *Ibidem*, page 670. (c) In Supplem. Hist. Min. pag. 7. (d) Fran. a Sta. Clara, in Hist. Min. pag. 43.

acquiesced, without any farther Prosecution of the Matter ; which certainly, he wou'd not have done had the Friars been in the Wrong.

IV. Br. *Francis de Angelis*, Minister General of the whole Order, Anno 1524. granted, this Year, Letters of Filiation to a certain English Knight and his Family, *Sir John Kirkham*, of the County of *Devon*: The Purport of which Letters was a full Communication with the whole Order in *Spirituals*, and as it were an Incorporating of the Family into the Order of *St. Francis*, in Consideration of their great Devotion and Charity to it ; as appears from the said original Letters, which were kept with great Respect, in the said Family, and were seen by Br. *Fran. Davenport*, in this Form, viz. *To our most dearly beloved in Christ, and our most dear Children, John Kirkham, Knight, together with his Wife and his Children, and his Parents and Kinsfolks, devoted to God and to St. Francis: Br Francis de Angelis, Minister General of the whole Sacred Order of the Friars Minors, wisheth Health and Peace in our Lord, &c.*

Such Communications of the Merits of Religious Orders, or receiving of Lay Persons, as Fellow-Brothers and Copartners of all spiritual Goods, are to be found heretofore granted by one *Peter*, Abbot of *Cluny*, to *Cajus John*, Emperor of the *Greeks* ; and it was the Practice then of the *Cistercians*, as appears from a Letter (in *St. Bernard's Works*) of *Stephen*, Abbot of *Cisteaux*, to *Lewis*, King of *France*.

Notandum. The greatest Monarchs and Princes heretofore used to take upon themselves the Habit of some Religious Order in their Sickneses ; either to signify that, if they recover'd, they design'd to serve God in that Habit (as *Baldwin*, King of *Jerusalem*, did) or to be Benefactors to the said Order ; or as a Mark of their sincere Penance, as was done by *Stephen* King of *Hungary* ; both which said Princes are mention'd by *Baronius* under the Year 1131 ; and this pious Custom is kept up with many to this Day ; and it was heretofore a common Practice of the Nobility and Persons of Distinction in *England* to be buried in the Habit of *St. Francis*. So *Fran. a Sta. Clara.* (a) *Davenport*.

I. Br. *John Thornhil*, a Franciscan Frier, took the Degree of Doctor Anno 1525 of Divinity, in the University of *Oxford*, this Year. So (b) *Mr. Wood*.

I. Br. *John Perrot*, Guardian of the Franciscan Convent at *Boston*, Anno 1526. in *Lincolnshire*, had the Honour this Year, to proceed Doctor of Divinity at *Oxford*. (c) *Wood*.

II, Br. *Thomas Kyrkham*, Guardian of the Franciscan Convent at *Doncaster*, in *Yorkshire*, was also this Year made Doctor of *Oxford*. He afterwards was a very zealous Man against the Divorce of King *Henry the 8th* from his Queen, *Catharine of Austria*. *Wood, Ibidem*.

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I. Br.

(a) *Hist. Min.* pag. 47. (b) *Athenæ, seu Fasti Oxon.* page 672. (c) *Ibidem*, page 674.

Anno 1527. I. Br. *Anthony Papudo*, a *Portuguese* by Birth, and a *Minorite* by Profession, was this Year made Batchelor of Divinity, at *Oxford*. *Wood, Ibidem.*

Anno 1528. I. King *Henry the Eighth* began now to call into Question the Lawfulness of his Marriage with Queen *Catharine* (Daughter of *Ferdinand* King of *Spain*) after he had been marry'd to her near Twenty Years, and had by her Two Sons and One Daughter. *Hows upon Stow*, and others.

Anno 1529. I. Br. *Edmund Brycot*, a *Franciscan*, was admitted to the honourable Degree of Doctor of Divinity, at *Oxford*, this Year, on the First of February. This *Brycot* was the same, if I mistake not (says (a) *Mr. Wood*) with Doctor *Brycot* Parson of *Hadham*, in *Hertfordshire*, in the Reign of Queen *Mary*.

Notandum, That when Queen *Mary* came to the Throne of *England* there was a Scarcity of fit Men for the Care of Souls, and it is not unlikely that *Dr. Brycot* might have the Charge of a Parish for some time, notwithstanding his being a *Franciscan*.

Anno 1530. I. Br. *William Catton* departed this Life this Year. He was a Professor and a Doctor of Divinity, an excellent School-Man, and most exquisitely skill'd in Scholastick Disputations of Theological Theses. He writ very learnedly Upon the Master of the Sentences, Four Books, and one Book of Divinity-Questions. So *Dr. Pits.*

Anno 1530. II. 'The whole Clergy of *England* being judg'd by the King's learned Counsel to be in a *Premunire*, for maintaining the Power Legislative of Cardinal *Wolsey*, were call'd by Process to the Kings Bench, to answer: 'Wherefore, in their Convocation, they concluded a Submission, wherein they 'call'd the King *Supream Head of the Church of England*.' So *Stow abridg'd*. The Lord *Herbert*, in his *Henry the 8th*, expresth this Affair thus, viz. 'The 'Clergy in Convocation, in their Petition, give the King the Title of *Ecclesia & Cleri Anglicani Protector & Supremum Caput*; that is, *The Protector and Supream Head of the Church and Clergy of England*: But this being demurr'd on, this 'Clause was added, viz. *Quantum per Christi Legem licet*; that is, *As far as is consistent with the Law of Christ*; and then Nine Bishops and Fifty two Abbots 'and Priors consented thereunto, as did also the Major Part of the Lower 'House. So the Lord *Herbert*.

The Consequences of these Proceedings were fatal to the *Observants*. But I go on.

Anno 1531. I. Br. *William Duffid*, an *English Franciscan*, was this Year made Bishop of *Ascalon* (vulgarly *Scalona*) in *Palestine*, and Suffragan to the Bishop of *St. Asaph*, in *Wales*. *Epitom. Annal. Ord. Min.*

Anno 1531. II. Br. *Richard Gama*, of the same Nation and Order, was also this Year made Bishop of *Tiberias* in *Galilee*, and Suffragan to the Bishop of *Durham*. *Ibidem.*

III. Br.

(a) *Ibidem*, page 679.

III. Br. *Edward Baskervyle* was made Doctor of Divinity, at *Oxford*, this Year. So (a) *Mr. Wood*, who also adds, that he was Guardian of the Franciscan College and Convent at *Oxford* about this time. But (under Favour) I believe it was afterwards, because he was in that Office at the time of the Suppression of that House, and Guardians commonly were not above Three Years, or Four at the most, in that Post: Yet, the whole Nation being in such a Confusion as then it was, the Franciscans possibly might omit their usual Chapters, and leave the Guardians longer in their Offices, in Hopes of better Times. However, I go on.

I. Br. *Paul Piffotus*, Minister General of the whole Order of St. *Anno 1532.* *Francis*, being this Year at *Paris*, receiv'd there a Letter from King *Henry the Eighth of England*, who, for the Sake of Peace (as he said) and good Agreement between his Majesty and the *Observants* in his Kingdom, desir'd that the English Provincial of that Order might be turn'd out of his Office, and that the said General wou'd send, as his Commissary and Minister in the other's Place, one Br. *John de Haye*, of the Province of *Flanders*, whom the King knew and liked. To whom *Piffotus* replied, that it was not in his Power to institute Ministers of Provinces; but that he wou'd send the said Father *de Haye* as his Commissary. Now the Occasion of the King's Indignation was, that the said *Observants* had already shew'd themselves openly in opposing the Divorce, and some of them, being encourag'd by their Provincial, had, both in their publick Sermons and in their Writings, used many Arguments to shew the Lawfulness of the King's Marriage with Queen *Catharine*, the King of *Spain's* Daughter, and Aunt to the Emperour *Charles the Fifth*. So the *Annals of the Order*. I cannot justly tell who now was the Provincial of the Franciscans *Observants* in *England*; but am inclin'd to believe it was Dr. *John Forest*, the Queen's Confessor, who at last felt the Smart of the King's Relentments, as shall hereafter be said more fully.

II. ' This Summer (as (b) *Collier* writes) the King enlarged and *Anno 1532.* and ornamented *White-Hall*, lately forfeited to the Crown by the *Premunire* driven upon Cardinal *Wolfey*; and to make his Residence in Town more Commodious, he procured a Conveyance of the Manour of *St. James's*, and built that Pallace. The House was then a *Hospital*; but the King compounded with the Sisters for a Pension during Life. Not long after, he suppress'd the Priory of *Christ-Church, London*. These Religious, being Franciscans, were dispos'd of in other Houses of that Order. The Lands and Church-plate were bestow'd on Sir *Thomas Audley* now Chancellor; Sir *Thomas More* having lately given up the Broad-Seal.' So *Mr. Collier*.

Notandum. When this Convent was suppress'd (viz. *Anno 1539*, as appears in *Stow's Survey of London*) there was no other Convent of that Order left, wherein these Friars cou'd be disposed of, as *Mr. Collier*, by mistake, here asserts; and by Priory here, he must mean *Friery*; and by Lands, nothing else can be intended

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(a) *Athen. Oxon. part. 1. page. 681.* (b) *Eccles. Hist. Vol. 2. page 72.*

ded but the *Inclosure and Site of the Convent*; for they had no other *Lands* in this Place: as shall be hereafter made plain, in my *Second Part*.

I. Br. *John Arthure*, Br. *Edward Reyley*, Br. *John Joseph*, and Br. *John Bacheler*, Four Franciscans, supplicated this Year to be admitted to proceed Batchelors of Divinity in the University of *Oxford*. The last of these, viz. Br. *John Bacheler* was Sub-Guardian of the Franciscan College in *Oxford*. So (a) *Mr. Wood*; who, by the Term *Sub-Guardian*, can mean no other Office than that of *Vicar* of the said Convent, or College, where the Schools flourish'd till shut up by the King.

Anno 1533. II. This Year, Pope *Clement the 7th* gave a Definitive Sentence against King *Hemy the 8th*, declaring his Marriage with Queen *Catharine* to have been lawful and good, and condemning his second Marriage with *Anne Bolen* as invalid, and their Commerce Adulterous, and their Children Bastards, and excommunicating the said King in Case he did not put off *Anne Bolen* and restore Queen *Catharine* to her former State before the first Day of *October*. This Sentence (says *Sanders*) was so far from working upon the King to accept of the Time allow'd him for Repentance, that it exasperated his Mind to the utmost Degree of Rage against his lawful Queen, whom he look'd upon as the Cause of this Decree, and therefore he put out his Royal Proclamation, forbidding (under the most severe Penalties) all Persons whomsoever giving her the Title of Queen, or any other Honour than what was due to her as the *Widow of Prince Arthur*, which was to be her Title from this Time forwards; And then being appris'd by *Anne Bullen* (to whom he was privately married) of her being with-Child and near her Time of Delivery, his Majesty also disrobed Queen *Catharines* Daughter *Mary* (who was now seventeen Years of Age, and had till this Time enjoy'd the Title of *Princess of Wales*) and deprived her of all the Marks of Royalty given her before as the apparent Heiress to the Crown, and sent her, as Illegitimate, to lead a private Life, with the Queen her Mother: And, for a Terrour to others, he exerted his Indignation against that very Reverend and Learned Man Br. *John Forest*, of the Order of *St. Francis*, of the *Observance*, who had been Confessor to Queen *Catharine*: Him he cast into Prison, under Pretence of his opposing *Hugh Latimer* when he was inveighing against the Pope in the King's Presence. So *Sanders*.

Notandum. Another Author (b) adds, that the King seem'd to be particularly pick'd against this Father, because his Majesty suppos'd it was in his Power to have prevail'd with the Queen (being her Confessor) to forbear any Appeal to the Pope, and to retire, and shut herself up in some Monastery, as he desired. But I return to *Sanders*, who goes on, saying, 'This Year, on the 7th of September, was born the Princess (afterwards Queen) *Elizabeth*, whom the King took Care to have baptiz'd, with great Solemnity and Pomp, in the Church of the

Friers

(a) *Athen. seu Fasti Oxon. part. 1. page 685.* (b) *Fran. a Sta. Clara, Hist. Min. page 42.*

‘ Friars Minors of the *Observance*, at *Greenwich*; which afterwards appear’d to
 ‘ have been unfortunate to all that Order in *England*, because eleven Months
 ‘ after (nothing then being decreed against any other Order) all the Friars *Obser-*
 ‘ *vants* throughout the whole Nation were turn’d out of their Convents, and
 ‘ *Augustinian* Friars then taken into them; And when *Elizabeth* afterwards came
 ‘ to the Throne, she again destroy’d this Convent, (which had been rebuilt and
 ‘ restor’d to the Order by Queen *Mary*) and turn’d the Buildings to other
 ‘ Uses of her Pallace, whereunto they were adjoyning. So *Sanders, de Schism.*
Angl. Lib. 1.

I. Br. *William Browne* and Br. *Thomas Thomson*, two Franciscan Anno 1534.
 Friars, were this Year made Batchelors of Divinity in the Univer-
 sity of *Oxford*. So *Wood*.

II. ‘ Great now (says *Sanders*) was the Name of a certain Nun, Anno 1534.
 ‘ call’d *Elizabeth Barton*, who for the Fame of her Sanctity was com-
 ‘ monly stiled the *Holy Maid of Kent*. This Nun asserted, that “ *King Henry*
 ‘ *the 8th. was now no longer a King, because he did not rule according to God; And,*
 ‘ *that Mary, Queen Catharines Daughter, who was now despis’d as if she had been*
 ‘ *unlawfully begotten, wou’d in time come to sway the Scepter due to her by Right:*
 ‘ For which Words she was call’d to an Account, and being attainted in Parlia-
 ‘ ment, together with two *Benedictine* Monks, viz. *Edward Boching* and *John Dering*,
 ‘ two Franciscan Friars, viz. Br. *Hugh Rich*, Guardian of *Canterbury*, and Br.
 ‘ *Richard Risbey*, Guardian of *Richmond*, and two Secular Priests, viz. *Richard*
 ‘ *Masters* and *Henry Gold*, who all believ’d her to be guided by the Holy
 ‘ Ghost, Sentence of Death was pass’d upon her and them by an Act of Par-
 ‘ liament; and, after they had undergone the Mockings and Insults of the Mobb,
 ‘ they all suffer’d Death, with great Magnanimity and Constancy, on the 20th of
 ‘ *April*. This Prophetess having, with the most nice Diligence, been examin’d
 ‘ by the Bishop of *Rocheſter* (*Fisher*) and by *Sir Thomas Moore*, both these great
 ‘ Men declar’d that they cou’d not, by any Indication, find out that She was
 ‘ led on by a *Fanatick Spirit*, as some reported; For which Reason the King sus-
 ‘ pected that they gave into her Predictions, and the said Bishop was, by name,
 ‘ accus’d of that Crime before the Parliament; and *John Adison*, his Lordship’s
 ‘ Chaplain, together with the Notary of *Canterbury* and two Lay Gentlemen,
 ‘ viz. *Thomas Gold* and *Edmund Thwaite*, were for the same Reason thrown into
 ‘ Prison. Yet it appear’d by the Sequel that those Things came to pass which
 ‘ She foretold, however improbable when predicted; for, the Princess *Mary*
 ‘ was advanced to the Throne before *Elizabeth*, although at this time *Elizabeth*
 ‘ was preferr’d before her. So *Sanders, Ibidem*.

The Author of the Franciscan Martyrology, reckons these two Fathers,
Rich and *Risbey*, amongst the Martyrs of the Order, and asserts, that the chief
 Cause of their being drawn, hang’d, and quarter’d was their openly opposing
 the King’s Divorce, and their refusing to acknowledge his Majesty for the *Su-*
preme Head of the Church of England; and he moreover adds, that their Lives
 were offer’d them in Case they wou’d have renounc’d the Pope, and sub-
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scrib'd to the King's Supremacy; which they refused to do, at the Place of Execution: And, the fourth Part of the *Chronicles of the Order*, written in French, says the same thing, and adds, that they were both alive when cut down, and that Br. *Hugh Rich* spoke to the Hang-Man when he laid hold of his Heart, and said to him *That which thou hast in thy Hand is consecrated to God.*

These two *Observants* are, by mistake, placed on the Third of June in the said *Martyrology*.

The same Year (says *Sanders* again) the King procur'd an Act of Parliament declaring the Princess *Mary* Illegitimate, and depriving her of all Right of Succession to the Crown, and giving all her Honours and Rights to the Princess *Elizabeth*: And moreover, that all Power and Jurisdiction over the *English and Irish* shou'd be for ever taken from the Pope, and that any Person whatsoever giving any Honour hereafter or Authority to the Apostolick See shou'd be deem'd guilty of High Treason; And lastly, that the King alone shou'd be the Supreme Head of the Church of England, to whom alone belongs a most full Power and Authority to correct and reform all Errors, Heresies, and Abuses whatsoever, and that all the *First Fruits*, or first Years Rent of all Church Benefices, shou'd hereafter be paid to his Majesty; as likewise the *Tenths* of all Ecclesiastical Benefices. So *Nicholas Sanders, Ibid.* Thus, by an Act of Parliament, (says *Stow* continued by *Hows*) the Pope, with all his Authority, was clean banish'd these Realms, and order taken that he shou'd no more be call'd Pope, but Bishop of Rome, and the King to be taken and reputed as Supreme Head of the Church of England, having full Authority to reform all Errors, Heresies, and Abuses in the same. It also was farther decreed, by another Act of Parliament, that no Person shou'd appeal, for any Cause, out of this Realm to the Court of Rome; but, from the Commissary, to the Bishop; from the Bishop, to the Archbishop; from the Archbishop, to the King; and all the King's Causes to be tried in the Upper-house of Parliament, &c.

The same Day that the Hand-maid of our Lord, (*Sanders* speaks, meaning the *Holy Maid of Kent*) with her Fellow-Sufferers, was drawn out to Execution, the Lord Mayor and all the Aldermen of the City of London were commanded to appear before the Archbishop *Cranmer*, *Audley* the Chancellor, Secretary *Cromwel*, and others of the King's Council, where a new Oath was tender'd them, and they all swore that the King's Second Marriage was lawful, and that the Child born thereof, *Elizabeth* by name, was the Heiress of the Kingdom, with Exclusion to Princess *Mary*, as not being born of lawful Wedlock; which said Oath, as being, for many Reasons (as *Sanders* writes) most unjust, was refused to be taken by the Bishop of Rochester, (*Fisher*) and Sir *Thomas Moore*, and some others, who, on that Account, were taken into Custody. And, now when the Friars Minors, commonly call'd *Observants*, moved by this Injustice, talk'd boldly, both in their publick Disputations, and in their Sermons, and most eagerly defended the Lawfulness of the Marriage with Queen *Catharine* (especially the

‘ the two most learned Fathers *Elston and Payton, or Elstow and Peto*) the whole
 ‘ Order had on this Account incurr’d his Majesty’s highest Displeasure, and he
 ‘ exerted his Resentments against them. So *Sanders*.’

And, now having given the Reader a sleight Sketch of the Situation of Religious Affairs at this time in *England*, I will go down to some Particulars of the said Friars Minors.

III. The first Persons that publickly reprov’d the King for his late *Anno 1534*. Proceedings were the Franciscans, especially one *Peto*, an *Observant*, then Guardian of *Greenwich*, who preaching before the King, made a strong Invektive against his Second Marriage. *Stow* relates this Passage with all its Circumstances, which being too long for this Place, I desire the Reader to take it here in *Mr. Collier’s Words*, ‘ It was (says (a) he) in the Chappel Royal in *Greenwich*; his Text was the Prophet *Elijah’s* Reproof of *Ahab*, where the Fate of that Prince is denounced in these Words, *In the Place where Dogs lick’d the Blood of Naboth, shall Dogs lick thy Blood, even thine.* † *Peto* quickly discover’d his Meaning in taking this Text, and drove the Application strong upon the King: He told him that, notwithstanding the Countenance and Opinion of learned Men, his Second Marriage was altogether Unlawful. As for himself, he was resolv’d, like *Micajah*, to deliver some unacceptable Truths, though he was sensible he shou’d suffer for his plain Dealing: he expected the *Bread of Affliction and the Water of Sorrow*, but pretended a divine Commission for his Freedom: Upon the Presumption of this Warrant, he told the King, his Highness was furnish’d with a great many Preachers to justify his Marriage with *Anne Boleyn*; but that these were Men of no Sincerity, that they courted the King’s Fancy, and applied to his Inclinations, for Wealth and Promotion in the Church; that these were the four hundred Prophets possess’d with the Spirit of Lying, that their Business was to deceive, and make their Interest out of his Highnesses Misfortunes: But he conjured the King not to be sway’d by their Encouragement; letting him know withall that being expos’d to Flattery was the greatest Unhappiness in a Prince’s Station. These were extraordinary Sallies. However, the King bore the Reprimand with great Temper, and suffer’d *Peto* to go off without Trouble: But to prevent an ill Impression, upon the Audience, he order’d one Doctor *Curwyn* to preach off the Malignity of *Peto’s* Sermon: He came up in the same Place the next Sunday (on the 8th of May) and executed his Commission with Vehemence enough: He call’d *Peto* Dog, and several other coarse Names: And after having harangued in Commendation of the King’s late Marriage, he call’d out for *Peto*, and challeng’d him to defend his intemperate Discourse: and not being answer’d, he charg’d him with Cowardice and Consciousness of his Misbehaviour: But *Peto* was not within hearing; he was gone to *Canterbury* to

(a) *Eccles. Hist. Vol. 2. page 86.*

‘ to a Council: However, one *Elstow*, a Frier of the same Order, excused his
 ‘ Absence, and appear’d for him.

‘ This *Elstow* undertook *Curmyn’s* Sermon, proceeded with the same Topicks
 ‘ with *Peto*, and rather exceeded in his Boldness and Resolution; neither was
 ‘ there any stopping him till the King commanded him to hold his Peace. The
 ‘ next Day this Frier and *Peto* were brought before the Privy Council and re-
 ‘ primanded there; particularly the Earl of *Essex* told them they deserv’d to be
 ‘ put into a Sack and thrown into the *Thames*; at this *Elstow* smiling, replied;
 ‘ my Lord, says he, be pleas’d to frighten your Court-Epicures with such
 ‘ Sentences as these; Men that have lost their Courage in their Palate, and
 ‘ soften’d their Minds with Pomp and Pleasure: Such People who are tied by
 ‘ their Senses thus close to the World, are more likely to yield to any thing;
 ‘ as for us, such Menacing makes no Impression; we count it an Honour to suffer
 ‘ for our Duty, and bless God for keeping us firm under Tryal: And, as for
 ‘ your *Thames*: the Road to Heaven lies as near by Water as by Land; and
 ‘ therefore it is indifferent to us which Way we go thither. So (a) *Collier*;
 ‘ who adds, that these bold Remonstrances were made last Year, some little
 ‘ time before the Marriage with Queen *Anne* was publickly own’d: ’Tis pro-
 ‘ bable therefore (says *Collier*) the Friars might think their Discourses were not
 ‘ too late, and that the King was not past retrieving.’

Notandum. But others place these bold Speeches under this Year, a little
 before the *Observants* were expell’d their Houses; nor was this too late in the
 said Friars Opinion, who believ’d the Second Marriage absolutely unlawfull,
 and their Cohabitation adulterous; for, they knew it was never too late to amend,
 and possibly might entertain some little Hopes that the King might not be
 so far past Retrieving as not to be touch’d with Remorse, put off *Anne Bollen*
 (who in their Opinion, cou’d not be his lawful Wife) and restore Queen *Catha-*
rine to his Favour and his Bed.

Burnet (b) says, These two Friars being reprov’d and dismiss’d by the Council,
 went beyond Seas, where they continued til Queen *Marys* Days; and in another
 Place *Burnet* (c) also says, that this Sermon, these Remonstrances and some other
 Steps taken by the *Observants*, in Opposition to the Divorce, ‘ drew a Visitation
 ‘ upon them at *Richmond*, which was made by *Rowland Lee* Bishop of *Lichfield*
 ‘ and *Coventry* and *Thomas Bedyl*, who tender’d them some Conclusions; amongst
 ‘ which this was one, viz. *That the Pope has no greater Jurisdiction in this Kingdom;*
 ‘ *by the Law of God, than any other foreign Bishop*; This, they said, was
 ‘ subscribed by several Bishops, Heads of Houses, and other learned Clerks
 ‘ of the Realm; and therefore they desired those Friars to refer the Mat-
 ‘ ter to Four Seniors of the House, and acquiesce to what they shou’d do;
 ‘ but they excus’d it.’ So *Burnet* in his *History of the Reformation*, as quoted.

IV. ‘ The King (says *Mr. Collier*) resolving to feel the People’s
 Anno 1534. Pulse touching the Dissolution of Religious Houses, made a gentle At-
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(a) *Ibidem*, page 87. (b) Vol. 2. page 316. (c) Vol. 1. pag. 182.

tempt that Way. Now, the *Observant* Friers having been noted to be the most clamorous against the Court-Measures, he suppress'd those Fraternities at *Greenwich*, *Canterbury*, *Richmond*, and elsewhere, and fill'd their Places with *Augustinians*. So *Mr. Collier*. This Sentence was executed upon the poor Friers at *Greenwich* first of all, who were turn'd out of Doors, on the 11th of August; and the Blow was follow'd to all the *Observants* in the Nation; who were then (or presently after) expell'd their Convents, and many of them sent into the Houses of the *Conventuals*, as our Historians bear Witness: Not that the King, having taken from them their lesser Houses, gave them the larger Places of the *Conventuals*, as the Lord *Herbert* (a) observes is, by Mistake, asserted by *Holingshead*, *Stow*, and others; but making them Subject to the *Conventuals*, and confining some of them to their Convents, as *Sanders* and other Writers of those Times remark, and is rightly taken Notice of by Br. *Fran.* (b) a *Sta. Clara*.

Thus his Majesty punish'd the *Observants* for opposing his Supremacy and maintaining the Lawfulness of his first Marriage with Queen *Catharine*: And this was not All; This was not the worst Effect of the King's Anger; For, although some of the *Observants* were thrust into the Houses of the *Conventuals* for a time; Yet the principal of them were cast into fast Hold; about Two hundred of them being thrown into divers Prisons; as the *Annals of the Order* attest from our English Historians: And therefore *Dr. Fuller* (c) says, that the whole Order of the Friers *Observants* was suppress'd, and *Augustinian* Friers substituted in their Places. — And, that King *Henry's* Frowns outed those (*Observants*) as Delinquents, by a violent Expulsion. Yea, probably some of them had been expell'd their Lives, as well as their Livings (two hundred of them being at once imprison'd) had not Sir *Thomas Wriothesley*, their great Friend and Benefactor, seasonably interceded for them to the King, on Hopes of some of their future Conformity to his Majesties Desires. So *Fuller*.

I. The Methods taken by the King to compass a Divorce from Queen *Catharine* were the chief Rise of that Train of Revolutions in the Church which changed the whole Face of Religion in his Dominions; For, the Followers of *Luther's* new Systems taking the Occasion of the Debates between his Majesty and the Pope, came over from foreign Parts, and by Degrees made great Innovations, whilst the King seiz'd upon the Monasteries and Religious Houses and their Revenues, abolish'd the Power, and even the Name of the Pope in his Kingdom, and took upon himself the Title of *Supreme Head of the Church of England*, and bore a heavy Hand upon those Religious that oppos'd these Proceedings, or declar'd their Dislike of his *Second Marriage*, and refus'd to condemn his first, as unlawfull and null: And, the Franciscans call'd *Observants*; above all others, felt the dire Effects of his Resentments, for their having more boldly maintain'd the said Queen's Cause, and the Obedience to the Apostolick See: For, notwithstanding their being already turn'd out of all their Convents, yet now as many of them as cou'd be found were cast into Prison, and divers Ways afflicted (as the *Annalist of the Order* says) after an unhuman Manner; although

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(a) In his *Henry the 8th.* Anno 1534. (b) *Hist. Min.* pag. 50. & 51. (c) *Hist. Book.* 6. page 308.

as yet no more of them than the two already named (*viz. Rich and Risbey*) had been put to Death; either because that, many of them now being closely confined, they cou'd not make so loud an Opposition as heretofore, or that (as others think) their great Friend *Sir Thomas Wriothesley* had, by his good Offices with the King, staved off the fatal Stroke. However, the Queen's Confessor *Br. Dr. John Forest*, after two Years Imprisonment amongst common Malefactors, was now condemn'd to be hang'd alive over a Fire, and so burn'd to Death, because (as the *Annals of the Order* attest) he wou'd not swear that the King was the Supreme Head of the Church of England. So the Epitome of the *Annals of the Order*.

II. Amongst the many Calamities under which Queen *Catharine la-Anno 1535.* bour'd after the Divorce, one of the most sensible was (as *Sanders* writes) the unhuman Hardships and Severities practis'd by the King's Ministers upon that Venerable old Man *Br. John Forest*, her former Confessor, and who had been first confin'd in Prison upon her Account; For, now after two Years close Confinement wherein the holy Man had suffer'd very much, her Majesty had the Mortification to hear that the cruel Sentence was pass'd upon him, *viz. that he was to be hang'd and burn'd alive*; and being moved with a most tender Compassion of her Heart for her spiritual Father, She cou'd not forbear the expressing of her Mind to him in Writing, although with great Danger to herself; and therefore She sent him the following Letter to Newgate Prison, where he then lay, in London.

My Reverend Father,

YOU, who have been accusom'd to give Advice to others under hard Circumstances, cannot be at a Loss of what is most proper to be suggested to yourself now you are to be put to the Tryal for Christ's Cause. If you will bear these few and short Torments whereunto you are condemn'd, you will (as you know very wel) receive an everlasting Reward; which whosoever will choose to lose for any Tribulation of this Life, seems to be wholly void of all Sence and Reason. But, O you my happy Father, to whom God has granted the Blessing of knowing this above many Mortals, and of finishing your Life and the Course of your Labours by these Chains, by these Torments, and by this most cruel Death for Christ! And, O me, your wretched Daughter, who, in this sad Time of my Distress and Solitude, am to be depriv'd of such a Monitor and a Father so beloved in the Bowels of Jesus Christ. And truly, if I may freely confess my most earnest Desires, in this Matter, to you, to whom I have always (as I ought) laid open all the Secrets of my very Heart and Conscience, I acknowledge to you that my most ardent Wishes are to die with you, or before you, and that also with the greatest Torments imaginable, provided it were pleasing to the divine Will, to whom I always submit all my Desires most willingly, as also my Life itself; So far am I from any Enjoyment of this unhappy World after those are gone whom the World was not worthy of. But perhaps I have talk'd like one of the Foolish Women, since God seems to have so decreed it. Go before me therefore (my Revd. Father) happily and courageously, and be importune with Christ in your Prayers, that by this, though difficult Way, I may soon, without Fear, follow you: And in the mean time I desire this as your last Blessing in this Life, that I may be a Partaker of your Holy Labours, of your Torments, and of your Conflicts; And, after your Suffering and your Crown, I shall expect more plentifull Favours from Heaven by your Intercession: And

And I think it superfluous to animate you to that immortal Reward preferable to all other Goods, though purchas'd with the most excessive Pains; you, who, by your Birth, are intitled to a generous Mind; you, who are endow'd with such an excellent Knowledge of Divine Mysteries; you, who, from your very Youth, have (which is the Main) been train'd up in the holy Religion and Profession of a Franciscan. Yet, since to suffer for Good's Sake is the greatest Happiness bestow'd upon Man in this Life, I will implore his Divine Majesty, with continual Prayers, Tears, and penitential Labours, that you may happily finish your Course, and may obtain a never fading Crown of eternal Life. Farewel, my Rd. Father, and be always mindful of me with God both on Earth and in Heaven.

Your Sorrowfull Daughter

Catharine.

The Religious Confessor Forest (says (a) Sanders) receiv'd this Letter with great Joy of Mind, and having got Paper and an Opportunity of Writing, he answer'd the Queens Letter, from his Prison, after the following Manner.

Most Serene Princess, my Sovereign Queen, and my Daughter in Jesus Christ.

YOUR Majesty's Servant deliver'd to me your most Gracious Letter, which was not only a great Joy and Consolation to me, but also a fresh Encouragement to Patience and Constancy in this my Affliction and continual Expectation of Death: For, though I plainly see that not only all perishing Goods, but likewise all the Miseries and Evils of this World are to be despis'd for the future Glory which will be reveal'd in us if we fight a good Fight; yet I find my Soul, which (as 'tis usual with human Nature on the like Occasions) was somewhat heavy and pensive on the near View of Death, and not without some Fear and Solicitude on the Consideration of its own Unworthiness and Frailty, is now enliven'd by those most pious Expressions of your great Charity, and wonderfully animated in the Contempt of all Torments, and inspirited with a fresh Fervour in the Hopes and Contemplation of future Joys. My Sovereign Lady and well beloved Daughter; may Jesus Christ reward your Goodness with eternal Glory and Bliss for this Consolation; and I do most earnestly beseech you to recommend my approaching Sufferings, Conflict, and Agony to the Divine Mercy, and to assist me therein by your continual Prayers: And for the rest, I do most humbly intreat you not to doubt of my Constancy, nor to be troubled for the Grievousness of the Torments appointed for me: For, it does not become my gray Hairs to be disturb'd, in God's Cause, with such Childish Bugbears; it does not become a Man to fly from Death basely after he has lived Sixty four Years; much less does it become a Religious Man not to love God and with his utmost Endeavours, aspire to heavenly Things after he has been for four and forty Years in the Habit of St. Francis, learning and teaching the Contempt of all that is earthly. I will be mindful of you (my Sovereign Lady and Daughter in Christ) both in this Life and in the next, and will never cease from praying to the God of Mercy to give you, according to the Greatness of your Sorrows, all Grace and Comfort. In the mean time vouchsafe to pray most earnestly for me your devoted Servant and Beadsman, especially at that Hour when you shall understand I am to be labouring under those dreadful Torments prepared for me. I presume to make you a poor Present of my Beads, having, as 'tis given out, but three Days longer to live on Earth, &c.

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6 Mrs.

(a) De Schism. Angl. Lib. 1^o. and the Chronicles of the Order in French: Part. 4.

‘ Mrs. Elizabeth Hammond, one of the Queen’s Ladies of Honour, writ also
 ‘ to the said Fr. Forest, acquainting him with the continual Tears and Grief
 ‘ of her Mistriss, the Queen, since she was apprised of the most cruel Death
 ‘ and intollerable Torments to which (as Sanders writes) the holy Man was con-
 ‘ demn’d ; and conjuring him, if he desir’d a Continuation of her Majesty’s
 ‘ Life on Earth, to use his utmost Interest and Endeavours, that by Friends and
 ‘ Mediators, if possible, he might find out some Means to escape the Tor-
 ‘ ments appointed for him ; assuring him it wou’d be impossible for the Queen to
 ‘ survive his suffering such dreadful Pains, especially now that she perceiv’d the
 ‘ King’s Fury was become excessive. &c. So Sanders.

‘ To this (as Sanders writes) the holy Man replied, that he cou’d not suffici-
 ‘ ently wonder that a Person of her Faith and Religion, and one that had been
 ‘ so long taught both by the Admonitions and Example of a most Vertuous
 ‘ Queen, wou’d have suggested that she desir’d him to avoid Death or any Pain
 ‘ whatsoever to be inflicted upon him for the Faith and Justice ; as if (said he)
 ‘ there was not to be a Resurrection to Glory, and that so much the more full in
 ‘ Proportion to the more cruel Torments and greater Degrees of Patience where-
 ‘ with a Man goes out of this Life. As to my Sovereign Lady and Queen, (said
 ‘ he) as I wou’d, to be a Comfort to her, willingly continue in this Life, if God
 ‘ had so appointed ; so am I more willing (and ’tis better for both her Good and
 ‘ mine) to die for the Justifying of her Cause and in the Maintaining of my due
 ‘ Obedience to God ; &c. Sanders again goes on much to the same Purpose and in
 ‘ the like pious Style did this good Man write also to one Mr. Abel, his Fellow-
 ‘ Prisoner, and to some other Persons of the Queens Domesticks ; which, for
 ‘ Brevity Sake, I here omit. *Ibidem*. When these Letters were writ (says San-
 ‘ ders) the Martyr of Christ thought he was to have suffer’d and gone to the
 ‘ Crown of Glory long before his Mistriss, the Queen ; but the Divine Provi-
 ‘ dence had otherwise appointed ; For, this Father’s Execution was put off, till
 ‘ the Year 1538, and her Majesties Days, through God’s great Mercy, were shor-
 ‘ ten’d ; so that She departed this Life in January following ; partly through
 ‘ the Unwholsomness of the Air, and chiefly by a continued Succession of Sorrows
 ‘ and Calamities. She died at Kimbolton, in Huntingdonshire, as the Lord Herbert
 ‘ says, January 1538 in the 50th Year of her Age, and the 33th after her coming
 ‘ into England, and was, as the King appointed, buried in the Monastery at Peter-
 ‘ borough. So the Lord Herbert, in his *Henry the Eighth*.

III. Br. John Kynton, often mention’d, died this Year. Of him Mr.
 Anno 1535 (a) Wood writes thus: He was by Rule or Order, a Minorite or
 Gray-Frier, and being a Man of Parts, and noted for his being an excellent Di-
 vine, the Society of Magdalen College, in Oxford, made choice of him to be
 their Reader in that Faculty within their House ; which Office he perform’d
 with great Honour for several Years, and had gain’d so great Reputation, that
 the Doctors and Batchelors of Divinity of the University chose him Margaret-
 Pro-

Professor, in the Place of *John Roper*; being then Doctor of Divinity, and a Person of great Note and Repute in the University. So *Mr. Wood, Ibidem.*

Now, for the better Understanding of this great Doctor's Character, the Reader may please to know from *Mr. (a) Wood*, that the Lady *Margaret*, Countess of *Richmond* and King *Henry the Seventh's* Mother, having the Leave of the King her Son, made a Foundation, *Anno 1496*, for a publick Professor of Divinity in *Oxford*, to be chosen by the Doctors and Batchelors of that Faculty, in the Convocation; and this *Br. John Kynton* (though a Frier Minor) was the third Person so elected. When he began to teach in this Chair I know not, (says *Mr. Wood*) but he resign'd that Post on the 5th of *October 1530*. He was a Man of so uncommon Esteem for Learning, that he was one of those Champions made choise of by this University to write against *Martin Luther*. So (b) *Mr. Wood*: But whether that learned Work, or any thing else that he did write, was ever printed or publish'd, this Author says he knows not: But he at last was buried in *Durham-Chappel*, now *Trinity-College*, in *Oxford*; and in *Mr. Wood's* Time there was remaining a little Grave-Stone with this Inscription, *Obijt Johannes Kynton, Frater Minor, S. Theol. Professor, 20mo. Januarij. Anno 1535.* So *Mr. Wood*.

IV. *Br. Henry Standish*, already mention'd, departed this Life this *Anno 1535* Year. His Character is given by (c) *Mr. Wood* thus, viz. *Henry Standish*, descended from a right ancient Family of his Name in *Lancashire*, became when Young a Franciscan or Gray-Frier; but in what Convent I know not, says *Wood*; but he studied for some time in the Convent of his Order at *Oxford*, and partly at *Cambridge*, and proceeded Doctor of Divinity, as a certain Register belonging to his Order tells us; was made Guardian of the Franciscan Convent at *London*, Provincial of his Order; and *Anno 1519*, being nominated Bishop of *St. Asaph*, received Consecration thereunto in the Conventual Church of the Franciscans at *Oxford*, on the 11th of *July*, the same Year. In the Year 1526, He and *Sir John Baker* were sent Embassadors to *Denmark*; And, in 1530, he was one of the Bishops that assisted and directed Queen *Catharine* in the Suit concerning the Divorce from King *Henry the Eighth*. He was esteem'd a learned Man of his Time, and a most zealous Favourer and Assertor of the Catholick Religion; for which, had he lived longer, he wou'd have suffer'd much. He has writ several Sermons preach'd to the People, and also *A Treatise against Erasmus's Translation of the New Testament*, and other Things. He gave up the Ghost at *London*, in the Beginning of *August 1535*. Whereupon his Body was buried in the Church of the Franciscans, commonly call'd the Gray Friars, in the said City, now known by the Name of *Christ-Church*: Over his Grave was soon after a Tomb erected with the 13 l. 6 s. 8 d. which he bequeath'd for that Purpose. He gave 40 l. to pave the Choir of the Cathedral of *St. Asaph* and for other Necessaries; Five Marks to the Franciscans at *Oxford*, to be pray'd for; Ten Marks also for the Reparation of their Church, and forty pounds for the Building

(a) *Antiq. Oxon. Lib. 2do. pag. 32. & 33.* (b) *Athen. Oxon. Part. 1. page 637.* (c) *Ibidem, page 36.*

ing of an Isle adjoining to the said Church. For the Exhibition of Scholars in Oxford, 40 l; besides Legacies to one *Ralph Standish*, Lord of *Standish*, in *Lancashire*, his near Kinsman: To *Agnes Worthington* his Sister, and to *William Standish* his natural Brother. So (a) *Mr. Wood*. *Standish* also was a Doctor of Cambridge; as it appears in *Parker's Sceletos Cantrabrigiensis*, in the 5th Tome of *Leland's Collectanea*.

Notandum, from (b) *Mr. Wood*, that about the latter End of the Year 1535, *Dr. Standish* was succeeded in the See of *St. Asaph* by *William Barlow*, who a little before (in the same Year) was sent into *Scotland*, with one *Holcroft*, about Points of Religion against the Pope; at which time he, the said *Barlow*, was styled *Prior of Bisham*: He was also sent, soon after, with *William Lord Howard*, into the same Country; at which time he went by the Title of Bishop of *St. Asaph*. So *Mr. Wood*: But I return to the Franciscans.

I. The Execution of many of the Franciscans Observants (in Prison *Anno 1537*. ever since 1534, or 1535) having been delay'd by the Mediation of their Friend *Sir Thomas Wriothesley*, and not one of them coming into the King's Measures, or subscribing to his Supremacy, &c. it was now proposed to his Majesty (as *Sanders* writes) that they shou'd be, some Way or other, dispos'd off, lest others, by their Example, might become more resolute: And now, though the King seem'd inclined to have them all cut off, or hang'd at once, yet being apprehensive of the Infamy of such a Fact, because they were numerous, and being willing to shew some Favour to his Privy Counsellor *Wriothesley*, who had pleaded hard for them, he spared some of them, who went into Banishment, partly into the Low Countries, and others into *Scotland*, as an (c) Author says: But thirty two of the same Order were removed out of the Prisons of *London*, and being coupled two and two together with iron Chains, were sent into divers other distant Prisons, of the Nation, that they might there perish with less Murmuring and Disturbance of the People; for, the Author of the Franciscan Martyrology (d) says, there was such an universal Discontent amongst the King's Subjects, and such loud Out-cries, even of Persons of Quality on the Account of the Imprisonment of all the Observants, that his Majesty thought fit to set some of them at Liberty, and that these 32 were reserv'd to be made Examples of. Besides these, others were starved with Hunger, as an Author (e) writes, and others suffocated with the intollerable Stench of loathsome Prisons, or perish'd by the Inconveniencies and Hardships of their Confinement.

II. *Br. Thomas Packington*, *Br. Bonaventure Roo*, *Br. John Tuit*, and *Br. Richard Carter*, or *Cartaret*, were some of those Observants that suffer'd *Anno 1537*. very much in Prison, from whence they were releas'd this Year by the King's Command: But the Hardships they had undergone in their Confinement had sunk them so low, that they were not able to recover: So they all four died in a few Days after their Enlargement; as is said in the *Franciscan Martyrology*, on the 9th of *August*, where they are commemorated with Honour, as Persons who (in that Author's Opinion) lost their Lives in Defence of a good Cause. They are

(a) *Athen. Oxon. part. 1. pag. 36.* (b) *Ibidem, page 573.* (c) *Annal. Ord. Min. (d) 31. Julij.*
(e) *Fran. a Sta. Clara, in Hist. Min. pag. 10.*

are also mention'd by *Mason*, in his *Description of the Franciscan Province of England*, at the Beginning of his *Certamen Seraphicum*. Three others of the Franciscans *Obferuants* were mark'd out for more exemplary Punishments, viz. Br. *Anthony Brockbey*, or *Brorbe*, Br. *Thomas Cort*, and Br. *Thomas Belchiam*, of whom I find these further Particulars.

III. 'The Revd. Father (*Mr. (a) Wood's Words*) *Anthony Brockbey*, a *Anno 1537*.
' Franciscan, well read in Divinity, and learned in the Greek and
' Hebrew Tongues, sometimes a Student in *St. Mary Magdalen's College*, at *Oxford*, suffer'd Death this Year, on the 19th of July, by hanging; for speaking
' against the King's Proceedings in extirpating the Pope's Power, and demol-
' ishing the Religious Houses. I (*Wood*) put this Observation under the Year of
' his Death, because that he being reported by one (*Thomas Bouchier*) to be a
' Licentiate in Divinity, and by another (*a Sta. Clara*) to be a Professor of Divi-
' nity of this University, I (*says Mr. Wood*) cannot find any such thing in our
' publick Registers, which are imperfect in several Years before this Time,
' especially in the Year 1517. So *Wood*.

This Acknowledgment of the Deficiency of the *Oxford-Registers* leaves Room for Credit to be given to the Author of the *Franciscan Martyrology* when he says that Br. *Anthony Brorbey* or *Brockbey* was not only a perfect Master of the Greek and Hebrew Languages, but also a Doctor of Divinity of *Oxford*, and a publick Professor in that Sacred Faculty, in *Magdalen College*. The same Author also affirms that *Brockbey* was a great Preacher, and that being in the Pulpit on a certain Time in *St. Laurence's Church* in *London*, he inveigh'd against the late Proceedings of King *Henry the 8th*; for which bold Speeches he was taken up by his Majesty's express Command, and being cast into a loathsome Prison, was put to the Rack, so that his Nerves and Joints were violently extended and dislocated in a deplorable Manner: All which Tortures *Brockbey* suffer'd with a wonderful Courage and Constancy, often expressing an ardent Desire of undergoing yet more cruel Torments for the Love of God: In the mean time he was quite disabled by these Hardships, and render'd so Useless that not being able to lift his Hand up to his Head or Mouth, he was fain to be nurs'd by a devout Woman, who, with great Charity, fed him, for the Space of Five and twenty Days; after which time an Executioner was sent to him in Prison, who put an End to all his Pains and Miseries by strangling him with his Cord, or Rope, which he wore about his Middle for a Girdle, according to the Use and Custom of the Order of *St. Francis*. So the Author of the *Franciscan Martyrology*, in his Notes on the 19th Day of July.

IV. Br. *Thomas Cort*, said to have been a Noble Man, which imports *Anno 1537*:
at least that he was born of an honourable Family of Gentlemen, was so forward in his Zeal against the Proceedings of King *Henry the 8th*, that he publicly blamed his Majesty's Conduct, both in the Case of the Divorce and for his withdrawing himself from his Obedience to the Pope, and assuming the Title of *Supreme Head of the Church of England*: For which bold Invectives the said

(a) *Athen. Oxon. part. 1. page 690.*

said Cort was cast into a filthy Prison; where, partly through the Nastiness of the Jail, and partly through excessive Hunger, he at last ended his Days, on the 27th of July; at whose Departure out of this Life the whole Prison was fill'd with an unusual Light, which was suppos'd to be heavenly and miraculous; Whereupon the King gave his Command to have him decently buried. So the Author of the *Franciscan Martyrology* and *Sanders*, from credible Writers.

Anno 1537. V. Br. Thomas Belchiam, a very learned Man, a Priest of the Order of St. Francis, and a Preacher at the 28th Year of his Age, oppos'd the King's Proceedings (as an Author (a) writes) with a great deal of Zeal and Courage, openly declaring his Majesty an Heretick: And, to confirm this his bold Assertion with the greater Force, he writ against him, addressing to the Friars his Book, which begins with this Text, viz. *They that wear soft Clothing are in King's Houses. Math 11. verse 8.* In this Work he displays the Manner of Life which is but too common in the Courts of great Princes; for, ordinarily speaking (as he said) such a filthy Sink of Vice is their to be found as gave Rise to that threadbare, but true Proverb, *He that will be godly must depart the Court*; for, you are (says he) so far from finding there any Examples of a religious Comportment, that on the contrary 'tis too often such a Field of Licentiousness, that Vices of all Sorts and Sizes not only bud forth plentifully, but also grow up daily. To this purpose Belchiam; who likewise declar'd himself to be not a little offended at the Avarice of the English Clergy, and he inveighs with great Freedom against the said Vice, expressing his Detestation of a Crime so unbecoming a Church-Man, who ought to outdo all others in Hospitality and a charitable Liberality; nor does he there spare the Bishops themselves, but he vehemently charges them with Inconstancy and Cowardice, who for temporal Advantages and the Goods of this perishing Life, chuse rather to incur the just Anger of God himself than to lay open the plain Truth to the King as they ought in Duty to do, even with the Hazard of their Lives. He left one Copy of this Book (which is said to be a very learned Work) in the Hands of his Brethren, the Friars Minors *Observants* at *Greenwich*, and another in the Prison where he departed this Life, being starved to Death with Hunger, which was so excessive that all his Strength being exhausted, there remain'd nothing but Skin and Bones; so unhumanly was he refused all Sustenance, even absolutely necessary for the Support of his Life. This last Copy of Belchiam's Book, left in Prison, was carried to the King, who (though above Measure enraged against these Friars) had not yet his Mind so very much blinded as to be quite free from all Remorse, but that reading the said Tract, he was tender'd and moved to Tears, so that bursting out into Weeping, he bitterly lamented his own Misery; but the Impression was of no long Continuance; for by his Majesty's Command, the said Book was at last committed to the Flames. As to the other Copy; it was carefully preserv'd by some of the Friars, who design'd to have it printed; but my Author (*Mason Ibid.*) says, he cou'd never hear it was publish'd: But, he relates one uncommon Accident which fell out at

(a) *Angelus Mason, in Catalogo Script. Frat. Min.*

at the Death of *Belchiam*; which was, that a certain Fool, who had never been favour'd with the use of Reason, *William Sommer* by Name, ran through all the King's Court crying out with the utmost Vehemence, *The plain Dealing of one Beggar baffles the King's Anger*. This, you'll say, is but a foolish Story; So I return to *Belchiam*; who being at the Point of Death, as he was recommending his Soul to God with great Fervour of Mind, rais'd by a Christian Hope of eternal Glory through the Merits of Christ, it so fell out that the Frame of the Earth gave such a surprising Shock, that the Jail-Keepers were afrighted, and it was thought to be an universal Earth-quake. He died in Prison, with these last Words on his Lips, *In Thee, O Lord, have I put my Trust, let me never be confounded: Psal. 31. 1.* The Author of the *Franciscan Martyrology* mentions him on the 30th of August, and *Sanders* on the 3d. The Title of *Belchiam's* Book was, *Ad Fratres; Contra Henricum Octavum*; or *To the Brethren; against Henry the 8th*, who had so far harden'd his Heart, that he order'd the said Book to be burnt, which ought to have been preserv'd among the Records, or placed in some famous Library, or rather to have been printed and publish'd to the whole World. It is said the King gave Orders for the Burial of *Belchiam*, his Majesty being startled at the uncommon Accidents that happen'd at his Departure out of this Life. But I now go on to a more dismal Scene: I mean the cruel Execution of Br. *John Forest*, who (as *Sanders* writes) was reserv'd by the King and his Minister *Cromwel* for more exquisite Torments: he was (as it seems) design'd to be sent a more rugged Way to Heaven, because Queen *Catharine* had a great Value for him, and he was said to have oppos'd the King's Supremacy with more Boldness than any other of his Religious Brethren.

I. Br. *John Forest*, or *Forrest* (as (a) *Mr. Wood* writes) was, from Anno 1538. his Childhood, educated in Piety and Learning. Afterwards, when he attain'd to the *Seventeenth Year of his Age*, he took upon him the Habit of *St. Francis*, at *Greenwich*, as it seems; and at about *twenty six Years of Age*, was instructed in Theological Studies for a time amongst the Brethren of that Order living at *Water-gate* in the South-Suburb of *Oxford*. What Degree he took here it appears not; yet sure I am (says *Wood*) that in order to his taking the Degree of Batchelor of Divinity he supplicated the Venerable Regents that he might be admitted to oppose in that Faculty. So *Mr. Wood*; who says, that it appears not that *Forrest* took the Degree of Doctor in either of our Universities. But, that Author having observ'd, on another Occasion, that the *Registers of Oxford* were imperfect, especially about the Year 1517, makes me believe he might be a Doctor though his taking the Cap is not there mark'd down, or perhaps he was a Doctor of *Paris*: However, that he was a Doctor is attested by our Historians, viz. *Stow*, *Godwyn*, *How*, *Holinshead*, and others, as *Davenport* says; So I go on with *Mr. Wood*. Afterwards *Forrest* was taken into the Service of Queen *Catharine*, the Consort of King *Henry the 8th*, whose Love being great towards Vertue and Learning, She made him her Confessor; about which Time he was constituted Minister Provincial of his Order; in

I i

which

(a) *Athen. Oxon. part. 1. pages 42 & 43.*

which Office he is said to have succeeded Br. *Stephen Baron*, formerly Confessor to King *Henry the 8th*, and sometimes a frequent Preacher in the University of *Cambridge*. Soon after, when that good Queen was to be divorced from the said King, this our Author *Forest* (to speak in *Wood's* own Words) shew'd himself a zealous Enemy against it, and in a few Years after, when the King was intent to eject the Pope and his Power from *England*, He, out of a passionate Zeal which he had for the Catholick Religion, did in Secret Confession declare to many of the King's Subjects that the King was not Supreme Head of the Church ——— These Matters coming to the Knowledge of the King's Council, he was examin'd by certain Persons appointed by them ———. Afterwards being further accused of divers heretical Opinions (as they were then call'd, says *Wood*) he submitted himself to the Punishment of the Church. So that his Abjuration being sent to him to be read, he utterly refused it: Whereupon his Confinement in the Prison call'd *Newgate* being made more close, these Verses, were writ on him by a Protestant, viz.

{ “ *Forest the Fryer that obstinate Lyer,*
 { “ *that wilfully will be dead,*
 { “ *Incontinently, the Gospel doth denye,*
 { “ *The King to be Supreme Heade.*

About the same Time he took a great Deal of Pains in writing a Book (whether in English or Latin I know not, says *Wood*) intitled by Latin Writers, *De Autoritate Ecclesie & Pontificis Maximi*; that is, *Of the Authority of the Church and of the Pope*; the Beginning of which Treatise is this, *Nemo sumat sibi Honorem nisi fuerit vocatus a Deo tanquam Aaron &c.* that is, *Let no Man assume to himself the Honour unless he be call'd as Aaron*; In which Book he inveigh'd much against the Pride and Impiety of the King, because that, without any Call, he did not scruple to entitle himself *The Head of the Church of England*, and to take upon him that which he was not capable of; whereas if he had thought himself a true Member of the Catholick Church, he shou'd have given God Thanks that he was so, and to have rested therein, without endeavouring to tear it to Pieces, &c. So *Mr. Wood*, who goes on.

The Contents of this Book coming to the Knowledge of certain Inquisitors, and at length to the King's Ear, he was forthwith condemn'd to die, and having some Days allow'd him to make his Peace with God and Men, he writ several Letters, some of which I (says *Wood*) have seen printed in *Latin*; as first, his Answer to the Letter which Queen *Catharine* sent to him: 2dly, an Answer to the Letter written to him by *Elizabeth Hammon*, Maid to the said Queen: 3dly, An Answer to the Letter of *Thomas Abell*, who was executed two Years after for denying the King's Supremacy; with several others which he writ to comfort the afflicted Catholicks. So *Mr. Wood*, *Ibidem*.

Notandum. Here I beg leave to make a short Digression to set the Reader in a right Light as to the Date of these Letters and the Time when *Forest* had the Sentence of Death pass'd upon him: Know then (as I have already said from good Authors) that *Forest* was laid in Prison in the Year 1533, and that he was condemn'd to die Anno 1535; and then it was that he writ those Letters.

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The Queen died in *January 1538*, and *Abel* was executed in 1537; and it cannot be imagin'd that *Forest* wou'd answer their Letters after they were dead: So these Letters were writ in 1535; which was *Two Years before Thomas Abel* was put to Death, (as *Wood* rightly says) and that Condemnation which was that Year pronounced against him and had been in suspence ever since, was now order'd to be executed upon him by the King's Command, upon his hearing of this Book being writ by the said *Forest*. Now this seeming Occasion of a Mistake being thus rectified, I return again to *Mr. Wood*; who adds, that *Forest* was at length drawn upon a Sledge from his Prison to *Smithfield*, where a Pair of Gallows was set up to receive him, and he was hang'd thereon, by the Middle and Arm-pits, quick, and under the Gallows a Fire being made, he was burnt and utterly consum'd to Ashes, on the 22d Day of May, 1538. — At the Time he was to suffer, and before he went up the Ladder, *Hugh Latymer*, Bishop of *Worcester*, did, from a Pulpit set up there near to the Gallows, preach a Sermon purposely to move him to Repentance; but all avail'd nothing. He had then several Discourses with that Bishop, which were *verbatim* taken by some of the Brethren of his Order. In Conclusion *Latymer* ask'd him what State he wou'd dye in? Whereupon *Forest*, with a loud Voice answer'd, *If an Angel shou'd come down from Heaven to teach him any other Doctrine than what he had receiv'd and believ'd from his Youth, he wou'd not now believe him; and that if his Body, shou'd be cut Joint after Joint, or Member after Member, hang'd, burnt, or what Pain soever might be done to his Body, he wou'd never turn from his old Profession, &c.* And he added, that *Seven Years past, He (Latymer) durst not have made such a Sermon for his Life.* This being said, he was conducted from the Place where he stood (which was erected above the People) to the Gallows, and there suffer'd. So *Mr. Wood*, Word for Word, save only that in the Place of the Break or Gap above, that Author says that *Forest* had heretofore sworn to the King's Supremacy; which I am apt to believe is a Mistake, because he was put into Prison sometime before the Parliament had made the King *Head of the Church*, and he needed not to have laid in Jail for almost five Years if he had complied so far as to take that Oath: Besides, *Sanders* and *Bourchier*, who were almost his Contemporaries, mention no such Compliance, and what *Mr. Wood* himself has here said seems to prove *Forest* more resolute than that comes to. However, if *Forest* ever did subscribe to the King's Supremacy (I think he did not) it was with the Addition of the modifying Clause annex'd thereunto by the Convocation, Anno 1530. As far as is allow'd by the Law of Christ; for there was no other Form till after *Forest* was clapt up; and many great Prelates subscrib'd to this Form who refused to acknowledge the King's Supremacy in its whole Latitude; and if *Forest* was then drawn in, he now makes an honourable Amends. *Doctor Pits* says, *Forest* was a Doctor of Divinity, and a Man of a most virtuous Life, and very zealous for the Support of the Catholick Faith and Religion, and that he labour'd, taught, and writ, with an indefatigable Industry, in Opposition to the fatal Schism begun by King *Henry the 8th*, and for the Authority of the Church and of the Pope; And his Book upon this Subject was an unpardonable Addition to his denying of the King's Supremacy; especially

when he refus'd to retract what he had asserted therein, as the Author of the *Franciscan Martyrology* says; who also adds, that being brought to the Place of Execution, and seeing a great Pile of Faggots and Straw prepar'd, he cried out with an undaunted Courage and a loud Voice, *O Lord, God! Neither Fire, nor Gallows, nor any Torments whatsoever shall part me from Thee*: And having so said, he was girded about the Middle and under his Arm-pits with a strong iron Chain, and so hang'd up over a Fire, which was placed at his Feet, that his Torments might be the more lasting, as indeed it proved; for the Wind driving the Flame from his Body, he continued hanging alive and praying with great Fervour, in that painful Condition, till both he and the Gibbet were thrown down into the Fire, which then soon put an End to all his Sufferings. His Life and Acts are written by Br. *Thomas Bouchier* and others quoted in the Notes upon the said *Martyrology*, on the 13th of May.

There was a great wooden Statue (a Crucifix of a large Bulk) brought up from *South-Wales*, because it was said to be of two great Veneration. The Inhabitants call'd it *DARVELL GATHAREN*, of which an old Prophecy went, (as *Godwyn* (a) and *Fuller* (b) write) that it shou'd one Day burn a Forrest. Now it so fell out that when *Doctor Forrest*, a Frier *Observant*, was hang'd up by the Arm-pits upon a new Pair of Gallows to be burn'd to Death, this Image made a Part of the Fire wherewith the said *Forrest* was burn'd and consum'd, and so made good the Prophecy. So *Godwyn* and *Fuller*, *Ibidem*.

II. The Thirty two *Franciscan Observants* that were last Year re-
Anno 1538. moved from the Prisons in *London* and sent coupled with heavy Chains into other Prisons of the Nation, met with such hard Usage, that they were not able to survive this Year, as the Author of the *Franciscan Martyrology* writes; who registers their Death on the last Day of July; where he makes an honourable Commemoration of them, as of Persons who laid down their Lives for the Faith of Christ.

III. Twenty two *Observants* (as *Sanders* (c) writes) departed this
Anno 1538. Life, in one Prison or other, about this time, for denying and opposing the *King's Supremacy*; but whether these were Part of the foregoing Number or not, I cannot tell, nor how many there were in all that died under the like Calamities: But another Author (d) says the *Observants* were all put into Prison and severely used, because they wou'd not assent to the King's assuming to himself the Headship of the Church. In a Word: The *Observants* incur'd his Majesty's Displeasure first of all by maintaining the Lawfulness of his first Marriage, and inveighing against his Second; for which Boldness they were all turn'd out of their Convents before any other Religious Men were so served; and when they afterwards talk'd and preach'd and writ against his setting himself up for the *Supreme Head of the Church of England*, his Majesty was exasperated against them to that Degree that he was ever after implacably bent upon their utter Destruction; and their Sufferings, as they are describ'd by Br. *Bouchier* and

(a) *Annal. of England*, Anno 1538. (b) *Church Hist. Book*, 6. page 334. (c) *de Schism. Angl. Lib. 1^o. Inter. Nomina Martyrum*. (d) *Alan Cope, seu Harpsfield. Dialog. 6to.*

and *Sanders* and others, were many and great; Yet these Writers, who were Fellow-Sufferers with them, bear witness that they held their Integrity inviolably to the very last; And Cardinal (a) *Poole*, *Alan Cope*, (b) and others (c) write, that not so much as one Man of all the *Observants* fell, or apostatiz'd from his Order, in all that Time of Tryal. However, by the Iniquity of those Times, the *quondam* most renown'd English Franciscan Province was torn to pieces; some dying in Prison, others by the Hands of publick Executioners, and others, who escaped these Hardships, found means to get over into *Flanders*, *Lower Germany*, and other Foreign Parts, where they ended their Days, and where there Memories are esteem'd pretious to this very Day.

I. The Franciscan Church and Convent at *Oxford*, with all their Inclosures, &c, were this Year seiz'd upon for the King, the Community dissolv'd, and the Friars entirely turn'd out of House and Harbour, to experience the utmost Hardships of the Beggary by them profess'd. Their Guardian at that time was Br. *Edward Baskervyle*, a Doctor of Divinity of that University. So (d) *Mr. Wood*. The same Year likewise all the Franciscan Convents in the Nation were taken into the King's Hands, and the Friars turn'd out of Doors to shift for themselves; and not long after, all their Houses and Churches were demolish'd. But these Buildings and their Destruction are the Subject of the *Second Part* of this Work. So now I follow some few of the scatter'd Remainder of the English Franciscans and their Affairs till the Restoration of this once flourishing Province.

I. *Mr. (e) Wood* speaking of the Schools of Religious Houses which Anno 1540. heretofore flourish'd and made a great Figure in *Oxford*, says, that Schools of Divinity in Times past were open'd in them, And chiefly in that famous College of the *Gray Friars*, or *Franciscans*: Which seems to import that the Franciscan Schools excell'd all others. But now the Case is alter'd: The Religious Houses are no longer Nurseries of Learning, their Schools are now shut up, the Famous Franciscan Divines, even the *Subtile Scotus* himself, set at nought; as appears from what *Mr. Wood* relates, viz. that *Richard Layton*, or *Leighton*, *S. Theol. Bac.* and *John London*, LLDD, having acted the Part of Visitors at *Oxford*, writ from thence, in a jocosé and ridiculous Style, to the King's chief Secretary and Visitor-General, *Thomas Cromwel*, to acquaint him that they had bound *Duns Scotus* in *Bocardo* (a Prison in *Oxford* so call'd) and that they had rid the University of *Him* and of all his obscure Glosses; adding withall, that the said *Philosopher* was now reduced to mean Offices, and was like to be usefull to even the lowest Rank of the People upon necessary Occasions; as it appears (quoth they) by his being of late found at the Door of every House of Office. Yet this *Scotus* is the Author (says *Mr. Wood*) from whence Doctor *Kynton* and many other famous Scholars acknowledge they had after many Years Study, imbibed all their Learning. *Mr. Collier* (g) observes that most of the learned and valuable Records
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(a) *de Unitate Ecclesie*. (b) *Ibidem*, ut supra. (c) *Davenport*, in *Hist. Min.* pag. 10. (d) *Antiq. Oxon. Lib. 1mo.* pag. 80. (e) *Ibidem*, Lib. 2do. pag. 20ma. (f) *Ibidem*, Lib. 17. pag. 260. (g) *Eccles. Hist. Part. 2, Book. 3.* page 166.

of these Times were lodg'd in Religious Houses, and that Printing, then but
 a late Invention, had secur'd but a few Books in comparifon of the reft: The
 main Learning (fays that Author) lay in *Manuscripts*, and the moft confidera-
 ble of thefe, both for Number and Quality, were in the Poffeffion of Religious
 Men. Now, thefe Houses, at the Diffolution, falling into the Hands of thofe
 who underftood no farther than the *Eftates*; the Libraries were miferably dif-
 pos'd of: The Books, inftead of being removed to Royal Libraries, were
 frequently thrown-in to the *Grantees*, as Things of fflender Confideration: Now
 thefe Men often proved a very ill Protection for Learning and Antiquity: Their
 Avarice was fometimes fo mean, and their Ignorance fo undiftinguifhing, that
 when the Covers were fomewhat rich, and wou'd yield a little, they pull'd
 them off, and threw away the Books, or turn'd them to wafte Paper. Thus
 many noble *Manuscripts* (as *Collier* fays) were destroy'd, to a publick Scandal,
 and an irreparable Lofs of Learning. *Mr. Wood* goes on. *John Bale*, the
Centurist, a Man remarkably averfe to Popery and the monaftick Infti-
 tution (though heretofore a profels'd *Carmelite* himfelf) remonftrates againft
 this Barbarity in pretty ftrong Language, to King *Edward the Sixth*. The
 Reader fhall have it in his own Words, as deliver'd by *Fuller* (a) and *Collier*. (b)

"Covetoufnefs was at that time fo bufy about private Intereft, that publick
 Wealth was not any where regarded. A Number of them which purchas'd
 thofe fuperftitious Manfions referv'd of thofe Library Books, fome to ferve
 their Jakes, fome to fcowr their Candlesticks, and fome to rub their Boots,
 and fome they fold to the *Grocers* and *Soap-Sellers*, and fome they fent over Sea
 to the Book-binders; not in fmall Numbers, but, at times, whole Ships full.
 Yea, the Universities of this Realm are not all clear in this Fact: But cur-
 fed is the Belly which feeks to be fed with fo ungodly Gains, and fo deeply
 fhame his natural Country. I know a Merchant Man (which fhall at this
 Time be namelefs) that bought the Contents of two noble Libraries for forty
 Shillings Price: A fhame it is to be fpoken. This Stuff hath he occupied, in-
 ftead of gray Paper, by the Space of more than thefe ten Years, and yet he
 hath Store enough for as many Years to come. A prodigious Example is this,
 and to be abhorr'd of all Men which love their Nation as they fhould do.
 Yea, what may bring our Realm to more Shame and Rebuke than to have
 it nois'd abroad that we are Defpifers of Learning? I judge this to be true,
 and utter it with Heavinefs, that neither the *Britains* under the *Romans* and
Saxons, nor yet the *English* People under the *Danes* and *Normans*, had ever
 fuch Damage of their learned Monuments as we have feen in our Time. Our
 Pofterity may well curfe this wicked Fact of our Age, this unreafonable Spoil
 of *England's* moft noble Antiquities." So *Bale* as quoted.

Doctor *Fuller* likewise breaks out into a paffionate Declamation upon this Oc-
 cafion, (fays *Collier*) and complains that all Arts and Sciences fell under this
 common Calamity. How many admirable *Manuscripts* of the *Fathers*, School-
 Men

(a) *Church. Hift. Book. 6. page 335.* (b) *Eccles. Hift. part. 2. Book. 3. page 166.*

‘ Men, and Commentators were destroy’d by this Means? What Numbers of
 ‘ Historians of all Ages and Countries? The *Holy Scriptures* themselves, as
 ‘ much as these *Gospellers* pretended to regard them, underwent the Fate of the
 ‘ rest. If a Book had a Cross on it, it was condemn’d for Popery, and those
 ‘ with Lines and Circles were interpreted the Black-Art, and destroy’d for Con-
 ‘ juring. And thus, as *Fuller* goes on, Divinity was prophan’d, Mathematicks
 ‘ suffer’d for Correspondence with Evil Spirits, Physick was maim’d, and a Riot
 ‘ committed on the Law it self.’ So *Mr. Collier*, from *Fuller* and *Bale*, as above
 quoted. But I have made this Digression too large; So I return to the Fran-
 ciscans.

I. Br. *Henry Holstam* was one of those English Franciscans who Anno 1549.
 lived abroad in Banishment. He, being driven out of *England* in the
 Reign of King *Henry the Eighth*, found a kind Reception in the Province of
Brabant or *Lower Germany*, where he was in very great Esteem, as appears from
 his being made Visitor of the said Province, Anno 1544, by the Deputation
 of Br. *John Calvus*, then Minister General of the whole Order; which Com-
 mission he executed with such Prudence, universal Approbation, and Applause,
 that in Consideration of this Service and his many distinguishing Merits, he was
 afterwards chosen Minister Provincial of the said Province, in the Year 1549,
 (being the third or fourth of *Edward the 6th*) and after he had laudably acquitted
 himself of this Charge, he was, a second Time made Visitor of the same Province
 of *Lower Germany*, by the Commission of the most Rev. Father *Insulanus*, Gene-
 ral of the Order; as appears in the Register of the Province. These are some
 of the many Instances that might be produced of this Man’s eminent Merits and
 exemplary Life, and they are related by (a) *Davenport*, who adds, that many
 other English Franciscans distinguish’d themselves in the same Province; some of
 whom were put up to teach Divinity in the Convent of the Order at *Louvain*,
 where they came off with such Success and Applause that one Br. *Pinchartius*,
 Lectur Jubilare, and afterwards Minister of that Province, own’d to the said
Davenport that they were indebted to the *English* for their Learning. Br. *John*
Elstow and many others ended their Days in that Province; as may be seen in the
Description of the English Province, at the Beginning of *Certamen Seraphicum*, writ
 by Br. *Angelus Mason*, heretofore Provincial of the Restor’d Franciscan Province
 of *England*.

I. In this Reign, of young King *Edward the Sixth*, the Reformation (as Anno 1550.
 ’tis call’d) of Religion gain’d Ground apace in *England*, and most of
 the Marks of Popery were torn to Rags, or rather utterly destroy’d. I have
 already given some Account of the strange Havock and Spoil made of valuable
 Books, Records, and Manuscripts: But, it seems, all Things of that kind were
 not yet quite made away: For, now many Writings of learned Authors were
 gather’d together, and condemn’d to the Flames, and amongst the rest of the
 Labours of Scholastick Writers, the learned Works of the famous *Duns Scotus*
 were now brought to the Stake in *Oxford*; where many Loads of such like Vo-
 lumes

(a) In *Hist. Min. Provin. Angl. Frat. Min.* pag. 55.

lumes were carry'd about the Town as a ludicrous Shew, and then made up into a vast Pile, and Fire put to them, in the publick Market-place, where they were burnt down to Ashes: And, to add to the Solemnity of the Execution, many mournful Songs and dolefull Ditties were at the same Time sung in Dirision by some of the Spectators. This Piece of Pageantry was call'd *Funus, seu Exequiæ Scoti & Scotistarum*, *The Funeral Pile*, or *The Burial of Scotus and the Scotists*; as if the Preeminence among the Scholasticks, and the Right of Preference in the Schools had been due to (those zealous Sticklers against Innovations) the *Subtile Doctor Duns Scotus* and his Followers. So Br. *Fran. a Sta. Clara, Davenport. In Hist. Min. Pag. 52.*

The famous *Oxford-Antiquary Mr. Wood* (a) expresses his Dislike of these Proceedings in these following Terms, viz. 'That nothing might be wanting to the making up of the utmost Impiety and Folly, and to the expressing of an excessive Contempt of Ancient Writers, great Heaps of Books written by those Authors were carried upon Biers to the publick Market-place, (in *Oxford*) and there committed to the Flames by some untoward Youths, who call'd this Consumption of Books and Learning *Funus Scoti & Scotistarum*: Which Fact was a Grief to every good Man, a great Affliction to every one that was truly learned, and a very pat Prelude to the Performances of the Schools for some Years following; For, during the whole Time of the Reign of King *Edward the 6th*, there was nothing to be found at *Oxford* but some trifling Pamphlets of Poetry, or Grammar, and other impertinent Fooleries of an Idle Academy.' So *Mr. Wood*; who also gives, this Year, a melancholly Description of the Destruction of Books and the vile Uses many famous Works of the Learned were put to; Whence he makes no Wonder that we are in such Ignorance of what has been written and transacted in former Times; and it may be reasonably suppos'd, that many Records of Religious Orders and Registers of their Houses were consumed on this and other such like Occasions; So that now we know little of them, or their Men, or their memorable Acts. But I have dwell'd too long upon this melancholly Subject; and therefore return to the Franciscans.

I. Br. *Alexander Barclay*, born in *Devonshire*, where he was first a *Anno 1552.* Secular Priest of *St. Mary's de Oterry*, became afterwards a *Benedictine* Monk, and at last a Franciscan Frier. He was well learned in the liberal Sciences, and excell'd in Poetry and Rhetorick. In a Word, He was a Person of such uncommon Vertue and Learning, that he first became Chaplain to *Thomas Cornish Bishop Tavenensis*, and was afterwards made also a Bishop and Suffragan to the Bishop of *Bath*. He spent a good Part of his Time in pious Exercises, and in reading and writing the Histories of the Saints Lives. He writ some Things of his own; but translated many more out of Latin into English, viz. *Manicus, Of Vertue*, One Book. *The Life of St. Margaret*, One Book. *The Life of Ethelred*, One Book. *The Life of St. Catharine*, Three Books. *The Life of St. George*, One Book. *Five Eclogues. The Castle of Labour. Codrus's Bucolick*, One Book. *A Ship of Fools*; One Book, to Bishop *Thomas Cornish. Against Scelton*, One Book. *Of the Miseries*

(a) *Antiq. Oxon. Lib. 1^o. pag. 272. ad Annum 1550.*

Miserics of the Courtiers, One Book. *Salust. of the Jugurthin War*, One Book. *Of the Pronunciation of French*, One Book: And many other Works. He departed this Life, this Year, at *Croyden*, and was buried at the same Place. So *Dr. Pitts*.

This Year also, the Religious House of the Gray Friars in *London*, was preparing for poor Orphans. *Collier*.

I. The poor Remainder of the *Observant* Franciscans, being now Anno 1553. encouraged by the Accession of Queen *Mary* to the Throne of *England*, began again to appear in publick: For (as Bishop (a) *Burnet* says) 'the *Observants*, having been the first expell'd, were now again the first restor'd by Queen *Mary* to *Greenwich*, a Year before She restor'd the other Religious Orders; And 'She built them also another House at *London*, Anno 1555. So *Burnet*; who in another (b) Place says, ' *Peto* and *Elstow*, during their Absence out of *England*, 'had (it seems) been attainted by Parliament, which Attainder the Queen now 'caus'd to be repeal'd by the same Authority; And *Peto* was then made the 'Queen's Confessor, and *Elstow* Guardian of *Greenwich*.' But (as *Collier* (c) says) 'The Misbehaviour of some People about this Time seems to have sowr'd 'the Humour of the Court,' whereof the said *Collier* gives several Instances of Provocations given, and then adds, that 'a Letter was sent to the Lord Treasurer, with another inclos'd to the Queen, from Father *Elstan* Warden of the 'Franciscan Convent at *Greenwich*. He complains that himself and Father ' *Peyto* were stoned by several Persons in their Passage from *London* to *Greenwich*. 'His Lordship is desir'd by the Council to get the Offenders apprehended, and 'to require the Lord Mayor to make a Proclamation with a Reward for those that 'shall discover them. So *Mr. Collier*, *Ibidem*.

Notandum. This Person was Frier *Elstow* so much spoken of: And from this Passage I infer, that the *Observants* return'd to *Greenwich* as soon as ever Queen *Mary* came to the Crown, and that they had now begun to form a Community there, whereof *Elstan* or *Elstow* was the Guardian; though they were not perfectly there establish'd till the Year 1556, when her Majesty rebuilt their Convent, and fill'd it with all the Friars of the *Observance* that cou'd be gather'd together; as shall be more fully said under that Year.

I. Br. *Richard Britan* enter'd the Order of the Franciscans *Observants* about this Time, after he had suffer'd a tedious Imprisonment for the Pope's Supremacy; which Article he most stiffly maintain'd, in the foregoing Reigns, by both Word and Writing. This Person is said to have been a very good Divine at the Age of four and twenty; when, being in *Oxford*, he began to shew himself so very zealous in Defence of the Supremacy of the Apostolick See, that he maintain'd the same in publick Court, as if he had a Mind to suffer Death for it. He was a Man of wonderful Austerity, Mortification, and Abstinence, living upon Bread only, and that too in a small Quantity, as is witness'd by (d) *Sanders*, who lived in the same College with him, and says he writes no more than what he had been Eye-witness of. This *Britan* was clothed

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(a) Vol. 2. page 340. (b) page 316, and his Abridgement, Part. 2. page 285. (c) *Eccles. Hist.* Part. 2. page 379. (d) *Lib. 7mo. De visib. Monarch.* pag. 682. & *Hist. Min.* pag. 53.

a Franciscan at *Greenwich*, in the Reign of *Queen Mary*, and departed this life in the same Place, not long after he enter'd into the Order.

Anno 1554. II. Cardinal *Pool*, being first ordain'd Priest (he was but Deacon when he came into *England*) was, this Year, consecrated Archbishop of *Canterbury*, by *Heath* Archbishop of *York* and Six other Bishops, the Queen herself being present thereat, in the Second Year of her Majesty's Reign, on the 22d of *March*, in the Franciscan Church at *Greenwich*. So *Dr. Fuller*, (a) who also (after his light Way) adds, that this was one of the *Bankrupt Convents* which her Grace had set up again.

Anno 1555. I. Some remarkable Severities had been inflicted on those who call'd themselves the *Reform'd*: And 'since the Queen (as *Collier* (b) writes) had at first declar'd against forcing her Religion upon her Subjects, it was thought unreasonable to charge the Persecution upon her. It was believ'd She was over-rul'd since her Marriage, and that these Fires were kindled by King *Philip*. . . . The King, it seems, had no Mind to lie under this Imputation; as may be collected from a Sermon preach'd before him by his Confessor *Alphonsus*; For, this Preacher, who was a Franciscan, declaim'd strongly against taking away People's Lives for Religion: He spent some Satyrical Expressions upon the Bishops for these Severities: He said the Scripture prescrib'd them quite different Methods, taught them to instruct those in *Meekness* that oppos'd them, and not to hale them to Execution, and burn them, because they cou'd believe no better. The Bishops were surpris'd to find their Proceedings condemn'd by the *Spaniards*; And, to do them Justice, they did not seem to like it themselves; And, that they might not be misrepresented, they openly declar'd against these sanguinary Methods. So *Mr. Collier*, *Ibidem*.

This Spanish Franciscan, call'd Br. *Alphonsus a Castro*, was (if I mistake not) one of those Persons that undertook to discourse *Cranmer* when in Prison, this Year, for his heterodox Opinions; when (as *Collier* (c) says) '*Latimer* and *Ridley* were brought to the Stake at *Oxford*, on the North-Side of the Town, in the Ditch, over against *Balliol-College*; at which time as *Ridley* came near *Bocardo*, where *Cranmer* was a Prisoner, he look'd up in Hopes to have seen the Archbishop and taken his Leave; but *Cranmer*, being then engaged in Dispute with some Spanish Friars, forgot to appear at the Window. So *Collier*, who, a little farther, adds (d) that one of these Franciscans who labour'd to reconcile the Archbishop of *Canterbury*, *Cranmer*, to the Church of *Rome* by bringing him to retract his Opinions was Br. ——— *de Villa Garcia*, who was a principal Manager; And, that *Cranmer* sign'd a Recantation, wherein he acknowledg'd the Pope's Supremacy to the utmost Extent, as well as other Articles profess'd by the Church of *Rome*. But *Cranmer* afterwards relaps'd, and was at last brought to the Stake, where he underwent the same Fate as *Nicholas Ridley*, Bishop of *London*, and *Hugh Latimer*, Bishop of *Worcester*, had suffer'd before.

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(a) *Church History*, Book 8. page 15. (b) *Eccles. Hist.* part 2. page 382. (c) *Eccles. History*; Part 2. page 385. (d) pages 391, & 392.

I. The *Observant* Franciscans, after many Years Banishment, were *Anno 1556.* now recall'd, first of all the Religious, by King *Philip* and Queen *Mary*, and plac'd in the Convent at *Greenwich*; or, as *Heylin* (a) writes, Queen *Mary*, out of *Gratitude to the Observants* for their zealous Courage in opposing the Divorce of her Royal Mother Queen *Catharine*, was at the Expence of repairing their Convent at *Greenwich*, wherein She placed as many of the Friars of that Institute as cou'd be got together. *Collier* (b) also, under this Year, says, 'The Queen' now rebuilt this Convent, and brought in as many of the Fraternity as cou'd be met with, and recruited them with new ones, to a competent Number.' Now it is plain from what I have already said, that the *Observants* had a Community and a Guardian in this Place immediately after this Queen came to the Throne in the Year 1553, and now her Majesty was pleas'd to rebuild and enlarge this Convent, and to fill it with such Friars as had suffered Hardships in the late Reigns of her Royal Father and her Brother. This Convent also was graced with the Residence of the King's Confessor, Br. *Alphonfus a Castro*, and one Br. *Pymander*, Spaniards, Two learned Franciscans; as appears in their Writings (says (c) *Davenport*) and with some other eminent Friars of the same Nation and Order, who likewise resided here, and belong'd to King *Philip's* Chappel.

II. This Year also, (as *Burnet* (d) writes) the Queen built a House *Anno 1556.* for the Franciscans in *London*, and had begun another House for the same Friars also, the Year before, at *Greenwich*. But I now leave their Convents and come to some of their Men.

III. Br. *John Standish* (Nephew to Br. *Henry Standish*, Bishop of *St. Asaph*) *Anno 1556.* was a Franciscan Doctor of Divinity, famous for his great Learning, Piety, Faith, and Zeal for the Divine Honour. This good Man had his first Education in *England*, where he took the Habit of *St. Francis*, before the Dissolution of Religious Houses: But being forc'd to fly out of his native Country, he found a kind Reception at *Paris*, where he took his Degrees in Divinity. Whether he was made Doctor of *Oxford* or not, before the Revolutions, I do not find; but being now return'd into *England*, he observ'd, with great Grief of Mind, the intolerable Abuses which arose from the rash and false Interpretations of the Holy Scriptures, made by Women and illiterate Men, who were then indifferently permitted to read those Sacred Books in their Mother Language; and he used his utmost Endeavours to have this weighty Affair laid before the Parliament, to obviate for the future all such abominable Irreverences being done to the Word of God, to hinder such Prophanations of the Sacred Text, and to prevent the erroneous and dangerous Impressions apt to be made on the Minds of the Ignorant People by the ridiculous Explications of Taylors, Weavers, Cobblers, silly Women, and all Sorts of Mechanicks, who fill'd the Thoughts of their unwary Hearers with such Remarks as were unworthy the holy Mysteries of the Christian Faith. On these important Considerations *Standish* writ and publish'd a Book upon this Subject, and intitled

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(a) *Hist. of Reform.* (b) *Ibidem*, pages 397 and 398. (c) *Hist. Min.* pag. 54. (d) *Hist. of Reform.* part. 2, *Anno 1556.*

his Work, *Of not publishing the Bible in vulgar Languages*: He also writ another Book, in English, *Of the Unity of the Church*, which he dedicated to Cardinal *Poole*, and was printed at London this Year: He likewise publish'd a Book *Against Barnes*, whom he styles a *Heretick*; besides several other Writings not particularly named by *Dr. Pits.* *Davenport* says, this Br. *John Standish* was admitted to the Degree of Doctor at Oxford in the Reign of Queen *Mary*.

1. 'The Pope being offended at Cardinal *Poole*, his Legantine Commission was revoked (as *Collier* (a) writes) and Himself cited to appear before the *Inquisition* at Rome. — And, that *Poole* might have no Presence of Church-Business in England, *William Peto*, an English Franciscan, and afterwards Bishop of *Salisbury*, was made Cardinal Legate in his Place. This *Peyto* was a strong Roman Catholick, and a Man of regular Behaviour.' When the Queen was inform'd of the Pope's Intention, She used her utmost Endeavours to defend and support Cardinal *Pool*, who on his Part was not unactive in this Affair, but dispatch'd his Friend *Ormarel* to Rome to purge himself, to give his Holiness an Account of his Administration, and to acquaint him with the State of Religion in England. At last by the Queen's Remonstrances and Mediation, and an Alteration of Circumstances, the Pope laid down his Resentments, and told *Ormarel* that he was now satisfied *Pool* had been misrepresented, and that no Body living cou'd be cover'd from Calumny. As for Cardinal *Peyto*, though he took the Title of Legate to keep the Pope in Humour, (as *Collier* expresses it) yet he never exercis'd the Charge, but treated *Pool* with the same Regard as formerly. This Year also the Duke of *Alva* made a Peace with the Pope in the Name of his Master *Philip* King of Spain, whose General he then was; and 'tis said that, by one of the Secret Articles, Cardinal *Pool* was restor'd to his Legantine Authority, as (b) *Collier* writes, who also adds, that this seems not improbable, considering the Queen's Resolution not to admit of any other with the same Character: For, when Cardinal *Peyto* was upon his Journey to England, with his Bulls and Faculties, the Queen forbade him coming into her Dominions at his Peril, and *Peyto* being willing to acquiesce, stopt in France, and died there in April following. So *Collier*, as above quoted.

Godwyn, in his Catalogue of Bishops of *Salisbury*, Title *John Jewel*, under the Year 1560, writes of Frier *Peto* in the following Terms, viz, 'Pope Paul the Fourth, soon after his Advancement to the Papacy, bestow'd a Cardinal's Hat upon one *Peter Petow*, an Observant Frier, and a Gentleman of an ancient House, whom he made also his Legate a Latere, ex Plenitudine Potestatis, gave him the Bishoprick of *Salisbury*, and sent him into England, to confront Cardinal *Poole*. But Queen *Mary* stood so stoutly in Defence of her Kinsman, as She wou'd not suffer this new Legate either to enter the Realm as Legate, or to enjoy the Bishoprick the Pope had assign'd him. While this Matter hung thus in Question, Frier *Peto* died first, and Queen *Mary* soon after, and this Bishoprick

(a) *Eccles. Hist.* part. 2. page 399. (b) *Eccles. Hist.* part. 2. page 403.

‘ Bishoprick was given, by Queen *Elizabeth*, to *John Jewel*, Batchelor in Divinity, *Anno 1559.* So *Godwyn*.

Notandum. Authors differ about this Prelate’s Name: *Tossinian*: makes him Bishop under the Name of *William Peti*, and in the same Page, he writes him Cardinal by the Name of *Peter Peto*, and *folio 230.* he placeth *Peter Paeto* over his Cardinals Coat of Arms: And our English Historians write him, some *Peter*, some *William Peto*, *Peyto*, *Payton*, or *Peyton*: But all mean one and the same Man; the very Person that so greatly distinguish’d himself in the Year 1534, by his bold Sermon to the King in the Friars Church at *Greenwich*, of whom *Mr. Wood* writes thus.

I. Br. *Peter Peto* (whom some call *William Peto*) was born of, and descended from the ancient Family of the *Peto’s* living at *Chesterton*, in *Warwickshire*, educated for a time, for the Sake of Learning at *Oxford*, amongst the Gray Fryers, of which Order he was a zealous Brother: But if he took a Degree in that University, it does not appear, unless he did it under another Name, as some have done. Afterwards he became Chaplain (if I mistake not, says (a) *Wood*) to Queen *Catharine*, in whose Defence he shew’d himself a stout Champion when King *Henry the 8th* was about to divorce her, as also against the King’s Marriage with *Anna Bulleyne*. In 1557, June the 13th, he was made a Cardinal by Pope *Paul the 4th*, and at the same Time Legate a Latere in *England* (Cardinal *Pole* being call’d to *Rome*) and soon after Bishop of *Salisbury*, on the Death of *John Salcot*, alias *Capon*: But Queen *Mary*, albeit She was most affectionately devoted to the Church of *Rome*, interpos’d, or rather oppos’d her self so that *Peto* was forbidden to enter into *England*, and the Power Legantine left entire and whole to her Cousin *Pole*. Whereupon *Peto* continued in *France*, where he died in *April 1558*, leaving then behind him the Character of a very godly and devout Man. So (b) *Mr. Wood*.

Tossinianensis says, (c) *Peto* died in *England*, and (d) *Davenport* (who styles *Peto* a most learned Man) confirms that Assertion with the Addition of a remarkable Circumstance, which the Reader may please to take as follows, ‘ I am not ignorant says he, that *Spondanus*, under the Year 1557, asserts that the said *Peto*, being made a Cardinal, departed this Life before he return’d into *England*, and was therefore prevented from taking upon him the Execution of the Honours bestow’d upon him, both as Legate and as Bishop of *Salisbury*, which (as *Spondanus* rightly observes) he had accepted of with very great Difficulty and Reluctance, for the profound Respect he bore to Cardinal *Pool*: But *Spondanus* is mistaken (says he) when he imagins that *Peto* did not enter into *England* after he had receiv’d these Dignities: For, he took up his Abode privately at *Greenwich* where he remain’d, as nominated Bishop of *Salisbury*, till on a certain Time, having ventur’d out to *London*, as he was getting into a Boat to return to *Greenwich*, he was set upon by an insolent Mobb, who pelted him with Stones after such an unmerciful Rate that he wou’d have certainly been kill’d
‘ on

(a) *Athen. Oxon. part. 1. page 587.* (b) *Ibidem.* (c) *Hist. Seraph. Lib. 2do. folio 230.* (d) *Hist. Min. pag. 54.*

‘ on the Spot had he not leap’d hastily into a Cock-boat and put off from the
 ‘ Shoar after they had broken some of his short Ribs in the Insult, of which
 ‘ Hurt he soon after died ; as was related by some Persons of his worshipful Fa-
 ‘ mily. So *Fran. a Sta. Clara, Davenport.*

Notandum. But, under Favour, I presume this learned Author here makes a Mi-
 stake ; for, it is not likely that *Peto* wou’d offer to come over into *England* when the
 Queen had forbid him upon his Peril ; nor was it possible (if he had been so hardy)
 that he cou’d lie conceal’d at *Greenwich* ; and therefore I take it for a certain
 Truth that this Insult of the Populace upon *Peto* was the very same I mention’d
 in the Year 1553, and that *Peto* might at last die the sooner for the Hurt he re-
 ceived when he was so rudely treated. But all other Authors agree that he
 finish’d his mortal Course in *France*. The Reader may find a more full Account
 of *Peto* and Frier *Elstow* in the *Supplement*, at the End of this Part of these
 Collections, *Number 9.*

I. This Year Queen *Elizabeth* utterly (a) suppress’d the Franciscan
Anno 1559. Convent at *Greenwich* wherein She had receiv’d her Baptism, and
 which had been repair’d and restor’d to the Order by her Royal Sister Queen
Mary : And now the poor expell’d Friars were again forc’d to take Refuge in
Flanders, or *Lower-Germany*, or elsewhere : And hence Darknes overspread the
 whole Province of the English Franciscans ; yet the scatter’d Remainder of
 the *Observants* still lived, either in Exile abroad, or in a hazardous Confinement
 and Obscurity at home, and kept up a continued Succession of Friars of their
 Order and Province. So *Fran. a Sta. Clara, Ibidem.*

II. This Year also the Franciscans and other Religious Houses at
Anno 1559. *Perth*, in *Scotland*, were plunder’d and gutted by the Mobb, who
 attack’d the Monasteries, pull’d down the Buildings, and made Prize and Plun-
 der of what they found. Thus the Franciscans &c. were undone at a Heat. So
 (b) *Mr. Collier.*

I. Br. *John Gray*, born of a Noble English Family (though by
Anno 1579. some reckon’d a *Scot*) being expell’d the Nation after the final Dissol-
 ution of Religious Houses, retir’d into the *Low Countries*, where he was kind-
 ly receiv’d, and gain’d a great Reputation for the Holiness of his Life, in the
 Convent of his Order at *Brussels* : But at last the *Geuzians*, breaking into the said
 Town, and bearing down all before them, came to the said Convent, where they
 abused, beat, and kick’d this Venerable old Man, and to close the tragical Scene,
 they cut him twice in the Head, and gave him two Wounds in his Breast as he
 kneel’d before the High Altar, in the Church belonging to the Convent, pray-
 ing for his Enemies and himself in these Words, *Lord, forgive them, and receive*
my Soul, and so he expired ; on the 5th Day of June, in the Year 1579. After
 these barbarous Ruffians were gone, the People of the Town throng’d in great
 Crowds to the Convent, to see the Body of this Martyr of Christ (as they be-
 liev’d him to be) and one of them, labouring under a Distemper of Body
 which

(a) *Hist. Min. pag. 54. from How, Fuller, Sanders, &c.* (b) *Eccles. Hist. part. 2. page 447.*

which was reckon'd incurable, was restor'd to perfect Soundness of Health by kissing of a Cloth dipt in his Blood; which Cure being wrought in an Instant, contrary to the Course of Nature, was look'd upon to be supernatural and miraculous. So *Gonzaga, Bouchier*, and others quoted in the *Franciscan Martyrology*, on the 5th of June.

1. Br. *Thomas Bouchier* and Br. *Thomas Langton*, two English Franciscans *Observants*, took the Degree of Doctor of Divinity at *Paris* about this Time. Anno 1380

This Promotion, the Reader may perhaps say, seems to be a manifest Breach of the Decree of the General Chapter of the Order held at *Burgos*, in *Spain*, Anno 1523, wherein it was enacted that, from that Time forwards, *no more Doctors shou'd be made* either by Universities, or by the General Ministers of the Order, except in those Places where they had *General Studies*. In answer to this Objection the Reader may please to observe that the Franciscan Province of *England* enjoy'd the Privileges of their *Two most General Studies* of *Oxford* and *Cambridge*, as appears in the Registers of the General Chapters of the Order, and therefore the Friars of that Province continued (even after this Statute) to take the Degree of Doctorship as before. All our Historians, says *Fran. (a) a Sta. Clara*, as *Godwyn, How, Holingshead* and others, say, Br. *John Forest* was a Doctor of Divinity; as was also Br. *Henry Standish*, who under the Title of Doctor was chosen as a proper Judge in *Queen Catharine's* Behalf in the important Case of the Divorce: Afterwards Br. *John Standish* (Nephew to the former) was made Doctor in *Queen Mary's* Reign, about the Year 1556; and after him these Two, *Bouchier* and *Langton* (the Province almost extinct) living in Exile, were made Doctors of *Paris*: *All Observants*. From these Instances it appears that the Franciscan Province of *England* expired in a full Possession of its ancient Right of taking Degrees in Divinity, as well as of all other Rights and Privileges heretofore enjoy'd by the *Conventuals* and consistent with the *Observance*: All which were granted to the *Observants* by the Popes *Leo the 10th* and *Urban the 8th*, and accepted by the Two General Chapters of *Rome* and *Toledo*. So true, to the very last, was the Saying of Blessed Br. *Bartholomew Pisan*: viz. *The Province of England always had great Plenty of Doctors and of good Men*. Pope *Martin the 5th* (elected Anno 1417) granted to the Reform'd Franciscans the Privilege of taking Degrees in Divinity, provided that they observ'd the Statutes of the Order; and the same Pope afterwards granted Power to a General Chapter to institute Doctors, provided they had taught laudably in some University; and Pope *Eugene the Fourth* (who succeeded Anno 1430) confirm'd the said Grant of his Predecessor. But in the 55th General Chapter of the Order, held Anno 1547, it was enacted, that hereafter none may be promoted, in Provincial Chapters, to the Degree of Doctorship: But the *English* were then dispers'd and gone; and none of that Province being present when this Decree was made, it was not reckon'd as a Law binding them to their disadvantage: So they had (as I am inform'd) Doctors still amongst them, which were made, in their Provincial Chapters, out of

(a) *Hist. Min. Provin. Angl. Frat. Min. page 48.*

of such learned Men as had laudably taught three or four Courses of Divinity ; And this Practice continued till of late that a Statute was agreed upon and made amongst them that no such Promotions should hereafter be granted to any : And so I leave them ; as learned (their Number consider'd) as ever ; though not so full of *Doctors* as heretofore, because they humbly refuse that splendid Title, as all others call'd *Recollects* also do. Yet, for an Encouragement to Learning, and a Reward to such as undergo the Fatigues of a continued Teaching, they have *Jubilate Readers* amongst them ; which is a Title given to such Persons as have taught Divinity for Fifteen Years successively, or at least have taught one Course of Philosophy, and twelve Years Divinity successively ; and these *Lectores Jubilati* were used to have a Vote in all their Provincial Chapters, as a Mark of Distinction and Merit, and an Honour done them for the Services they have done to the Order. But, I return from this Digression ; and now go forwards.

Anno 1585. I. Br. *George Dennis*, born of a worshipful Family of Gentlemen in *Devonshire*, was heretofore Royal Standard-bearer to King *Henry the 8th*, in the Year 1545, at the Siege of *Bologne*. But afterwards despising all temporal Advantages for the Love of God, and resolving to spend the Remainder of his Days in the holy Exercises of a penitential Life, he enter'd amongst the *Observants*, and was cloth'd in the Franciscan Habit, at *Greenwich*, *Anno 1558*, just before the Death of Queen *Mary* ; and that Convent being suppress'd by Queen *Elizabeth* the Summer following, *Dennis* (though yet a Novice) was so full of Fervour that he chose to go into Exile rather than quit his poor Habit of a Friar Minor, as then he might lawfully have done : So he retired out of his native Country with other Friars of the same Order and House, and went first into *Brabant*, and afterwards to *Liege*, where, after many Years spent in a religious and edifying Comportment amongst his Brethren of the Order, he departed this Life, about the Year 1585, and was buried in the Cloyster of the Convent, where Br. *Fran. a Sta. Clara* says he formerly had seen his Epitaph, though now taken away, and that he had this Account of Br. *George Dennis* from his own Brother, who was a worthy Gentleman and a vertuous Christian, and had been an Eye-witness of the Chief Acts of his Life. So *a Sta. Clara*, (a) *Davenport*.

Anno 1586. I. Br. *Thomas Bourchier* (mention'd *Anno 1580*) was an English *Observant*, and one of those that took the Habit of *St. Francis* at *Greenwich*, (b) towards the Close of Queen *Mary's* Reign ; after which, he went over into *France*, where he spent some Years in hard Study, and was at last made a Doctor of the *Sorbon*, at *Paris* ; from whence he afterwards went to *Rome*, and lived for some time in the great Convent of the Order call'd *Ara Cali*, where Dr. *Pits* says, he saw him more than once, and he was at last advanced to the Post of Penitentiary in the Church of *St. John of Lateran*, and died at *Rome*, about this Time. He was a Man of extraordinary Piety, as well as of excellent Learning (as *Pits* writes) and deserved well of his Order, of his Country, and of the Church

(a) *Hist. Min.* pag. 55. (b) *Ibidem*, pag. 54.

Church of Christ. In his Banishment for the Catholick Faith, he writ many Things; but few of his Works came to *Pitt's* Knowledge, except a certain Tract of Ecclesiastical History, Concerning the Friars of his Order, that were put to Death from the Year 1536, to the Year 1582. partly in England and Ireland, in the Reigns of King Henry the 8th and Queen Elizabeth; and chiefly in the Low Countries, under the Prince of Orange. But to say somewhat more of this great Man; I will now give the Reader his Character from *Mr. Wood*. (a) viz.

‘ Thomas Bouchier was descended from those of his Name who were Earls of Bath; but in what Country born, I cannot yet tell, says (b) *Mr. Wood*. He received some Parts of Literature in the University of Oxford, particularly in Magdalen College; yet took no Degrees there, unless in the Reign of Edward the 6th, when the common Register of the University was in a manner totally neglected. Afterwards, upon Pretence of his being weary of the Heresy (as he call’d it) that in his Time was practis’d in England, he went beyond the Seas, settled in Paris, took upon him then, if not before, the Habit of St. Francis, and lived as a Brother in the House of that Order there, where also others of his Country lived; and at Length became a Doctor of Divinity of the Sorbon; at which time he was held in great Esteem for his Religion and Learning. Afterwards going to Rome, he lived among those of his Order in the Monastery call’d by latin Authors *Ara Cali*, and at last became Penitentiary to the Church of St. John Lateran there. He writ a Book of certain Martyrs of his Order, which was printed at Paris, in Octavo, immediately after ’twas writ, and again Anno 1586, and at Ingolstade Anno 1583, in Duodecimo. The Names of those English Men that suffer’d Martyrdom in England where Father Anthony Brorbe, or, as some call him, Brockby, Thomas Cortt, Thomas Belchiam, and Father John Forest; all which were executed in 1537 and 1538. What other Things our Author Bouchier has written, I cannot tell, says *Wood*, nor any thing else of him, only that he departed this Life about the Year 1586, and was buried either in the Church of St. John Lateran, or in that belonging to the Monastery call’d *Ara Cali*, before mention’d. So *Mr. Wood*, as quoted above.

I. Br. Stephen Fox, departed this Life this Year. *Mason* (c) calls him Anno 1588. *Custos Grenovicensis*; whence I presume he was either *Custos* of the Province of the English Observants, and resided at Greenwich, or else was Guardian of that Convent. But, be this as it will; Br. Stephen Fox was expell’d the English Nation by the Command of Queen Elizabeth, in the Second Year of her Reign, and went to the Convent of St. Francis at Antwerp, where he continued till, by the over-heated Zeal of those arm’d Pretenders to a Reformation of Religion, who at that time roved about and plunder’d that City, he was forced to be gone from thence, with about twenty English Religious Women of the Order of St. Clare, with whom he went first to Roan, in Normandy; and afterwards to Lisbon, in Portugal; where he found King Philip the Second, of Spain; who graciously

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(a) *Athen. Oxon. part. 1. pag. 185.* (b) *Ibidem.* (c) *In Descriptione Provin. Angl. Frat. Min. in Certam. Seraph.*

ciously received those poor, distressed Ladies, and gave his Royal Command to have a Monastery builded for them; in whose Church this Br. Stephen Fox found the Place of his Burial Anno 1588. So Br. *Angelus a Sto. Francisco, Mason.*

Notandum. How long these poor Nuns staid at *Lisbone*, or whither they went at last, or whether these afterwards came to *St. Omers* (as some did) and then went and settled at *Graveling*, are Questions which I shou'd be glad to resolve; But as yet I can meet with no Writer that gives any satisfactory Account of them. So I go forwards.

Anno 1588. II. I cannot here omit an Account of a certain Gentleman, born in the Bishoprick of *Durham* (his Name my (a) Author tells not) who ran the Risque of his own Neck out of his great Charity in endeavouring to save others from the Gallows. This Gentleman being in *London* after the Defeat of the *Spanish Fleet* this Year, and hearing that many of the insolvent Prisoners, then universally hated in *England*, were like to be hang'd, at the Instigation of a Person whose Name was *Merrick*, to whom the Earl of *Essex* had given all the Profits of the Ransom of the Captives; He went boldly to the said Earl, and pleaded so strongly in Behalf of the poor *Spaniards*, that he procured for them a Reprieve, which he found Means to throw secretly into *Merrick's* Chamber in the Nick of Time just before the fatal Hour. *Merrick* finding this authentick Reprieve and Letters from the Earl of *Essex* forbidding the Execution of the *Spaniards*, turn'd the Edge of his Anger against the Bearer of the Reprieve, for whom he caus'd a strict Search to be made: But the Gentleman found out a Place, near *Hampton Court*, where he lay conceal'd for three Days without Food, and by that Means escap'd the Revenge of *Merrick*. These *Spaniards* were afterwards ransom'd, and this said Gentleman (their Deliverer) leaving a plentiful Estate, and dying his Hair black, to look like a *Spaniard*, went thus disguised along with them, in *Incognito*, into *Spain*, where he enter'd into the Order of *St. Francis*, and lived in great Esteem in the Franciscan Convent at *Cadiz*, where he at last departed this Life, in a very old Age. Br. *Francis a Sta. Clara, Ibidem* says, he had this Relation from the said Gentleman's own Mouth, he being at the same Time a Cripple, occasion'd by some Hardships (the Rack this Author says) he heretofore had suffer'd for the Catholick Faith, in the Tower of *London*. At *Cadiz* his Memory is still Pretious for his vertuous, exemplary Life and pious Death.

Anno 1588. III. *John Story*, or *Storey*, a very Famous Doctor of the Laws, and heretofore King's-Professor in *Oxford* and Chancellor to the Bishop of that See, was a great Admirer, Lover, and Friend of the Friars, and devoted to the Order of *St. Francis*, and was so much edified with the Vertue and Confrancy of the Franciscans *Observants*, that he earnestly desir'd to be admitted amongst them; but he was hinder'd by the Times at first, and afterwards married, and at last was put to Death for the Faith, in the Reign of Queen *Elizabeth*. But whether he suffer'd this Year or not, I do not certainly know: However

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 55 & 56.

ever he is reckon'd a Franciscan in *Voto*, or Desire ; as I find in the *Chronicles of the Order*, written in *French* ; and the Author of that Work is profuse in his Commendations and Character of the said *John Storey* in the 6th Book of his 4th Part of it.

I. Amongst the Franciscans who, with great Zeal, served the poor *Anno 1590.* Catholicks in *England*, in the Reign of *Queen Elizabeth*, I will here take Notice of one, of whom Br.(a) *Angelus Mason* gives the following remarkable Relation, which he says, he had from the Mouth of a good Religious Priest. *Frier John* ——— who was commonly known by the Name of the *Old Beggar*, had embraced and follow'd the Institute and Order of *St. Francis*, and he lived in the House of one *Roger Lockwood*, upon *Terpim-Green*, in the Parish of *Layland*, in the County of *Lancaster* ; and was so noted for his many great Vertues and his penitential Way of Living, that the Earl of *Darby*, being moved with the Holiness of his Life, prevail'd with *Queen Elizabeth* to grant him Letters of her Royal Protection, whereby he was authorized to wear his Religious Habit in publick, even in those Times when the penal Laws were fresh and in full Force against the Catholicks. This Holy Man was favour'd with a particular divine Gift of curing all sorts of Diseases ; so that being at last confin'd to his Chamber, not only by a decrepid old Age, but also with great Pains in his Limbs, occasion'd by the Austerities of many Years severe Mortification and penitential Life, the People flock'd to him in great Numbers from all the Northern Parts of *England*, bringing with them their Children and Friends, nay and even their Distemper'd Beasts and Herds, to be cured by him.

The *Benedictines* (as'tis said) reckon him one of theirs, for this only Reason, viz. That upon his Grave Stone he is call'd a *Priest* and a *Monk* : But this Inscription can ground no Proof, because the *Friers Minors* are also styl'd *Monks*, or *Monachi*, by almost all Writers : Besides, the good Woman that was his Nurse in his Sickness, and is yet living (said my Author *Anno 1649*) is ready to bear witness that he never receiv'd, or touch'd any *Money*, and that he declared to her that he was a *Mendicant* and a *Beggar*, as he was commonly call'd. Moreover, it may also be added, that one *William Walton* (heretofore one of his Penitents) declar'd to the said *Monks* that this good Man went *bare-foot*, and wore a *Gray Habit*, and a *Cord of St. Francis* for his Girdle. He departed this Life about the Year 1590, and was buried in the Church-yard at *Layland*, at the South-door of the Church, before the Chancel-door. So *Mason*.

II. Br. ——— *Collier*, a Zealous Franciscan, was taken up, about *Anno 1590.* this Time, on the Score of Religion, and laid closely confin'd in Prison, where he ended his Days through the Hardships he suffer'd in that Confinement. *Angelus Mason ; Ibidem.*

I. Br. *John Buckley* (alias *Godfrey* (b) *Jones*) an English Franciscan, leaving his Native Country, went first into *France*, and afterwards into *Italy*, to *Rome*, where he staid a while in the great Convent of *Observants*, call'd *Ara Cali*. He was a *Conventual* when he first came to this Place ; but, by the good Example

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(a) Vide *Mason*, in *Descriptione Provin. Angl. Frat. Min.* (b) *Martyrolog. Franciscan.* 12 *Juij. Chron. Ord. Mason, &c.*

Example of these Friars and the powerful Grace of God, he became so fervourously animated with a great Zeal for a more strict Observance of his Founder's Rule, that he made himself a Member of the *Reform'd Friars*, or *Observants* of the *Roman Province*, in the Year 1591, with whom he resided one Year, and then begg'd his Superiour's Leave to return into *England*, to assist the Catholics there in the Way of Salvation, especially his Parents, Kindred, and Friends: And now having their Consent enforced with Obediential *Patents* for this Mission, he went to pay his Duty to the Pope, *Clement the 8th.* to whom he freely declared the Motives of his intended Journey, and humbly craved his Apostolical Benediction; And his Holiness observing his Heroick Courage and the extraordinary Fervour of his Spirit, was much rejoiced, and inclosing *Godfrey's* Face between both his Hands, as a special Mark of his Favour, he embraced him, and gave him his Blessing, adding these most tender Expressions, *Go; for I verily believe you are a true Religious Child of St. Francis; And pray to God for me and for the Holy Church.* Then *Godfrey* came into *England*, where he was soon taken up and cast into Prison, and lay in that Confinement for four or five Years, in almost extreme Want of all Necessaries, and oppress'd with great Calamities; All which Afflictions he underwent with an invincible Patience, giving daily Instances of his extraordinary Vertues and wonderful Holiness of Life; So that persisting, with an Apostolical Resolution, in the constant Confession of the Catholick Faith, he was at last drawn out to Execution; where, after divers Insults and Ignominies, he was put to Death, on the 12th of July (the 22d new Style) Anno 1598. So the Author of the *Franciscan Martyrology* and others, who reckon him a Martyr.

Anno 1599. I. Br. *John Richel* departed this Life, about this time, in the Franciscan Convent at *Lovain*, where he had lived many Years in great Esteem for his vertuous Life and religious Comportment. He was Confessor to the Lady *Hungerford*, an Exile for her Religion, at *Lovain*, and to her Sister the Dutches of *Feria* (in *Spain*) being both of them of the Honourable Family of the *Dormers*, and both of the Third Order of *St. Francis*. *Richel* spun out his Life to a very great Length, being near an hundred Years of Age, and a Jubilarian, not only of the Order, but also of Priesthood, for he lived seventy two Years in the Order of *St. Francis*: So he was 22 Years a Jubilarian, and died at the Age of 97 Years; as appears in the Register of the Franciscan Convent in *Lovain*. He is said to have been a Profess'd Frier of *Greenwich*; and *Davenport* writes, that he was acquainted with two Persons at *Brussels* who had heretofore been this good Fathers Penitents, or spiritual Children, directed by him both in *England* and in the *Low-Countries*.

Anno 1619. I. Br. *Richard* ——— was (as my Author (a) says) one of those English Franciscans who, for their Religion and Character, were driven out of their Native Country, where he had suffer'd great Hardships in a long Imprisonment and several Persecutions, in the Reign of Queen *Elizabeth*, for the Confession of the Catholick Faith, and for his zealous Endeavours in labouring

(a) *Mason*, in *Descriptione Provin. Angl. Frat. Min.*

bouring to bring back his Countrymen to the Profession of their primitive Belief ; for which at last he was banish'd out of *England*, and went into *Spain*, where he found a kind Reception amongst the Friars of his Order, of the Province call'd *Provincia Batica*, where he departed this Life in the Year 1619. The Inhabitants of *Herez de la Frontera* (the Town wherein he died) had so great an Opinion of him for the extraordinary Sanctity of his Life, that before he was interr'd, they cut some Part of his Habit of Religion from off his Corps for Relicks. So *Ang : Mason*.

Notandum, That this Father and many other *Observants* enter'd into the Order after King *Henry the 8th* had suppress'd their Houses: Several of them were clothed in Queen *Mary's* Reign ; as I presume this Person was ; and others were profess'd during the Reign of Queen *Elizabeth* ; Some in foreign Parts ; from whence, after their Studies, they return'd into *England* it self ; where the Poor Franciscans cou'd not indeed keep up all the Parts and Forms of a Province, as heretofore ; yet were not so utterly extinct but that they kept up a continued Succession of Regular Superiours, who admitted Persons into the Order and profess'd them privately, even in the most severe and dangerous Times ; and so continued a constant Series of Friars Minors from time to time, both at Home and Abroad, if not a regular Province in the most strict Acceptation of the Word *Province* : Though it sometimes fell out that *Prisons* were their *Convents*, and *Dungeons* their *Cells* ; yet the English Franciscans had still a Being.

I. Br. ——— *Nelson* enter'd into the Order in Queen *Mary's* Reign, and was a Franciscan of great Piety and of an exemplary Life. He lived privately in *England* during the whole Reigns of Queen *Elizabeth* and King *James the First*, and at last departed this mortal Life Anno 1628, in the House of a certain Catholick Gentleman about two Miles from *Hereford*, where he had chiefly resided for the Space of thirty Years. So *Mason*, from the Relation of a good Religious Priest.

Infine, there were several other English Franciscans, both secretly in their own Country, and openly in foreign Parts, who survived the Province of *England*, and lived in an abandon'd Condition, for Religion Sake, long after the total Destruction of all their former and heretofore flourishing Convents.

I. From all these foremention'd Ruins of Convents, this Diffolu- Anno 1629, tion of a most flourishing Province of the Order of *St. Francis*, and the Destruction, or Dispersion of its Members, what cou'd be reasonably expected but a total Extirpation of the small Remainder of the English Franciscans scatter'd about the World? Yet the Event shews that Almighty God was not pleas'd to have it so ; For, on the contrary, he rais'd a Man by whose pious Zeal and Endeavours he design'd to revive the Seraphick Spirit and Franciscan Province of *England*, *John Gennings* by Name, born of a good Family, and educated in his lower Schools in the College of the Secular Clergy of his Nation, at *Douay*, or *Rhemes*, in his higher Studies in the English College at *Rome*, who, being made Priest, return'd a Zealous Missionary into *England*, where his own Brother *Edmund Gennings* had, some Years before, been drawn, hang'd, and quarter'd for Priesthood. Here this pious Man, *John Gennings*, out of his great De- fire

fire of higher Perfection, begg'd the Habit of *St. Francis*, of Br. *William Staney*, who was Famous for his great Vertue and Religious Life, and publish'd a devout Book in English, the Title whereof is, *A Treatise of the Third Order of St. Francis, commonly call'd the Order of Penance, for the Use of those who desire to lead an holy Life and do Penance in their own Houses.* This Book was printed at *Douay*, Anno 1617; and, in the Epistle to the Reader of it, Br. *William Staney* tells us he was at that time *Commissary General of the Franciscan Province of England.* In Vertue of this Authority, or *Commission*, he clothed the said *John Gennings* in the Habit of the Order Anno 1614, or in the following Year; And, observing in him an extraordinary Zeal for the Restoring of the English Franciscan Province, he was transported with Joy; and conceiving great Hopes of good Success from his Piety and laborious Endeavours, He (the said *Staney*) delivered (a) into his Hands the *Seal of the Province of England*, preserved, almost miraculously, as it on purpose for this Juncture of Time, it having been handed down from one Frier of Authority successively to another, till it was put into the Custody of Br. *Godfrey Jones* (executed for Priesthood in the Reign of Queen *Elizabeth*, as I have said) by whom it was deliver'd to Br. *William Staney*, who now at last gives it to Br. *John Gennings*, the Zealous Restorer of the Province.

This new Province, rais'd from the Ruins of the old one, was begun by the said *Gennings* immediately after his Religious Profession, and was compleatly establish'd in all its Parts, and confirm'd in all its Rights and Privileges in the Year 1629. But I will not go beyond my prefix'd Bounds of the Old Province: So I leave the History of the New one for a better Head and Pen than mine are. One Truth I dare venture to assert of it; which is, that, considering the Time of its Date and slender Number of its Members, it is as Holy and as Learned as the Former, and may vie with any Community of English Religious Men. Now, for a Conclusion of this *First Part* of these *Collections*, I cannot forbear letting the Reader know that the Franciscan Province of *England* was heretofore reckon'd the *Second* amongst the many Provinces of the Order that are on this Side the Mountains (or *Italy*) and that, being now restor'd to all its former Rights and Privileges, it has a just Claim to the same Rank of Precedence: For,

II. As to the Order of Precedence; (b) If the Stations of Provinces were to be rank'd according to the Date of their receiving the Reformation of the *Observance*, it is manifest that the Province of *England* ought to have the Precedence of *France* it self, which nevertheless is rightly counted the *First* on this Side the Mountains. The Truth of this Assertion is made plain from the Dispute between Br. *Boniface de Seva*, Minister of *France*, a *Conventual*, and Br. *John Sylvester*, Vicar of the *Observants* of the same Province (out of which sprang the Province of *France* call'd *Franco-Parisiensis*) before the chief Parliament of *Paris*, Anno 1510, wherein the said Br. *Boniface* endeavour'd to prove that the Rule of *St. Francis* was observ'd as strictly by his Subjects, then call'd

(a) *Ang. Mason*, in *Descript. Provin. Angl. Frat. Min.* (b) *Fran. a Sta. Clara*, in *Traclatu de Precedentia.*

call'd *Conventuals*, as by those call'd *Observants*: Whereas the Franciscan Province of *England* was united in the *Observance* Anno 1484 at least, if not much sooner, as I have already said: Nay, Br. *Nicholas Denis*, in the Beginning and the End of his Book intitled *Gemma Prædicantium*, owns himself no more than *Vicar-Provincial* of *France* 1517: So that, even then *France* was not a Province of the *Observance*, as my Author (a) says, who also adds, that the *Conventuals* in *France* did not submit themselves to the Obedience of the *Observants* before the General Chapter of *Lyons* in the Year 1518, though *England* (as I have said) was form'd into a Province of the *Observance* long before, and had then its *Minister-Provincial*, as of old. Whence it appears that Precedence is not to be taken from the Date of the *Reformation* of Provinces, but from the Time of their being first erected; and from this Principle, the Province of *Saxony* of the *Holy Cross* was restor'd to its ancient Right and Place in the *Roman Chapter* Anno 1625, and by the same Rule of Seniority the Province of *England* had, and still has a Right to take Place of, and go before all those Provinces of the Order that were set up since the Year 1219, which was the Year wherein the Province of *England* began, two Years, or thereabouts, after that of *France*, according to the Records of the Order.

For a farther Proof of this Right of Precedence, it is necessary to observe the Acts of General Chapters and the Order and Series of Provinces, that from thence it may appear that *England* has always kept its first Right of Precedence, and that the Order has always reckon'd this Precedence according to the respective Seniority of the Institution of every Province. Now, in the Division of the whole Order, begun by Br. *Haymo* (an English Man) Minister General, and continued by his Scholar *St. Bonaventure*, also Minister General, Anno 1260, the Order is divided into Seventeen Provinces on the other Side the Mountains, and as many on this Side; and amongst those on this Side, *France* has the First Place; after which the Province of *St. James* and *Cologne* are brought in, by Mistake, and then the Province of *England* is reckon'd in the Fourth Place. Here the curious Reader may please to observe, that *Germany*, in the Beginning of the Order, was not divided into Provinces, but there then was only one Province call'd *Provincia Teutonica*, under the Government of Br. *Casarius Spirensis*, sent thither, as Minister, by *St. Francis* himself. This Province was begun two Years after that of *England*; For, the said *Casarius*, after he had lived in *Germany* two Years, was freed from his Office in the Year 1223, as the Author of the Franciscan Martyrology bears Witness from other more ancient Writers and Records; whereas the Provincial of *England* was instituted by *St. Francis* Anno 1219, as has been said and made good; and therefore *Cologne*, which came after *Germany*, cannot be so ancient as *England*, which was two Years before it. And, as for *Spain* it was begun after *Germany*, and was but one only Province in *St. Francis's* Time, and therefore, at that time, there was no Province of *St. James*; Nay, and, after *Spain* was divided into Provinces, the Province of *St. James* is always placed after the Province of *Castille*, and therefore is much younger than *England*.

(a) *Fran. a Sta. Clara, Ibid.*

land. So it is manifest that the *Interposition* of these two Provinces is a Wrong done to *St. Bonaventure's* Catalogue, and makes it plain (the Error being detected) that *England* ought to be reckon'd the *Second Province* on this Side the Mountains, as it is placed in other ancient Catalogues. The Holy Br. *Bartholomew Pisan*: in his Catalogue, *Anno* 1400, placeth *England* immediately after *France*, which last is acknowledg'd by the whole Order to have been the *First Province* on this Side the Mountains; But the Catalogue and Order of Provinces which was drawn up in that most solemn 44th General Chapter held at *Interamna*, or *Terani*, in *Umbria*, *Anno* 1500, ought to have the Preference of all other Lists of that Kind, because it is not barely written or transcrib'd from other Chapter-Tables, but was made, on set purpose, by the whole Chapter, as a standing Law and lasting Statute, and is therefore placed in the Body of the Acts of the said Chapter. Here the whole Order declare that the Province of *England* ought to have the *Fourth Place* among all the Provinces of the Order; that is, the *Second Place* among those on this Side the Mountains. In the Paragraph *Of the Keeping of a General Chapter*, the very Words are these, viz. *The Order of the Ministers Provincials in Sitting in their General Chapters. The First after the General, is to be the Minister of the Province of St. Francis: The Second, the Provincial of France: The Third, the Provincial of the Roman Province: The Fourth, the Provincial of England.* Now, in Sequel of the receiv'd Rule of appointing the Places of the Provinces according to the respective Seniority of their being first founded, it is manifest that the Province of *England* has an unquestionable right to the Place here allotted; because the Provinces incorporated in the *Observance* retain'd the ancient Precedence of the *Conventuals*, as well as all their other Rights that are compatible with the *Reformation*, as appears plainly in the *Bull of Union*. This also is enforced by the *Deed of Concord*, whereby the *Observants* are, by the Pope's Authority, let into all the Rights of the *Conventuals*; So that these are made Subject to the *Former*, and (by an Inversion of the former Order) it is declared, that the *Observants* ought, from that time forwards, to take Possession of all the Precedences that were heretofore due to the *Conventuals*. Moreover, there is a particular Reason for the *English*; because that Province was wholly chang'd and incorporated in the *Observance* long before this Statute of the 44th General Chapter *Anno* 1500; and therefore there is no room to question the Right of the *English* Province to the *Second Place* among the Provinces of the Order on this Side the Mountains whether the Case is calculated from the Antiquity of its *Reformation*, or it's first Institution by *St. Francis* himself; And consequently no Law needs to be better supported by Reason and Equity than the Decree made in its Behalf by the General Chapter held at *Rome* *Anno* 1625, wherein, by a special Act, *The Province of England is restor'd to its former Honour and Place.*

Infine, though the English Franciscans have, long ago, desisted from any such Pretensions, yet it was heretofore thought fit, for the Honour of their Country, that they shou'd put in their Claim to this their Right of Precedence; And I find that the whole Order gave into their Reasons, and in a General Chapter held at *Rome*, *Anno* 1664, having call'd all the other Provinces, (as it had been proclaim'd before in a General Chapter at *Valadolid*, *Anno* 1661, that all Per-

sons that had any thing to object against it shou'd bring in their Reasons to the next General Chapter) and having now maturely weighed all that was alledg'd, put an End to the Controversy, in these following Terms, (as they are faithfully translated) viz. *As to the Petition presented in Behalf of the Province of England laying Claim to the Second Place amongst the Provinces of that Family which the Italians call (Ultramontanam) beyond the Mountains, after a full Relation of that Affair, heard, and duly weigh'd, the General Diffinitory, on the 13th of June, 1664, declareth, that the Province of England ought to be restor'd to the Place required. So Fran. a Sta. Clara, Davenport, in the Places quoted.*

The learned Author, above mention'd, from whom I have collected all that is here advanced concerning Precedence, is profuse on this Subject ; But what I have already said of it is more than can be useful to any one, and may perhaps not be entertaining to many : And therefore, as the poor English Franciscans are too humble to contend for Precedence, and too lowly to arrogate to themselves Honours as due to their Merits, although they, in Truth, are very deserving ; So I will leave them to possess their Souls in Peace and Patience, under the Severities of a Life of Penury and Mortification, which they by Choice have undertaken, that being disingaged from all Affection to the Things of this World, they may increase daily and improve in the Love of God, and at last, through the Merits of our Lord and Saviour Jesus Christ, happily arrive at the highest Perfection of it in everlasting Glory.

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A SHORT SUPPLEMENT.

Anno 1304. I. **B**R. *Gonsalvus de Valbona*, a Spaniard, a very Holy Man, a Doctor of Divinity, and Provincial of *Castille*, being this Year chosen Minister General of the whole Order of *St. Francis*, in a General Chapter held at *Assisium*, was a zealous Maintainer of Evangelical Poverty, and a great Promoter of a most strict Observance of the ancient Constitutions and Statutes of the Order; for which Purpose he visited most of the Provinces of the Institute, and wherever he found any Abuses crept in, he reform'd them, by obliging all his Subjects to renounce and resign every such temporal Income as seem'd to be contrary to the Purity of their Rule, notwithstanding their being warranted by the Condescension of some of the Popes; And, during the Space of nine Years that he was their General, he retrench'd all Excesses in Points of holy Poverty, expropriated the whole Order, and reduced it to its primitive rigorous Observance; and at last departed this Life in the Reputation of Sanctity, at *Paris*, *Anno 1313*, as may be seen more fully in the Notes upon the *Franciscan Martyrology on the 13th Day of April*; where 'tis said that he appear'd to some of the Friars after his Death, sitting in a Throne of Glory, with a Crown upon his Head and a Sceptre in his Hand, given him by our Lord and Saviour, for his zealous Endeavours in promoting the pure Observance of his Founder's Rule.

Anno 1334. II. *Br. John de Vallibus*, born in the Valley of *Spoletum*, is reckon'd the first Restorer of *Regular Observance* in *Italy*, where having obtain'd Leave of *Br. Gerard Odonis*, Minister General of the Order, he began the Reformation call'd *Observants*, in the Year 1334, at *Pistia*, or *Bruliana*, near *Camerino*, where he lived with the holy *Br. Gentilis a Spoleto* and other fervourous and holy Minorites, and having conquer'd very many Oppositions, and Difficulties in this great Work, he departed this Life, *Anno 1351*, in the Fame of great Sanctity, which was attested, after his Death, by many Miracles wrought at his Tomb. So the Author of the *Franciscan Martyrology*, on the 7th of January.

III. *Br. Gentilis a Spoletto*, in *Umbria*, after the Death of the above *Anno 1351*, mention'd *Br. John de Vallibus* (whose Companion he had been) labour'd, with great Zeal and Courage, in carrying on the Reformation of the Order begun by that holy Man; wherein he also met with great Opposition; but the Holiness of his Life and the good Example given by his Followers soon gain'd him the Favour of some Persons of Note and Rank, and he was encouraged by *Pope Clement the Sixth* who granted him the House (at first possess'd by *Br. John de Vallibus* and himself) and three other Places, wherein his Holiness allow'd him to have twelve Friars of the *Reform'd* in each House; yet these hopeful Beginnings were afterwards interrupted by the Suggestions of *Br. William Farinerio*, a succeeding General of the Order, who prevail'd upon *Pope Innocent the 6th* to discountenance the pious Work: However, *Br. Gentilis* died, famous for Sanctity, in the Year 1362; as may be seen more fully in the *Franciscan Martyrology*, *February the Sixth*.

IV. *Br. Paul of Fulgineo*, call'd *Paulutius Trincius*, a Noble Man of *Anno 1355*. *Italy*, entring into the Order of *St. Francis*, at the Age of 14, *Anno 1323*, arrived at last to a great Degree of Perfection, so that he was famous throughout all *Italy* for his extraordinary Sanctity; and being fill'd with a Seraphical Zeal for the Reformation of the Order (begun and carried on as above said) join'd his Endeavours with those of some other holy Disciples of the afore-said Saintly Men, and in the Year 1355, he met with such Encouragement from Persons of Rank and Distinction, that he began to build several little poor Houses for his zealous Followers, who lived in a most strict Observance of holy Poverty, and at last increas'd in Number, as well as in Holiness, so that the General of the Order and his Successors, consented to allow them more Houses; which being soon fill'd with holy Friars, *Br. Paulutius Trincius* (call'd *Vagnotij*, from his Father's Name) was instituted their Commissary General by the Minister General of the whole Order *Br. Henry Alferus de Asta*, *Anno 1388*; in which Office *Paulutius* continued ruling his poor humble Flock, with admirable Sanctity and Prudence; till the Year 1391, when he departed this Life in the 81st Year of his Age, and 67th of Religion, being Famous for unquestionable Miracles both before and after his Decease; as may be seen in the *Notes upon the Franciscan Martyrology*, on the 17th of September.

Notandum. The use of Clogs, instead of Sandals, was first introduced amongst the Observants by this holy Man, for the Meaness and Cheapness of them.

V. *John a Popula*, or, in *Spanish*, *de la Puebla*, call'd also *a Sotto* *Anno 1478*. *Majore*, the eldest Son of the Illustrious *Alphonfus a Sotto Majore*, Count of *Bellalcazar*, succeeded his Father in that Honour and almost immense Riches thereunto belonging: But an heroic Degree of the Love of God being more prevalent in him than any Affection to Grandeur and Affluence, he despis'd These that he might be the more free and disingaged to improve in That, and reckon'd all as dung, that he might gain Christ, for whose Sake he renounced the World

World and all its specious Offers, and received the poor Habit of *St. Francis*, from the Hands of Pope *Sixtus the 4th*, and in this low State lived for some time in *Italy*, in the Province of *St. Francis*, in *Umbria*; from whence, by the Command of the said Pope, *Anno 1476*, he return'd into *Spain*, to take care of his Nephew, the Count of *Bellalcazar*, an Infant; In Obedience to which Injunction he staid for some time in the Province of *Castille*; But remembering his Profession, and being inflamed with an effectual Desire of a more strict Life, he began a Reformation of the Order in *Spain*, under the Name of *Recolleets*, in the Time of the said Pope *Sixtus the 4th*; which Branch of the Reformation was afterwards approved by the Apostolical Letters of Pope *Innocent the 8th*, from whom this holy Man Br. *John de la Puebla*, obtain'd a Papal Bull, *Anno 1489*, for the erecting of some Houses, wherein he and his Followers might live up to the strictest Rigour of holy Poverty, in the Observance of the Rule of *St. Francis*; For the farther Propagation of which Observance, he afterwards went to the Convent of *Rochelle*, of the Province of *Turonie*, to notify his Credentials to Br. *John Chroyn*, Vicar General of the *Observants* of the Family on this Side the Mountains, and to the other Friars there assembled in Chapter; from whence returning into *Spain*, he there built a poor mean House (named *St. Mary of Angels*) for his *Recolleets*, which was the first Convent of the Province of *Angels*; after which Model other Houses were afterwards built for these Reform'd Friars, whereof he was Custos, or Superiour, for the Remainder of his mortal Life, which he at last closed in the said Convent, *Anno 1495*, Famous for his many Vertues and great Sanctity, and follow'd in the Manner of his Institute by most of the *Observants* now call'd *Recolleets*. So the Author of the *Franciscan Martyrology*, on the 6th of October.

Anno 1583. VI. Br. *Francis Doziechi* (born in *Aquitania*) a Friar of extraordinary Sanctity, was the First chief Promoter of this Reformation in *France*, about the Year 1583, being the Founder of the Custody (afterwards Province) of *Recolleets* of the *Immaculate Conception*, in *Aquitania*, which was reform'd by him according to the Tenor of a certain Bull heretofore given out by Pope *Clement the 7th*, and whereof he was chosen the First Custos, and in that Capacity went to the General Chapter of the Order held at *Valladolid*, *Anno 1593*, and soon after departed this Life in great Sanctity; as is attested by many insuing Miracles. So the Author of the *Martyrology*, on the 29th of July.

VII. Br. *Francis Simonis*, a Franciscan of great Holiness of Life was a Zealous Assistant to *Doziechi* in this pious Work of Reforming, and a great Promoter of the *Recolleets*; and his Acts and Sanctity are recorded in the said *Martyrology*, on the 14th of October.

Anno 1593. VIII. Br. *Robert Prevost*, another French Friar, Companion to the above-nam'd Br. *Francis Simons*, was likewise a great Promoter of the *Recolleets* in *France*, especially in *Aquitania*, where he was Famous for his many Vertues and his great Zeal for holy Poverty and the exact Observance of his Founder's Rule; and at last departed this Life in the Reputation of Sanctity

Anno

Anno 1597 ; as may be seen more fully in the *Notes* upon the said *Martyrology*, on the 30th of October.

I omit many others who, in divers Nations, made their Names famous to the latest Posterity by their Seraphical Zeal in this Kind. These may suffice to give Light into what I have writ concerning the Reformation of the Order.

“ IX. The first that openly resisted or reprehended the King Anno 1533.
 “ (*Henry the 8th*) touching his Marriage with *Anne Boloigne*, was one
 “ *Frier Peto*, a simple Man (says *Stow*) yet very devout, of the Order of the
 “ *Observants*. This Man preaching at *Greenwich*, upon the 22th Chap. of the third
 “ *Book of Kings*, viz. the last Part of the Story of *Achab*, saying even where the
 “ *Dogs licked the Blood of Naboth*, even there shall the Dogs lick thy Blood also, O
 “ King ; and therewithall spoke of the lying Prophets which abused the King,
 “ &c, I am, quoth he, that *Micheas* whom thou wilt hate, because I must tell thee tru-
 “ ly that this Marriage is unlawfull, and I know I shall eat the Bread of Affliction, and
 “ drink the Water of Sorrow, yet because the Lord hath put it in my Mouth I must
 “ speak it ; and when he had strongly inveigh’d against the King’s Second Mar-
 “ riage, to diswade him from it, he also said, There are many other Preachers,
 “ Yea too many, which preach and perswade Thee otherwise, feeding thy Folly and frail
 “ Affections, upon Hope of their own worldly Promotion, and by that Means they betray
 “ thy Soul, thy Honour and Posterity, to obtain fat Benifices, to become rich Abbats, and
 “ get Episcopal Jurisdiction, and other Ecclesiastical Dignities ; These, I say, are the
 “ Four hundred Prophets, who, in the Spirit of Lying, seek to deceive thee ; but take good
 “ Heed, lest you being seduced, you find *Achab’s* Punishment, which was to have his Blood
 “ licked up by Dogs ; saying it was the greatest Milery in Princes to be daily abused
 “ by Flatterers, &c. The King being thus reprov’d, endured it patiently, and
 “ did no Violence to *Peto* ; But the next Sunday, being the 8th of May, Dr.
 “ *Curwyn* preach’d in the same Place, who most sharply reprehended *Peto*
 “ and his preaching, and call’d him Dog, Slanderer, base, beggarly Frier,
 “ close Man, Rebel and Traytor ; saying, that no Subject shou’d speak so
 “ audaciously to Princes. And having spoke much to that Effect, and in Com-
 “ mendation of the King’s Marriage, thereby to establish his Seed in his Seat
 “ for ever, &c ; he then supposing to have utterly suppress’d *Peto* and his Parta-
 “ kers, he lifted up his Voice and said, I speak to thee, *Peto*, which makest thy self
 “ *Micheas*, that thou mayst speak evil of Kings ; but now thou art not to be found, being
 “ fled for Fear and Shame, as being unable to answer my Arguments. And whilst he
 “ thus spoke there was one *Elstow*, a Fellow Frier to *Peto*, standing in the Rood-
 “ loft, who, with a bold Voice, said to Dr. *Curwyn*: Good Sir, you know, that
 “ Father *Peto*, as he was commanded, is now gone to a Provincial Council holden at
 “ *Canterbury*, and not fled for Fear of you, for to Morrow he will return again ; in
 “ the mean Time I am here as another *Micheas*, and will lay down my Life to prove
 “ all those Things true which he hath taught out of the Holy Scripture ; and to this
 “ Combat I challenge thee, before God and all equal Judges, even unto thee *Curwyn*,
 “ I say, which art one of the Four hundred Prophets, into whom the Spirit of Lying is
 enter’d

“ enter’d, and seekest by *Adultery* to establish *Succession*, betraying the King into endless
 “ *Perdition*, more for thy own vain *Glory* and *Hope* of *Promotion*, than for *Discharge*
 “ of thy clog’d *Conscience*, and the King’s *Salvation*. This *Elstow* waxt hot, and
 “ spake very earnestly, so as they cou’d not make him cease his *Speech*, untill
 “ the King himself bad him hold his *Peace*, and gave *Order* that he and *Peto*
 “ shou’d be convented before the *Council* ; which was done the next *Day* ; and
 “ when the *Lords* had rebuk’d them, then the *Earl of Essex* told them, that they
 “ had deserved to be put into a *Sack* and cast into the *Thames*: Whereunto
 “ *Elstow* smiling said, *Threaten these Things* to rich and dainty *Folk*, which are clothed
 “ in *Purple*, fare deliciously, and have their chiefest *Hope* in this *World*, for we esteem
 “ them not, but are joyful that for the *Discharge* of our *Duties* we are driven hence,
 “ and with *Thanks* to *God*, we know the *Way* to *Heaven* to be as ready by *Water* as by
 “ *Land*, and therefore we care not which *Way* we go.

“ These *Friers* and all the rest of their *Order* were banish’d shortly after,
 “ and after that, none durst openly oppose themselves against the King’s *Af-*
 “ *fections*. *Dr. Curmyn* was made *Dean* of *Hereford*, and after that *Archbishop*
 “ of *Dublin*, in *Ireland*. Thus *Stow*, Anno 1533.

“ Others report, (says *Stevens*) that *Frier Peto*, in his *Sermon*, prophesy’d
 “ to the King, that unless he took another *Course*, there wou’d be none left of
 “ his *Race* to piss against a *Wall* ; which afterwards proved true. For these
 “ *Reasons* the *Friers* of this *Order* were soon after turn’d out of all their *Mona-*
 “ *steries*, and committed to several *Prisons* ; So that above *Two hundred* of them
 “ were under *Confinement* at the same *Time* ; where several of them died, ha-
 “ ving been long spared in *Favour* of *Sir Thomas Wriothesley*, whose *Interest* was
 “ great with the King, and who interceded for them. At length, when no
 “ one of them cou’d be prevail’d on to approve of the King’s *Proceedings*, either
 “ as to the *Marriage*, or the *Supremacy*, some of them were put to *Death* ;
 “ and about *Thirty* of the rest, coupled with *Chains* by *Two* and *Two*, sent to
 “ distant *Goals* to end their *Days* in *Misery*. So *Steven’s Monasticon*.

X. The *Publishers* of the *Compleat History* of *England* (printed at *London*,
 Anno 1706, in three *Volumes*, in *Folio*) place several *Franciscans* amongst the most
 eminent *Men* for *Learning* of their respective *Times*. The curious *Reader*
 may find them at the *End* of the *Reigns* of the following *Kings*, drawn (as I take
 it) from the *Animadversions* and *Notes* of *John Strype*, *Master* of *Arts*, who is
 said to write out of *Authentick Manuscripts*.

XI. In the *Reign* of *King Henry the Third* (viz. from the *Year* 1216, till
 1272) flourish’d these following *Franciscans*, *Br. Alexander Hales*, an excellent *Di-*
vine, and *Master* to *St. Thomas Aquinas* and *St. Bonaventure* : *Roger Bacon*, the
Astronomer, thought to be a *Conjurer* by *Vulgar Sort* of *People* : *John a Sacro-*
Bosco, who wrote of the *Sphere* : And *Vincent of Coventry*.

XII. In the *Reign* of *Edward the First* (viz. from the *Year* 1272, till 1307)
 flourish’d *Haymo of Feversham* : *William of Ware* : *Thomas Docking* : *John Peckham*,
 of *Suffex*, *Archbishop* of *Canterbury* : *Robert Crouch* : *Richard Middleton* : *Adam*
Marisco, or *Mareis*, a *Somersetshire Man*, a *Famous Divine* : *Thomas Bungey*, and
Hugh of Newcastle, *Philosophers* and *Mathematicians*.

XIII.

XIII. In the Reign of King *Edward the Second* (viz. from the Year 1307, till 1327) flourish'd *John Duns*, firnam'd *Scotus*, the School-Man: *Nicholas de Lyra*, an English Convert Jew, who writ several Treatises against the Rabbins: *William Occham*, who writ against *John Scotus*, and against the Pope in Behalf of the Emperour *Lewis of Bavaria*: *Ralph Lockesley*: *William Gainsborough*: *John Canon*: *John Goldston*: *John Winchelsey*, and Frier *Brinkley*.

XIV. In the Reign of *Edward the Third* (viz. from 1327, till 1377) famous for Vertue and Learning were *William Alnwick*: *William Herbert*: *John Ridewall*: *Henry Costsay*: *William Nottingham*: *John Berwick*: *Thomas de Hales*: *Robert Eliphaz*: *Walter Cotton*: *Thomas Eccleston*: *William Sissy*: *Thomas Staveshaw*, of *Bristol*: *Robert Leicester*: *John Guent*, a Welsh-man, Provincial of the Franciscans: *Rodulph Radiptorius*: *William Breton*: *Adam Woodham*: *Roger Conway*: *Bartholomew Glanville*, descended from the Family of that Name Earls of *Suffolk*: *John Timmouth*: *John Ridington*, of *Stafford*: *Sertorius Gualensis* (General of the whole Order, and at last a Cardinal) a Welshman: *Simon de Tunsted*, of *Norfolk*, Provincial of the Gray Friars: *John of Stafford*: *John Hilton*: *John Wickengham*.

XV. In the Reign of *Richard the Second* (viz. from the Year 1377, till 1399) flourish'd *John Hilton*: *John Markly*: *William Folleville*, of *Lincolnshire*: *William Woodford*, a chosen Champion for the Papacy against *Wickliff*: *John Somers*, of *Bridgewater*, an Enemy to the *Wicklivists*: *John Tiffington*, a Champion against *Wickleff*: *William Shireburn*: Men noted in those Days for their great Learning and good Preaching.

XVI. In the Reign of *Henry the Fourth* (viz. from the Year 1399, to 1413) flourish'd *John Ecclo* of *Herefordshire*: *Dr. Nicholas Halkingham*, of *Norfolk*, an excellent Divine and Philosopher, Provincial of the Gray Friars: *John Lathbury*, of *Reading*: *Reginald Langham*, of *Norwich*: *William Holm*, a Physitian: *William Norton*, of *Coventry*: *William Augur*, of *Bridgewater*: *Peter Russel*, Provincial of the Gray Friars.

XVII. In the Reign of *Henry the Fifth* (viz. from the Year 1413, to 1422) flourish'd *Thomas Otterburn*: There were many others, not here mention'd.

XVIII. In the Reign of *Henry the Sixth* (viz. from the Year 1422, to 1461) flourish'd *Robert Coleman*, of *Norwich*, Chancellor of *Oxford*; and *Robert Finningham*, also of *Norwich*.

XIX. In the Reign of *Edward the Fourth* (viz. from the Year 1461, to 1483) flourish'd *Dr. Richard Porland*, a Franciscan Frier, of *Norfolk*.

Not one more is mention'd, except Frier *Roch* was one, who (though born in *London*) studied at *Paris*, and was a Poet, as my Authors say, who carry down the said Catalogue no lower than this Reign; and indeed mention but a Few of the great Number of Franciscans that were famous for both Vertue and Learning during the respective Reigns of the aforesaid Kings.



A Friar Minor, or Franciscan with his Mantle.



T H E S E C O N D P A R T.

Of the Convents, Churches, &c, of the Franciscans heretofore in England, and elsewhere, belonging to the English Province of the Friars Minors.



R. Francis (a) Harold, the Epitomizer of Wadding's Annals of the Friars Minors, writes that when St. Bonaventure held a General Chapter of the Order at Narbone, in France, Anno 1258, the English Province of the Friars Minors (even in those early Days) is there reckon'd to have *Seven Custodies*, viz I. London. II. York. III. Cambridge. IV. Bristol. V. Oxford. VI. Newcastle. VII. Worcester.

And Br. Bartholomew (b) de Pisa, Anno 1399, and Wadding, Anno 1400, enumerate these *Seven Custodies* as then comprising *Sixty Convents*, viz.

I. The Custody of London consisted of these *Nine Convents*, viz. 1. Of London. 2. Of Canterbury. 3. Of Winchelsey. 4. Of Southampton. 5. Of Ware. 6. Of Lewes. 7. Of Chichester. 8. Of Salisbury. 9. Of Winchester.

II. The Custody of York had *Seven Convents*; viz. 1. York. 2. Doncaster. 3. Lincoln. 4. Boston. 5. Beverley. 6. Scarborough. 7. Grimsby.

III. The Custody of Cambridge had *Nine Convents*; viz. 1. Cambridge. 2. Norwich. 3. Colchester. 4. Bury St. Edmunds. 5. Donwich. 6. Walsingham. 7. Yarmouth. 8. Ipswich. 9. Lynne.

IV. The Custody of Bristol had *Nine Convents*; viz. 1. Bristol. 2. Gloucester. 3. Bridgewater. 4. Hereford. 5. Exeter. 6. Caermarden. 7. Dorchester. 8. Cardiffe. 9. Bodmin.

V. The Custody of Oxford had *Eight Convents*; viz. 1. Oxford. 2. Reading. 3. Bedford. 4. Stanford. 5. Nottingham. 6. Northampton. 7. Leicester. 8. Grantham.

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VI.

(a) In Fine Partis 2da. (b) Lib. Conformit.

VI. The Custody of *Newcastle* had *Nine Convents*; viz. 1. *Newcastle*. 2. *Dundee*. 3. *Dumfriese*. 4. *Haddington*. 5. *Carlile*. 6. *Hartlepoole*. 7. *Berwick*. 8. *Roxborough*. 9. *Richmond*.

VII. The Custody of *Worcester* had *Nine Convents*; viz. 1. *Worcester*. 2. *Preston*. 3. *Bridgenorth*. 4. *Shrewsbury*. 5. *Coventry*. 6. *Chester*. 7. *Litchfield*. 8. *Lancaster*. 9. *Stafford*.

To this said Number of *Sixty Convents*, several others were at last added; and the Names and Places of some of them are as follow, viz, 1. *Ailesbury*. 2. *Beaumaris*. 3. *Greenwich*. 4. *Greenwich, Aliens*. 5. *Brough*. 6. *London*. 7. *Ludlow*. 8. *Maydston*. 9. *Milton*. 10. *Newark*. 11. *Penrith*. 12. *Plymouth*. 13. *Pontfract*. 14. *Richmond*. 15. *Stoke under Hamden*, and others, which shall hereafter be named.

These Convents were not come to the Knowledge of *Pisanus*, *Anno* 1399, when he writ of the others, and 'tis very probable that some of them were not then built: Of the other Convents belonging to this Province I shall speak in their Place, and now go to these already mention'd; not observing an alphabetical Order, or the Date of their being built; But as I find them registred in the Catalogues above named; after which, I will go on to the rest, giving as good an Account as I can learn of their Site, their Founders, their Benefactors, Interments in their Churches, &c; as also which of them are said to have received Rents, and which not, according to *Mr. Speed*, who, at the End of his History of the Reign of King *Henry the 8th*, has set down a Catalogue which is said to be a true Copy of that which was taken by a special Commission and given in to that King by the famous Antiquary *Mr. John Leland*, at the Time of the Dissolution of the Religious Houses in *England*: There seems indeed to be some Mistakes made by the Publisher of the said Catalogue; but these (as far as they relate to the Franciscans) shall be here fairly stated, and corrected by *Mr. Weever*, *Doctor Tanner*, and the late Author of a *Summary of the Religious Houses in England and Wales*, &c. Printed at *London*, in the Year 1717.

I. *A particular Account of the Franciscan Convents of the Province of England, and first of the great Convent of London, and the other Convents of that Custody.*

I. **L**ONDON. When the Franciscans came first to this City, they were placed in a certain House in *Cornhill*, by one *Trevers* (*John Travars* he is call'd by *Stow*, (a) who says he was one of the Sheriffs of *London*) who hired the said House for them, and with the Assistance of some other charitable Citizens, caus'd it to be fitted up with Cells conveniently for them: And so great was the Edification which these Friars gave, that the Citizens, inspirited with Devotion, soon took Care to remove them to a more open and proper Place, in the Market, or Shambles of *St. Nicholas*, in *Farringdon-Ward Within*; where they built them a famous Convent, whose chief Founder was *John Ewin Mercer*, who purchas'd the Ground, and was at a great Part of the Expences of the Buildings,

(a) *Stow's Survey of London*.

Buildings, which he appropriated, or made over to the Commonality of the City (as *Stow* writes) and then entred into the same Order of Friars, as a Lay Brother.

William Joyner, Lord Mayor of *London*, built (a) the Quire of the Franciscan Church, near *Newgate*, which *Stow* calls a Chappel, and adds, that it cost him 200 l. Sterling, and is Part of the Chancel as it now stands. *William Walleys*, whom *Stow* calls *Henry Walleis*, Lord Mayor of *London*, built the Nave, or main Body of the Church, which afterwards was pull'd down, and made it as it now is. *William Porter*, Alderman of *London*, made the Chapter-House, and gave severall Vessels of Brasse for the Kitchin, and also built their Offices. *Thomas Felcham* built the Vestry-House. *Gregory Bokesley*, or *Rokesley*, built the Dormitory. *Bartholomew de Castello*, or *Castle*, built the Refectory. *Peter de Haliland*, the Infirmary; and *Roger Bond*, Herald and King at Arms, built the Library and the Studies.

Queen *Margaret*, second Wife to *Edward the First*, began the Quire of their New Church, Anno 1306; to the Building whereof, in her Life-time, she gave 2000 Marks, and 100 Marks more by her last Will and Testament. *John Britaine*, Earl of *Richmond*, built the Body of the Church, to the Charges of 300 l. and gave many rich Jewels and Ornaments to be used in the same. *Mary de St. Paul*, Countess of *Pembroke*, gave 70 l. *Gilbert de Clare*, Earl of *Glocester*, gave twenty great Beams of Timber out of his Forrest of *Tunbridge*, in *Kent*, and 20 l. Sterling in Money. *Eliaore*, Lady *Spencer*, and *Elizabeth de Burgh*, Countess of *Olser*, Sister to *Gilbert de Clare*, Earl of *Glocester*, gave great Sums of Money towards the Work, as also did divers Citizens, as *Arnold de Tolinea*, or *Toliman*, gave 20 l. Sterling. *Robert*, Lord Baron *Lisle* gave 300 l. and afterwards became a Frier Minor here. *Bartholomew of Almaine* gave 50 l. *Elizabeth*, Queen, Mother to *Edward the 3d* gave 70 l. *Philippa*, Queen, Wife to *Edward the 3d* gave 62 l. This Work was finish'd in the Space of twenty one Years, viz. Anno 1337.

The Windows of this Church were made at the Expence of divers Persons. The Vault, or arch'd Roof of the Quire, was made of Wainscot, by many Benefactors, at the Cost of 200 Marks; and the Painting of the Church, also by severall, at the Charges of 50 Marks. The Lady *Margaret Segrave*, Countess of *Norfolk*, was at the Expences of making new Seats or Stalls in the Quire, to the Value of 350 Marks, about the Year 1380. Their Water-course, Conduit-head, and Water-house were given them by *William Tayler*, King *Henry the 3d's* Shoemaker, says *Leland*, *Stow* says *Tailor*.

Richard Whittington, Knight, and Lord Mayor of *London*, Anno 1429, built the Library, 129 Foot long, and 31 Foot broad, wainscoted all about, having in it 28 Desks and eight double Settles of Wainscot; which, in the Year following, was wholly finish'd in building; and within three Years after, furnish'd with Books, to the Charges of 556 l. 10. s. whereof the said *Richard Whittington* bare 400 l. and the rest was born by Doctor *Thomas Winchelsey*, a Frier here: And for the

writing out of Br. Doctor *de Lyra's* Works, in two Volumes, to be chain'd there, 100 Marks. So *Leland* and *Stow*, in the Places above quoted.

Notandum. It may be presumed that this Br. Doctor *Winchelsey* procured the said Sums of Money from certain Benefactors who were willing to contribute to so good a Work: Which is all that can be mean'd by his being said to have given so much.

The Franciscan Church here was dedicated to the Honour of God (as all Churches are) and *St. Francis* was the Title and special Patron thereof; And it contain'd in Length 300 Foot; in Breadth 89 Foot; and in Heighth, from the Ground to the Roof, 69 Foot and 2 Inches.

This Convent, at the general Suppression, was rated at 32*l.* 19*s.* 10*d.* as 'tis valued in *Speed's* Catalogue; which is so very inconsiderable, that it cannot reasonably be accounted any more than a Ground-Rent arising afterwards from the Site of the Buildings and the Ground within the Precincts of the Inclosure; Now an Hospital for the Education of *Blue-coat-Boys*: And, wou'd to God none of the other Religious Houses had been worse used.

This Church (says *Mr. (a) Weever*) has been honour'd with the Sepulture of Four Queens, Four Dutchesses, Four Countesses, One Duke, Two Earls, Eight Barons, and some Thirty five Knights; and in all, from the first Foundation unto the Dissolution, Six hundred Sixty and three Persons of Quality were here interr'd.

In the Quire were nine Tombs of Alabaster and Marble, environ'd with Barrs or Strikes of Iron; and Seven Score Grave-Stones of Marble, in divers Places: All which were pull'd down, taken away, and sold for Fifty Pounds, or thereabouts, by Sir *Martin Bowes*, Mayor of London, Anno 1545. The rest of the Monuments are now wholly defaced, not one remaining at this Day, save such which are of later Time. So *Weever, Ibidem.*

Some of those who have Patience enough to read over these Collections may perhaps desire to know who the Persons were that here found their Places of Burial, and therefore I will now give the Names of some of them, as they are related in *Stow's Survey of London*, omitting the Date of their respective Deaths, which may be found in that Author.

The now defaced Monuments in this Church were these: First; in the Quire; of Queen *Margaret*, Daughter of *Philip the Hardy*, King of France, and Second Wife to *Edward the First* of England, Foundress of this Church. *Isabel*, Queen, Wife to *Edward the Second* of England. *Joan of the Tower*, Queen of Scots, Wife of *David Bruise*. Daughter to *Edward the Second* of England. *William Fitzwaren*, and *Isabel*, his Wife, some time Queen of the Isle of Man. *Isabel*, Daughter to *Edward the 3d*, wedded to the Lord *Couse*, of France, afterwards created Earl of Bedford. *Eleanore*, Wife to *John*, Duke of Britain: This *John* I take to be the Father of *John Britain*, Earl of Richmond, above mention'd, who built the Body of this Church, at the Expence of 300 *l.*, who (as *Weever* says) was *John de Dreux*, Second Son of *John* Duke of Britaine, by *Beatrice*, his Wife, Daughter of *Henry the Third*. Sir *Robert Lisle*, Baron; the Lady *Lisle*; and *Margaret de Rivers*, Countess

tests of *Devonshire*: All under one Stone. *Roger Mortimer*, Earl of *March*. *Patar*, Bishop of *Carbon*, in *Hungary*. *Gregory Rockfley*, Lord Mayor of *London*. *Sir John Devereux*, Knight. *John Hastings*, Earl of *Pembroke*. *Margaret*, Daughter of *Thomas Brotharton*, Earl Marshal: She was Dutcheſs of *Norfolk*, and Counteſs Marshal, and Lady *Segrave*. *Richard Havering*, Knight. *Robert Trifilian*, Knight, Chief Juſtice. *John Philpot*, Knight, Mayor of *London*, and the Lady *Jane Stamford*, his Wife. *John*, Duke of *Burbon* and *Angue*, Earl of *Claremond* and *Montpen- cier*, and Baron *Beangen*; who was taken Priſoner at *Agencourt*, and held Priſoner for the Space of eighteen Years. *Robert Chalons*, Knight; and *John Chalons*. *Sir Nicholas Brembar*, Mayor of *London*. *Elizabeth Nevil*, Wife to *John*, Son and Heir to *Ralph* Earl of *Westmorland*, and Mother to *Ralph* Earl of *Westmorland*, and Daughter of *Thomas Holland*, Earl of *Kent*. *Edward Burnel* Son to the Lord *Burnel*.

In Allhallows Chappel.

James Fines, Lord Say, and *Helenore* his Wife. *John Smith*, Bishop of *Lan- daff*. *John*, Baron *Hilton*. *John*, Baron *Clinton*. *Richard Hastings*, Knight, Lord of *Willoughby* and *Wells*. *Robert Liſle*, Son and Heir to the Lord *Liſle*.

In our Lady's Chappel.

John Giſors, of *London*, Knight, and Lord Mayor. *Humphrey Stafford*, Eſqr, of *Worceſterſhire*. *Robert Bartram*, Baron of *Bothel*. *Ralph Barons*, Knight. *Wil- liam Apleton*, Knight. *Reynold de Cambrey*, Knight. *John Butler*, Knight. *Adam de Howton*, Knight. *Reinfrede Arundel*, Knight. *Bartholomew Caſter*, Knight. *Tho- mas Covil*, Eſqr; and *Thomas Beaumont*, Son and Heir to *Henry* Lord *Beaumont*.

In the Apoſtle's Chappel.

Walter Blunt, Knight of the Garter, and Lord *Mountjoy*, Treasuſer of *England*, Son and Heir to *T. Blunt*, Knight, Treasuſer of *Normandy*; and *E. Blunt*, Lord *Mountjoy*. *Alice Blunt*, *Mountjoy*, ſome time Wife of *William Browne*, Mayor of *London*, and Daughter of *H. Keſel*, Mayor; and *John Blunt*, Knight; and *Rowland Blunt*, Eſqr. *Anne Blunt*, Daughter of *John Blunt*, Knight, Lord *Mountjoy*; and *Elizabeth Blunt*, Wife of *Robert Curſon*, Knight. *William Blunt*, Eſqr, Son and Heir to *Walter Blunt*, Captain of *Gwynes*. *John Blunt*, Lord *Mountjoy*, Captain of *Gwynes* and *Hames*. *Bartholomew Burwaſh*, and *John Burwaſh*, his Son. *Nicho- las Clifton*, Knight; and *Francis Chape*. *John Dinham*, Baron, ſome time Treasuſer of *England*, Knight of the Garter. *Eleanore*, Dutcheſs of *Buckingham*. *Sir T. Greene*, Knight, and *Thomas Malory*, Knight. *Sir Allen Cheiny*, Knight. Two Sons of *Allayne* Lord *Cheiny*; and *John*, Son and Heir to the ſame. Lord *Allayne Cheiny*, Knight, and *Allayne Cheiny*, Knight. *John Robſart*, Knight of the Garter. *Walter Wrotſley*, Knight, of *Warwickſhire*, and *Robert Bradbury*. *Thomas Yong*, a Juſtice of the Bench. *John Baldwin*, Fellow of *Grays Inn*, and common Sergeant of *London*. *Sir Stephen Jennings*, Mayor. *Thomas a Par*, and *John Wilt- water*, ſlain at *Barnet-Field*. *Robert Elkenton*, Knight. *Nicholas Poynez*, Eſqr; *John Water*, alias *Torke*, Herald. *John More*, alias *Nory*, King of Arms, and *George Hopton*, Knight.

Between the Quire and the Altar.

Ralph Spiganel, Knight. John Moyle, Gentleman, of Grays-Inn. John Cobham, a Baron of Kent. William Huddy, Knight. John Mortaine, Knight. John Deyncort, Knight. John Norbury, Esqr, high Treasurer of England, and Henry Norbury, his Son, Esqr. John Southlee, Knight. Thomas Sackville, Knight. Thomas Lucy, Knight. Hugh Parsal, Knight. Alexander Kirketon, Knight. Thomas Malmaynas, Esqr, and Nicholas Malmaynas. Robert de la Rivar, Son of Maurice de la Rivar, Lord of Tormentor.

In the Nave, or Body of the Church.

William Paulet, Esqr. Sir Bartholomew Emfield, Knight. Sir Bernard St. Peter, Knight. Sir Ralph Sandwich, Knight, Custos of London.

Besides many others nam'd by Stow, in his *Survey of London*, who concludes his long Catalogue, saying, *All these, and five times so many more have been buried there, whose Monuments are wholly defaced.* So Stow.

Notandum. I do no where find that the Friars here had any Lands; nor do's Leland (a) say they enjoy'd Rents; but, speaking of this Church, he writes, that, at the Time of its Suppression, it was reckon'd to spend yearly (*dispendere annuatim*) 32 l. 19 s. which seems to have Reference to the Expences of its Reparations rather than to the Maintenance of the Community of Friars, who might be supported by the Charity of free Givers, or from some Fund rais'd by their Benefactors for that Purpose: And, that the Friars here did subsist after this Manner, seems very plain, by the not mentioning of any Lands or Revenues; as will appear hereafter. In the mean time the curious Reader may see much more of this Convent and Church in *Steven's Monasticon*, Vol. 1.

This House was suppress'd or surrender'd (by the Warden Br. Thomas Chapman, DD. and 25 Friars, Burnet (b) says) on the 12th Day of November 1539; The Ornaments and Goods being taken to the King's Use, the Church, was shut up for a time, and used for a Store House for Goods taken Prizes from the French. So Stow, as above quoted; who goes on thus, viz.

In the Year 1546, on the 3d of January, it was again set open; on which Day preach'd, at St. Paul's Cross, the Bishop of Rochester, where he declared the King's Gift thereof to the City, for the relieving of the Poor; which Gift was granted by Patents, and an Agreement was made between the King and the Mayor and Commonality of London, by which the said Gift of the Gray Friars Church, with all the Edifices and Ground, the Fraternity, the Library, the Dortor and Chapter-House, the great Cloister and the Lesser; Tenements, Gardens, and vacant Grounds, Lead, Stone, Iron, &c, was confirm'd.

Notandum. This was the proper Place and Time, to have mention'd the Friars Lands, or Rents, if they had possess'd any: But not one Word is said of any such Thing, but only of their Buildings, Gardens, &c; all which were valued at no more than 32 l. 19 s. 00 d. although their Inclosure was large and their Offices many. This Value was so inconsiderable, that the King, designing to
make

(a) *Collectan.* Vol. 1. part. 1. pag. 108. and 109. (b) *Hist. of Reformation*, part. 1. Book. 3.

make this a Parish Church, was forced to endow it with the Addition of *St Bartholomew's Hospital*, in *Smithfield*, lately valued at 305 l. 6 s. 7 d, and surrender'd to his Majesty, and the Church of the same, the Lead, Bells, and Ornaments of the said Hospital, with all the Messuages, Tenements, and Appurtenances; as also the Parishes of *St. Nicholas* and of *St. Evin*, and so much of *St. Pulchers* Parish as is within *Newgate*; which were all made into one Parish, in the Church of the *Franciscans*, now call'd *Christ Church*, founded by *King Henry the Eighth*. A very odd Foundation (says *Stevens*) to let Two Churches of Four stand, subverting the other Two, and a good Hospital, and to call himself a Founder! But his Majesty moreover gave 500 Marks yearly for ever, in Land, for the Support of this New Parish.

In the Year 1552, began the Repairing of the *Gray-Friers-House*, for poor fatherless Children: And, in the Month of November, the Children were taken into the same, to the Number of almost 400, and upon Christmas-Day, they all appear'd in one Livery of *Russet Cotton*, 340 in Number; And, at Easter next, they were in *Blue* at the Hospital, and so have continued ever since. So *Stow, Ibidem*.

From hence may be conjectured what a numerous Community of Friers heretofore dwell'd in this House, which is large enough to hold four hundred Boys, besides many other Persons, as Masters, Directors, Servants, and others.

I will conclude this Article of the Franciscan Convent here with *Mr. Fuller*, (a) who (as 'tis his Way) makes himself merry with a Joke upon the poor Friers, Thus, ' They have a strong Fancy that *Christ-Church*, in *London*, shall ' once be theirs at the next return of Times. The Best is, being to go bare-foot by ' the Rules of their Order, they are well provided to wait for dead Men's Shoos.' So that Author.

Now, who cou'd have thought that a grave Doctor wou'd have been guilty of such a Levity as to offer to obtrude upon the World a Notion that the Friers are so very silly as to harbour such an ungrounded Fancy? But it is plain the Doctor only aim'd to bring in the merry Conceit of barefooted Friers waiting for dead Men's Shoos: So he has lugg'd it in by Head and Shoulders; whilst the poor well-meaning Friers, contented under the Austerities of a devout, penitential Life, and abstracted from all worldly Views, give themselves no Leisure to harbour any such airy and groundless Fancies; they know full well that they are but Pilgrims on Earth, and their main Business is to aim at that lasting Abode prepared for them in Heaven.

II. CANTERBURY. The Franciscans that first came into *England*, were *Bd. Br. Agnellus de Pifa*, their Provincial, and his Companions; who, being come to *Canterbury*, were charitably harbour'd and entertain'd, for two Days, by the *Benedictine Monks*, in the Priory of the *Holy Trinity*; after which, they were taken in at a certain Hospital, call'd the *Poor Priests Hospital*; where they continued no longer than whilst a Part of the School belonging to this House was fitted up for their Reception; where being placed, they very much edified the Boys (as

Wood

(a) *Church History*, Book the 6th, page 366.

Wood (a) says) with their religious Comportment, and (some of them being *English*) instructed the Youths in the way of Piety. Here some of them staid to build their first Convent; in Order whereunto, one *Alexander*, the Provost, or Master of the abovemention'd *Poor Priests Hospital*, gave a Spot of Ground, set out with a convenient House and a decent Chappel, or Oratory, which, by his Care and charitable Endeavours, were there built for them. Here that good Man placed the said Friars; And, This (as *Weever* (b) says) was the first Convent of the Friars Minors that ever was in *England*, and was held as *Wood* (c) says, in the Name of the Corporation, or Community of *Canterbury*, for the Use of the said Friars; They being, by their Profession, incapable of any Dominion, or Right to any Thing. How long it was before this Convent was built I cannot find; But so very religious and exemplary were the Lives and Manners of these good Men, that they gain'd the Esteem of all Persons, and were much in the Favour of *Stephen Langton*, at that time Archbishop of *Canterbury*, of *Dr. Henry Langton*, that Prelate's Brother and Archdeacon, of *Henry Lord Sandwich*, and chiefly of a certain Noble Countess, living, I presume, retired in some Monastery, because stiled, by *Eccleston*, *Domina Inclusa de Bagington*: These were their first great Benefactors and Patrons. See *Wood*, as above quoted; though this Convent in our Annals, is said to have been built by King *Henry the Third*. In this House the Friars lived many Years, encreasing, almost daily, in Number, as well as in Reputation: And, amongst the rest of their Admirers, they were in great Favour with a certain devout and worthy Citizen (as *Mr. Somner* (d) says) of a flourishing Family then in *Canterbury* (as still in the County) one *John Digg*, or *Diggs*, then an Alderman, who, in the Year 1270, purchas'd for them the Island in *Canterbury* call'd *Bennewith*, and the Place at the Gate of *Stour-Street*, and in due Time remov'd the said Friars thither. So *Somner*, *Ibidem*; who adds, that this *John Digg* was also an Alderman twelve Years before, and one of the Bailiffs of the City of *Canterbury* three Years after; and that *Weever*, by Mistake, calls him Sir *John Diggs*; and farther says, this Island was call'd *Binnewith* from the Saxon words *binnan*, *Within*, and *With*, an Island, or between the Water, because lying and inclos'd within, or between the double Channel of the River *Stour*, bounding it on each Side; whence the *Land-book* of *Cenulph the Mercian*, who gave that Ground heretofore to the Church, describes it lying *inter duos gremiales Rivos Fluminis quod dicitur Stour*.

But, to return; This was one of the topping Convents the Franciscans had, and there was (as the Place still has) a double Way, or two Gates to it; the one call'd the *East Gate*; the other the *North-Gate*; That, in *Stour-Street*, in *All-Saints Parish*; This, in the *High-Street*, in *St. Peter's Parish*.

Here *Mr. Somner* (e) is very severe upon the poor Friars on the Score of some small Parcel of Ground lying within their Inclosure, as if they had wrongfully detain'd them from the Monks of *Christ-Church*, to whom they really belong'd.

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(a) *Antiq. Oxon. Lib. 1. pag. 68.* (b) *Funeral Monum. page 134.* (c) *Antiq. Oxon. Ibidem.* (d) *Antiquities of Canterbury; page 100.* (e) *Ibidem, page 102.*

The Reader shall first hear his hard Reflections, and afterwards the real Truth of the Matter ; and then he may better judge of it. The Case (says *Somner*) was this, viz. ‘ The Friars being here seated, and many Houses and much Ground of the Fee of *Christ-Church* Monks lying within the *Ambitus* or Precinct of their Monastery, They, it seems, made bold to usurp them as their own, because within the Confines of their Seat, and so *de facto* made themselves absolute Lords and Possessors of the *Island*. The Monks, seeing the common People much inclin’d to favour the Friars and not willing to incur theirs, lest it might bring with it the People’s Displeasure also, make a Vertue of as it were a Necessity ; and to shew themselves as forward in Charity towards them as the common People, after the Friars (by their Connivance ’tis like) had been a pretty while in Possession without paying or yielding to the Monks their accustomed Rents and Service which their *quondam* Tenants were bound to pay, remit to them by Composition (*Anno* 1294) all the Arrerages and Duties past, *gratis*, or *intuitu Charitatis*, as they phrase it, and for the future make them an Abatement of almost the Moitie of the Rent ; as the Composition will shew ; which I here propose, transcrib’d from the Records of the Cathedral. So *Somner*.

Now, before I rehearse the mention’d Deed, I beg leave to make a short Digression in Favour of the Franciscans ; whose whole Rent for the Premises was no more than *Five Shillings and one Farthing* yearly, according to the Custom of all former Tenants to the same : But (as *Somner* states the Case) here is an unjust Possession indeed ; an Usurpation with a Vengeance : The Monks see themselves robb’d, but dare not for their Lives cry out *Stop-Thief* ; nay are glad to come off with a Release of all the Arrears, and to sign an Agreement to be contented for the future with a Part of the usual Rents : that is, with *Three Shillings per Annum*, instead of *Five Shillings and one Farthing*. But, observe the Case rightly stated.

The Truth of the Story I take to be this ; viz. The Friars here paid no Rent for several Years for the Grounds lying within the Precinct of their Inclosure ; but did not *usurp them as their own*, or, *de facto*, make themselves absolute Lords and Possessors of the *Island*, as *Somner* writes ; but only made use of the said Grounds dependant on the Concession of the two late Archbishops, *Robert Kilwarby*, and *John Peckham*, who requir’d no Rent from the Friars, and who had an unquestionable Right to remit the Rent if they thought fit ; at least for their own Time ; as, *de facto*, they did ; and where is the Wonder ? both these Prelates (though some call the first a *Dominican*) were profess’d *Franciscans*, and had been Provincials of their Order, and now having the Power, they also had the Will to be kind to their *quondam* Brethren, and to let them have a small Share of what they had a Right to for the Support of their Dignity as Abbots of the Monastery ; especially with the Consent of the Monks, by whom it was freely granted, as it plainly appears by this Covenant, whereby they forgive the Arrears to the Fri-

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ers ; which is also confirm'd by their requiring no more than such an easy Rent for the future as *Three Shillings per Annum*.

Kilmarby was elected Archbishop *Anno* 1272, soon after the Friars had the *Island* ; And *Peckham* succeeded him in 1278, and departed this Life *Anno* 1292, two Years before this Agreement was made ; and it cannot reasonably be presum'd that the Monks wou'd have forbore so long without a Demand of their Rent, had not their Charity to the Friars (and not any Fear from the People) induced them to it. But here follows the afore mention'd Deed of Agreement, translated from the Original *Latin*.

A Composition between the *Monks of Christ-Church*, and the *Friers Minors at Canterbury*.

“ **B**E it known to all Men present and to come, That on the Feast of *St. John Baptist*, in the Year of our Lord 1294, and the 22^d of King *Edward*, this Agreement was made between the Prior and Convent of *Christ-Church*, in *Canterbury*, on the one Part, and the Guardian and Convent of the *Friers Minors*, at *Canterbury* on the other, viz. That whereas several Tenements were contain'd within the Precinct of the said Friars, belonging to the Fee of the said Prior and Convent, viz. The Tenement which was once held by *Samuel the Dyer*, for which there was due yearly 7 *d*¹/₄. Item ; For the Tenement late of *Berenger in With*, for which 12*d*. Item ; For the Tenement of the same at *Ottemed*, for which 5*d*. Item ; For the Tenement formerly of *Seron de Bocton*, for which 6 *d*. Item ; For the Rent of *Wibert*, formerly Prior of *Christ-Church* aforesaid, near *Ottewel*, for which 12*d*. Item ; For the Tenement of *Stephen*, the Son of *Lewen Samuel*, for which 18 *d* ; the aforesaid Prior and Convent have remitted and quitted Claim for ever to the said Friars and their Successors, of all the Arrears due to them for the said Tenements for Charity. Yet so, that the same Friars and their Successors shall, for the future, by their Attorneys, duely cause to be paid yearly to the aforesaid Prior and Convent, in their Treasury, 3 *s*. of yearly Rent for all the said Tenements, viz. the one half at *Easter*, and the other half at the Feast of *St. Michael*, in lieu of all Services and secular Demands to them the Prior and Convent on the Account of the same Tenements appertaining. And if it shall happen that the said Attorneys (*Syndicks*) shall be deficient in the Payment of the said yearly Rent twenty Days after they shall be call'd upon, it shall be lawfull for the said Prior and Convent and their Officers to distrain all the aforesaid Tenements for the Arrears that shall be behind of the said yearly Rent. In Testimony whereof the Seal of *Christ-Church* aforesaid, and the common Seal of the said Friars are alternately affixt to this written Instrument. Given at *Canterbury*, the Day and Year aforesaid.

Here again *Mr. Somner* is very scrupulous in Behalf of the said Friars, because (as he says truly) they are clearly, by their Rule, debarr'd of all *Propriety*, and therefore he did not see how This cou'd stand with the Purity of their Founder's Prescripts, or their own Vow of Poverty. But, under Favour, a Frier of this Order will reply, that this was not a *Legal*, but only a *Penal* Convention, and that this Deed gave them no strict Right to the Premises, but only laid them under

under the *Penalty* of forfeiting the Advantages which the Monks had so charitably given them, in case their Spiritual Friends or Benefactors shou'd not pay to the said Monks the Rent demanded.

But, to make the Case of the Friers yet more intelligible, let the Reader suppose that some poor Man or other is permitted to have a House and Garden as long as the Parish shall continue to pay a small Rent to the Owner, in Behalf of the poor Creature, who has nothing of his own. The poor Man has no *Right* to the House by dwelling in it; no *Propriety* in the Garden by his digging in it; but must turn out whensoever his Benefactors will no longer pay for his House-room. Here is no *Propriety*; but only a bare *Use*, dependent on the free Charity of others. The like is the Case of the Franciscans in all they possess: they have no *Right* to House or Home, but live upon the good Will of others in the Places where they abide, and must turn out when the *Proprietors* will have it so done. But I return again to *Somner* (a) and his Friers here.

As for Benefactors to this House, says he, I find these: One *William Woodland*, of *Holy Cross Parish*, Anno 1450, by his Will, gave *Five pounds* towards the Reparation of the Church, and *five Marks* beside to the Repairing of their Dormitory. *Hamon Beale*, a Citizen, and in his Time twice Mayor of *Canterbury*, chose their Church for the Place of his Burial, as *Isabel*—his Wife had formerly done, and gave *Forty Shillings* in Money to the Convent. Indeed (to be short) almost every testate dying Man of the City and neighbouring Parts, of any Worth remember'd these Friers. So *Somner*: Who also adds, that *Br. Richard Martin*, heretofore Guardian of this Convent, and at last Suffragan Bishop to the Archbishop here, gave considerably to this House; as may be seen in the *First Part of these Collections*, under the Year 1498.

There is an authentick Record (says (b) *Somner*) of many worthy Personages, and of worshipfull Families that have been here interr'd, the Catalogue of whom *Weever* (c) has collected and delivers; but under a wrong Title, saying, they were buried in the *White*, whereas he shou'd have said the *Gray* Friers, as I can make good, to the Satisfaction of any that make a Doubt thereof. So *Somner*; whose Authority on this Occasion, is confirm'd by *Weever* himself, who calls them *Friers Observants*, and says, that Religious House was founded by one *John Diggs*; which cannot be truly said of any other than the Franciscans here; So that 'tis plain the Word *White* was a Mistake; and therefore here follow the Names of the Persons buried here; viz.

Bartholomew, Lord *Badlesmore*, Steward of the Household to King *Edward the Second*: *Sir Giles Badlesmore*, Knight, his Son: *Dame Elizabeth* Lady of *Chilham*: *Sir William Mauston*, Knight: *Sir Roger Mauston*, his Brother: *Sir Thomas Brockhall*, Knight, and the Lady *Joan*, his Wife: *Sir Thomas Brockhall*, Knight, Son to the former, and Lady *Editha*, his Wife: *Sir Falcon Payferer*, Knight: *Sir Thomas Dayner*, Knight: Lady *Alice* of *Maryms*: Lady *Candlin*: *Sir Alan Pennington* of — in *Lancashire*, Knight, who coming from the Wars beyond Seas, died

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(a) *Antiq. of Cunterbury*; page 105; *Ex Registro Cantuariensi*. (b) *Antiq. of Canterbury*: page 104. [c] *Fun. Mon.* p. 238.

died in this City: Lady *Ladrie* of *Valence*: Sir *William Trussell*, Sir *William Ba-loyle*, Sir *Bartholomew Ashburnham*, Knights; and Sir *John Montenden*, Knight, a Frier of this House.

Mr. Weever (a) lays, this House &c, at the Suppression, was valued at 39l. 12s. 8d. ob; yearly Revenue; but he speaks of the Convent founded by *John Digg*, Anno 1270, the Site whereof was esteem'd to be worth so much; and *Speed*, in his Catalogue, means the same Convent as founded for, or given to the Franciscans *Observants* (by King *Henry the 7th*) who had no temporal Estate, but lived wholly upon Alms; as I believe the others formerly here also did, notwithstanding *Mr. Weever's* Valuation; which I take to amount to no more than that the Site of this House and the Ground within the Inclosure were afterwards Let for that Rent; And I am confirm'd in this Opinion by *Speed's* putting no Value upon it. The Title, or Patron of this Convent was *Saint Francis*.

III. WINCHELSEY, in *Suffex*. Here was a Convent of Franciscans, and it is reckon'd the *Third* in the *Custody* of *London*, as appears in the Catalogues of the Order; from whence I infer, that it was built before the Year 1399; but by whom, or under what Title, I find not: However, it seems certain that this House was not endow'd; For if it had enjoy'd any temporal Estate, *Leland*, *Speed*, or some other English Writer wou'd have thought it worth his while to have let the World know it; whereas they make no Mention of any such Thing; nor indeed is this Convent so much as named by any of them that I have yet seen.

IV. SOUTHAMPTON, the County Town of *Hampshire*. 'Here (lays (b) *Leland*) was a College of Gray Friars, in the South-East Part of the Town, touching to the Town-wall, between the East and the South-East Gates.'

King *Henry the Third* began to build this Convent for the Friars Minors about the Year 1225; and King *Henry the Seventh* afterwards gave it to the Franciscans *Observants*, or else built them a new one in the same Town; and for that Reason *Speed* says, this King was the Founder of the Franciscans here: But he accounts for no Revenues; So it may reasonably be supposed that this House, from the first to the last, subsisted by the Charity of the People, without any temporal Endowments of Lands contrary to the strict Rule of *St. Francis*. The Title here was *St. Mary*.

V. WARE, in *Hertfordshire*. Here was a Convent of Franciscans, which is mention'd by *Mr. Weever* (c) by Mistake, thus, at the North-end of this Town 'was a Friery, whose Ruins, not altogether beaten down, are to be seen at this Day; It was founded by Baron *Wake*, Lord of this Town, about the Reign of King *John*, dedicated to *St. Francis*, and surrender'd on the 9th of May, the 26th of *Henry the Eighth*.' So *Weever*.

But this cannot be; For, King *John* died before *St. Francis*; and the Franciscans did not come into *England* till three or four Years after his Reign; and therefore *Weever* either mistakes the Name of the King that ruled when this House

[a] *Funeral Monuments*, page 239. [b] *Itinerar. Vol. 3. pag. 75.* [c] *Fun. Monum.* page 544.

House was built, or it was first founded for some other Order, and afterwards given to the Friars Minors, as some others were. The Author of the *Summary of Religious Houses* makes mention of a Priory of *Aliens* here; and perhaps this was given to the Franciscans when King *Henry the Fifth* sent all the *Aliens* out of his Kingdom, and then the Friars might give it the Title of their Patron *St. Francis*. But these are no more than Conjectures: And I take the true Account of the Franciscan Convent here to be given by *Mr. Chauncy*, in his *History of the Antiquities of Hertfordshire*, page 208, as it here follows.

‘ About the 18th Year of the Reign of King *Henry the Third*, and of our Lord 1233, *Margaret*, Countess of *Leicester*, and Lady of the Manour of *Ware*, founded a Monastery for Franciscan Friars, in the North Part of the Town of *Ware*, dedicated the same to *St. Francis*, and gave the Tithes of the Church there, and of that of *Thunderick*, to the Maintenance of them and their House; which they enjoy’d till the 9th of May Anno 1534, the 26th of *Henry the 8th*, when that House was, after the Manner of that Time, surrender’d into the Hands of the King, who convey’d it from the Crown to *Thomas Byrch*, who held it in the Time of *Edward the Sixth*, by the yearly Rent of three Shillings. Afterwards it was sold to *James Stanley*, Citizen and Scrivener of London. So *Chauncy*, as above quoted.

Here are no Rents accounted for more than of three Shillings, and certain Tithes mention’d, which I presume were not more than to bear the Charges of the Repaires of their Church and Convent, if so much; for no Rents are accounted for by *Leland*, *Speed*, and others. They lived upon Alms. It may be here observ’d, that both these Writers, viz. *Weever* and *Chauncy*, agree in asserting that the Franciscans were expell’d out of their Convent at *Ware* in the 26th Year of the Reign of King *Henry the Eighth*, viz. Anno 1534; which was four Years before any other Religious (but the *Observants*) were turn’d out. I cannot think these two Historians were mistaken in the Calculation of the Year; and therefore conclude, that the Friars of this House were more zealous than ordinary in opposing the King’s Supremacy, or were reckon’d *Observants*, and suffer’d with them: Which is not unlikely: However, here were buried *Thomas Heton*, and *Joan*, his Wife: *Joyce* ———: *William Littlebury*, and *Elizabeth*, his Wife; &c. So *Weever*, as above quoted. The Lord *Wake* (a) might be the first Founder of this House, and *Margaret*, Countess of *Leicester*, the Rebuilder, Repairer, or a great Benefactress; and thus both these Accounts are reconciled; allowing for *Mr. Weever*’s Mistake in the Date of its first Foundation.

VI. LEWES, in *Suffex*. The authentick and receiv’d Catalogues (of 1399 and 1400) of Convents Register’d by the Order, reckon the Franciscan House here as the 6th Convent in the Custody of London; which is all I can find of it. This House may reasonably be suppos’d to have enjoy’d neither Rents, nor temporal Income otherwise than Alms from the free Charity of Benefactors; for had not the Friars here subsisted wholly by Alms, some of our English Writers wou’d have discover’d their Funds, and told us of their Revenues; whereas none of them

(a) *Angelus a Sto. Francisco, Mason, in Catalogo Conventuum.*

them has named their Title, or Patron, or even thought the Place worth the being mention'd for a Residence of Minorites.

VII. CHICHESTER, in *Suffex*. Here, *Mr. Speed* says, there was a Convent of Gray Friars, Title, *St. Peter*: But he names not the Founder, or makes any Valuation of the Premises, or Account of Rents: So I presume the Friars of this Place lived wholly upon the Alms of Benefactors.

VIII. SALISBURY, in *Wiltshire*. King *Henry the Third* (says (a) *Leland*) granted to the Friars Minors a Plat of Ground whereon to build a Convent at *Salisbury*, vulgo *Sarum*. Their Church there was built by a certain Citizen call'd *Richard Pende*; *Pude*, *Leland* writes it, mark'd as here $\pm$. Afterwards the Citizens also of that Place removed the said Friars from *Old Sarum* into the City of *Salisbury*, where they built them a Convent, whereof the principal Founder was _____ Bishop of *Salisbury*. So *Leland*, who tells us not the Name of this Bishop; but says, the Friars Minors continued here untill the Dissolution of Religious Houses. *Saint Francis* was the Title, or Patron of this Convent, and no Rents are here accounted for by *Leland*, in *Speed's* Catalogue: And hence may be concluded that the Friars of this House lived upon the Alms of Benefactors.

IX. WINCHESTER, in *Hampshire*. King *Henry the Third*, was the chief Founder of this Convent here, about the Year 1249. And *Leland* (b) describes the Situation of it, saying, 'Entering into *Winchester* by the East-Gate, there was hard within the Gate, on the right Hand, an House of Gray Friars.' The Title, or Patron here was *St. Francis*, and the Friars had no other Subsistence than from the free and great Charity of their Benefactors; as may be gather'd from *Speed's* Catalogue, where no Valuation is put upon this House.

Edmund, Earl of *Kent* (says (c) *Leland*) was buried in the Franciscan Church in *Winchester*, in the Beginning of the Reign of King *Edward the Third*: This Earl, buried here, Anno 1328, was *Edmund Woodstock*, the King's Uncle, beheaded by the Procurement of Queen *Isabel*, the King's Mother, and the Lord *Roger Mortimer*, Earl of *March-Wales*; which *Mortimer* was also condemn'd and hang'd the Year following. So *Stow*, abridg'd.

II. Of the Convents of the Custody of York.

I. Y O R K. Here was a Convent of Franciscans, not far from the Castle, the Title, or Patron whereof I cannot learn: But the Friars here had no Lands, or Revenues: their Subsistence was wholly from the Charity of the People. *Henry Lacy*, Earl of *Lincoln* (as *Leland* (d) writes) and one *Nunny*, his Almoner, were great Benefactors to this House; and the said *Nunny* was at last buried at that Convent, in *York*; which I have Reason to believe was built before the Year 1290, as is insinuated by *Fran. a Sta. Clara*, (e) from the Annals of the Order. *Burnet* (f) says, this Convent was surrender'd on the 27th of November

(a) *Itin.* Vol. 3. page 61. & *Collectan.* Vol. 2. page 341. (b) *Itin.* Vol. 3. page 70. (c) *Collect.* Vol. 1. part. 2. p. 477. (d) *Itin.* Vol. 1. page 27. (e) *In Supplem. Hist. Min.* (f) *Itin.* Vol. 1. page 30.

ber, in the 30th Year of the Reign of King Henry the 8th, by the Warden and fifteen Friars; there being at that Time in the House, five Novices. No Valuation, or Rents are reckon'd to this Convent.

Notandum. What Credit the Account of these *Surrenders* may deserve, I leave to be determin'd by the Reader, when I have told him that *Burnet* himself (from whom they are drawn) says *Some of the Surrenders of the Begging Friars had no Seals to them; perhaps (says he) they had none.* As if ever there was any Religious House without a *Seal*. And again he says, some of the *Surrenders* (as that of *Bedford*, and that of *Stamford*) are inroll'd in the *Augmentation Office*; but the Originals are lost. See his *Third Book of the first Part of his Reformation: Pages 145, &c.*

II. *DONCASTER*, in *Yorkshire*. All that I can find of the *Franciscan Convent* here, is from *Leland*, who mentions no Title, or Revenues; but says, 'Here was a House of Gray Friars, at the North-End of the Bridge, containing three Arches of Stone.' From *Davenport*, (a) who says, this House was built in the Year 1290; and from *Burnet Ibid*; who adds, that it was *surrender'd* by the Warden, Six Friars, and Three Novices, on the 20th of November, in the 30th Year of the Reign of King Henry the 8th, that is, Anno 1539. No Rents are here mention'd.

Notandum. This is another Objection against the Authority of these *Surrenders*, viz. That *Burnet* brings in the *Novices* as Subscribers, or Parties concern'd; whereas *They* cou'd have no Pretence to interfere, or Right to be named in an Act of this Nature. And, for this and many other Reasons, I conclude, that what this Author is pleas'd to call *Surrenders*, were no more, in plain English, than that the Friars were forcibly turn'd out of their Convents, and the Fact is set off with a canting Form of a *Surrender*, drawn up for the Purpose, and recorded as a voluntary Act of the poor Friars, with the Names of some of them then forced out of their respective Houses.

III. *LINCOLN*, the County Town. 'Reginald Miller, a wealthy Merchant and Citizen of London, was Founder of the Gray Friars here. Henry Lacy, Earl of Lincoln, and one Nunny, a Priest, and Chaplain to that Earl, were notable Benefactors to this House.' So (b) *Leland*. This Earl and his Almoner are the same Persons that were (afterwards, as I take it) great Benefactors to the *Franciscans* at *York*. Mr. Speed reckons (c) one John Pickering of *Stampwike* as a Joint-Founder, or considerable Benefactor of this House, the Title whereof was *St. Francis*: But no Lands, or Rents are mention'd by him, *Leland*, or any other Writer I can meet with. They lived upon the charitable Alms of well dispos'd Christians.

IV. *BOSTON*, or *St. Botolph's Town*, in *Lincolnshire*. Here was a Convent of *Franciscans*, supported by the charitable Contribution of well dispos'd Christians. *Leland* (d) writes of this Place thus, viz. 'Here were Four Colleges of Freres; Merchants of the Stiliard coming by all Parts by Est were wont greatly to haunt

(a) In *Supplem. Hist. Min.* (b) *Itin.* Vol. 1, page 27. (c) *Catalogue.* (d) *Itin.* Vol. 6. page 44.

‘haunt *Boston*; And the Gray Freres took them in a Manner for Founders of their House; and many Esterlings were buried there. There lay also at the Gray Friers some of the *Muntevilles*, Gentlemen; and Six or Seven of the *Withams*, Gentlemen also. So *Leland*, who, in another Place, says, (a) ‘The *Tilneys* were taken for the Founders of the three or four Houses of Friers at *Boston*.” Whence I infer, that they were either Founders, or great Benefactors of the Gray Friers in that Town. No Rents are here mention’d; No Valuation accounted for: The Friers here lived wholly upon Alms.

V. BEVERLEY in *Yorkshire*. The Convent of the Franciscans, or Gray Friers here ‘was (as *Leland* (b) says) of the Foundation of the noble Family of the *Huthomes* of *Scarborough*, near *Leckingsfield*: The last Earl of *Northumberland* ‘save one in the Reign of *Henry the Seventh* strave for the Patronage of it.’ So *Leland*. One *John de Hightmede* is mention’d, by *Speed*, as a principal Benefactor to this Convent, the Title whereof is not named, or any Lands, or Revenues accounted for; the Friers here subsisting wholly upon Alms.

VI. SCARBOROUGH, in *Yorkshire*. Here was a Convent of Franciscans, built in the Year 1290, as *Davenport* (c) says; It is registred in the Catalogues of the Order as the 6th Convent in the Custody of *York*. *Leland* also writes, that there was a House of Grey Friers in this Town; And *Stevens*, page 26. of the *Appendix to his Second Volume of his Monasticon*, has a Copy of a Grant, from the Knights *Hospitalers of St. John of Jerusalem*, to the said Convent, of a Messuage, or Piece of Ground in the Town of *Scarborough*; which I guess was either for the Building of their House, or Church, or for the Enlarging of their Inclosure there: The said Grant is dated on *St. Barnaby’s Day*, in the Year 1300. But, I find nothing of any Valuation put upon this Place; and therefore suppose the Friers here subsisted wholly upon Alms, without any Endowment of Rents, or settled Income.

VII. GRIMSBY, in *Lincolnshire*. The Franciscan Convent here was not endow’d; otherwise we shou’d have hear’d somewhat of its Valuation; whereas I find it not named but in the Catalogues of the Convents of the Order; unless it is in *Burnet’s* Collection of Records, where he says, this Friery was suppress’d, or surrender’d by the Warden and Friers, on the 9th of *October*, in the 30th Year of the Reign of *King Henry the 8th*; that is, *Anno 1539*. The Founder and Title of this House are not recorded, nor any Rents mention’d by any Author I have seen. The Friers here lived upon Alms.

III. Of the Convents in the Custody of Cambridge.

I. CAMBRIDGE, the County Town. King *Edward the First* was the chief Founder of the Franciscans in *Cambridge*; For, although they had a small Residence there from the Time of their first coming into the Nation, yet it was this King that gave them more Room by building them a topping Convent, in the Place where *Sydney Hall* now stands. Of this Convent *Ascham*, in his

(a) *Itin.* Vol. 7. part. 2. page 126. (b) *Itin.* Vol. 1. page. 40. (c) *In Supplem. Hist. Min. ex Annalibus Ord. Minorum.*

his Epistles, speaks thus, viz. 'The House of the Franciscans is not only the Grace and Ornament of the University, but also has in it great Conveniencies of holding the Assemblies and doing all the Business of that learned Body; which is so true, that (as *Parker* says) Convocations were commonly held here, Scho-lastick Exercises perform'd, and the *Vesperia* and Inauguration of Graduates and Doctors solemniz'd in this Church, for the Largeness of it.' The Title, or Patron-Saint of this House was *St. Francis*; and I find no mention made of any Rents, in *Leland*, *Speed*, or any other Writer. *Burnet* says, this Convent was surrender'd by the Guardian and twenty three Friars; but he confesses that this Surrender had no Date; which still confirms me in the Opinion that these Surrenders of his amount to no more than a violent Expulsion; as certainly they were in regard of the Franciscans, who had no Propriety (even in Common) or Right to House, or Home; so cou'd not contend when dispossest'd.

Notandum, King *Richard the Second* writ to the Universities of *Oxford* and *Cambridge* in Behalf of the Friars Minors, forbidding all his Subjects, both here and throughout the whole Kingdom, under severe Penalties, to speak disrespectfully of the said Friars Minors, or their State of Life, or to misinterpret, or depretiate the Privileges and Favours granted them by the Apostolick See, and the Kings of *England*; and declaring, that his Majesty, both for himself and his Successors, takes upon himself the Protection and Defence of the said Friars and their Privileges, as also of their Houses, and whatsoever they possess, and commanding all his Subjects to treat them kindly, &c. This Letter was dated, at *Westminster*, on the 13th of February, in the 7th Year of his Reign, viz. Anno 1383, sign'd by the King, under his private Signet, and directed to the Chancellors of both Universities, and to the Sheriffs, Mayors, Bailiffs, and to all other Officers, and to all his Subjects of the whole Nation: And the Charter of King *Henry the Fourth* recites this Royal Letter, and confirms it, by a Brief, or Writ, under the private Signet, given at *Westminster*, Anno 1401. An authentick Copy of this Letter may be seen in the 27th and 28th Pages of *Steven's Appendix* to the 2d Volume of his *Additions to Dugdale's Monasticon*.

II. NORWICH, the County Town of *Norfolk*. The Convent of Franciscans, or Gray Friars here was founded by *John de Hastynghford*; of which Foundation (says (a) *Weever*) I find no farther. *Mr. Speed* names the same Founder, and adds, that the Title of this House was *St. Francis*; But he says not one Word of any Rents belonging thereunto; So it may reasonably be presum'd that the Friars here lived wholly upon Alms as they ought. *Mr. Willis*, in his *History of Abbeys*, Vol. 2. page 329, gives the following Dimensions of this Church.

The Length of the Choir of the Church of the Friars of *St. Francis* at *Norwich* contains 60 Paces. The Length of the Interspace of the Belfry, the Quire Door, and the Gates of the Nave of the Church, contains 24 Paces. The Length of the Nave of the Church from the West to the first Gates Eastward, contains — Paces, and contains 35 Rods, or 150 Foot. The Breadth of the said Church contains 32 Paces. The Length of the Cloister on the Side of the

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(a) *Funeral Monuments*, page 805.

Chapter-House contains 61 Paces : But the aforesaid Breadth of the Church, from the West to the first Gates of the Church, contains 35 Rods, that is, 105 Feet, by my Measure with a Rod three Foot long. The Length of the Nave of *St. Francis's Church* at *Normich*, from the West End of the Choir to the West Window, contains 82 Paces : the Breadth 32 Paces. So *Willis* ; literally translated from the Latin.

III. COLCHESTER, in *Essex*. The most Illustrious ‘ *Robert, Lord Fitzwater*, ‘ in the Year 1309, founded here a Convent for Friars Minors (says (a) *Weever*) ‘ into which Order and House he enter’d himself *Anno* 1325, and then there ‘ took upon himself the Habit of a Religious Votary, wherein he spent the ‘ Rest of his Days. “ *Anno* 1309 (says the Book of *Dunmow*) *Robertus Filius Wal-* ‘ *teri, Custos de Essex, Fundamentum posuit Ecclesie Fratrum Minorum de Colcestria :* ‘ And in the Catalogue of such Emperours, Kings, Princes, and other potent ‘ Personages which, from the Beginning, have enter’d into this Religious Order, ‘ this *Robert* is reckon’d for One : These are the Words, “ *Frater Dominus Ro-* ‘ *bertus Fitzwater, Baro, Fundator Conventus Colcestrie, intravit Ibidem Ordinem* ‘ *Anno Domini* 1325. So *Weever*, Page 613, who concludes this Article with a great Mistake, when he says, this Convent, at the Suppression, was valued at 113 l. 12 s. 8 d. of yearly Revenues ; For, *Weever* there takes the *Canons of St. Augustine* for these Friars, as any Man may plainly see that will take the Pains to look into *Speed's Catalogue*, and the late *Summary of Religious Houses*, under the Title *Colchester*, where (in both these Authors) he will find the said *Canons* endow’d with the mention’d Revenues, to one Penny ; and not one Word of the Friars Minors, or their Income ; For they lived here wholly upon Alms, and had no Rents.

‘ Whether this Religious House was within the Walls of this Town, or ‘ without, I cannot find ; (says (b) *Newcourt*) but am apt to believe, that the ‘ House beyond the Castle, near the *East-Gate*, within the Walls, now commonly ‘ call’d the *Friers*, ——— may be this House of *Gray-Friers* ; for after the ‘ Suppression, I find, that, in Queen *Elizabeth's* Time, one *William Watson* held ‘ all that Site call’d the *Gray Friers* in *Colchester*, of the Queen, in *Capite*, by ‘ Knights Service, and died seiz’d thereof, 1510. *Eliz* : *John Watson* being then ‘ his Son and Heir, who, the same Year, held, by like Service, all that Mes- ‘ suage call’d the *Gray Friers* in *Colchester*, by his Livery : And, in the 24th of ‘ *Eliz* ; the Queen pardon’d *William Wilson*, for that he had acquired the Site of ‘ *Le-Grey Friers*, in *Colchester*, without Licence.

IV. BURY ST. EDMUNDS. Many Instances might be given to prove how great-ly the Franciscans were admir’d, respected, and beloved by all Ranks of People : Amongst others, it may be reckon’d for one, that they were admitted into the Town of *St. Edmund's Bury*, by a Grant from the Pope, by a Command from the King, and by the unanimous Desire of the People, Notwithstanding all the Opposition made by the Abbot and Monks of that Town. The Case was determin’d by a solemn Process, or Law Suit, in the Reign of King *Henry the 3d.* and

(a) *Funeral Monuments*, page 805. (b) *Vol. 2. page 167. and Stevens, Vol. 1. page 156.*

and the Sentence given, with a general Applause, in Favour of the Friars; and, in the Year 1258, (as (a) *Leland* writes) the said Friars Minors took Possession of a certain Place in *St. Edmunds*; but, because the Monks pretended that this was contrary to the Liberties and Privileges of that Church, at length, in the Year 1263, they prevail'd that the Friars shou'd withdraw themselves out of the Town, and they were put into Possession of a Place assign'd them beyond the *Four Crosses*, and then the House was pull'd down which the Friars had left.

The Franciscans, being thus remov'd from their former Residence, had a Convent built for them at a Place call'd *Babewel*, near *St. Edmund's Bury*, whereof *Mr. Weever* writes thus, ' Here some time stood a Monastery of Gray Friars, first founded by Master *Adam de Lincoln*, who gave the Foundership to the Honour of *Clare*; *St. Clare*, I presume, *Mr. Weever* (b) must mean.

Here lay buried Sir *William Trumpington*, and Dame *Anne* his Wife: *Nicholas Drury*, and *Jane* his Wife; and *Margaret Peyton*. So *Mr. (c) Weever*, who says not one Word of any Endowments of Rents; and therefore it may be presum'd the Friars here lived by the Charity of well dispos'd Christians.

V. DUNWICH, in *Suffolk*. Here (says (d) *Weever*) were two Houses of Friars (*Gray*, and *Black*) very fair Churches and Building, wall'd round about with a Stone Wall, with divers fair Gates; as yet there may be seen. The Gray Friars were of the Order of *St. Francis*, and call'd the *Friars Minors*. So *Weever*; who, in another Place, (e) adds, that the Gray Friars House here was founded first by one *Richard Fitz John*, and *Alice* his Wife, and afterwards by King *Henry the 3d*, of which I (says he) have no further Knowledge. Here lay interr'd the Bodies of Sir *Robert Valence*: Dame *Ideu* of *Ilketishal*: Sir *Peter Mellis*, and Dame *Anne*, his Wife: Dame *Bert*, of *Furnivall*: ——— *Austin*, of *Cales*, and *Joan* his Wife: *John Falleys*, and *Beatrix* his Wife, and *Augustine* his Son ——— *Walexenes*: Sir *Hugh Dernford*: *Catharine*, Wife of *William Phellip*: *Margaret*, Wife of *Richard Phellip*, and *Peter Codum*; and the Heart of Dame *Hawise Ponyn-ges*. So (f) *Weever*; who also (g) says *Dunwich* heretofore was a Bishop's See (which was afterwards remov'd to *Normich*) and was a very large City, till the greatest Part of it was unfortunately drown'd by the Breaking in of the Sea. But to return. There was also a Chappel of *St. Francis* in *Dunwich*, which was pull'd down when (as *Mr. (h) Weever* expresses it) all the Houses of Religion were put down. No Rents mention'd reckon'd to this House.

VI. WALSINGHAM, in *Norfolk*. The Franciscan Residence here was founded by King *Edward the 3d*, who, in the Year 1345, procured Leave of Pope *Clement the 6th* to build a Convent for the Friars Minors in the Town of *Walsingham*; which, at that time, was a famous Place of Devotion and pious Pilgrimage in Honour of God and the B. Virgin *Mary*. So *Fran. a Sta. Clara*, (i) who, says, the Title here was *St. Mary*: But no Rents are found accounted for as belonging to this House, which therefore may reasonably be suppos'd to have subsisted wholly from the Charity of devout Christians.

P p 2

VII.

(a) *Itin. Vol. 6. page 25. Vide etiam Hist. Min. pag. 14.* (b) *Fun. Monum. page 760.* (c) *Ibid.* (d) *Ibid. page 718.* (e) *Page 721.* (f) *Ibidem.* (g) *Ibidem. 717.* (h) *Ibid. pag. 719.* (i) *Hist. Min. pag. 7.*

VII. YARMOUTH, in *Norfolk*. The Franciscan Convent here was founded by Sir William Gerbrigge : Title, *St. Francis*. So (a) *Weever* and *Speed*, who mention no Rents hereunto belonging ; yet the Place (it seems) was not altogether despicable ; For, Sir William Dugdale (b) says the Franciscan Convent at *Yarmouth*, with its whole Site and Circuit of Inclosure, was given to *Thomas Cromwel*, Vice-Gerent and Visitor-General, who obtain'd from the King (*Henry the 8th*) a special Grant thereof, with all the Buildings thereunto belonging. So *Dugdale*.

VIII. IPSWICH, in *Suffolk*. The Convent of the Gray Friars here was founded by the Lord Tiptoth ; as *Weever* (c) says ; who adds, that he cou'd find no farther Account of it than of its Foundation ; But that there lay buried Sir Robert Tiptoth, Knight, and Dame Una, his Wife : The Heart of Sir Robert Veere, the Elder : *Margaret*, Countess of *Oxford*, Wife of Sir Robert Veere, the Younger, Earl of *Oxford* : Dame Elizabeth, Wife of Sir Robert Ufford, Daughter of the Earl of *Warwick* : Sir Robert Tiptoth : Robert Tiptoth, Esquire : Elizabeth Ufford : Elizabeth, Lady Spenser, wedded to Sir Phellip Spenser, Daughter of Sir Robert Tiptoth : Phellip, George, Elizabeth, Children of Sir Phellip Spenser : Joan, Daughter of Sir Hugh Spenser : Sir Robert Waresham, and Dame Joan, his Wife : John, Son of Sir William Claydon : Sir Thomas Hardell, Knight : Dame Elizabeth, Wife of Sir Walter Clopton, of *Hadley* : Sir William Laynham : Sir Hugh Peach : and Sir Hugh Peach ; and Sir John Lovelock, Knights : Item, the Heart of Dame Petronill Ufford : Dame Beatrix Botiler : Dame Aveline Quatesfeld : Dame Margery, Aunt to Sir Robert Ufford ; and Dame Alice, Widow of Sir John Holbrok. So *Mr. Weever*, *Ibid*. *Mr. Speed* reckons one Robert Tilbot as a prime Benefactor to the Franciscan Convent at *Ipswich* ; the Title whereof was *St. Francis* : But he sets down no Valuation of the Premises ; he accounts for no Rents here.

IX. LINN, in *Norfolk*. The Franciscan Convent here was founded by one Thomas Fellescham ; Title, *St. Francis*. No Rents mention'd by *Speed*, or others, as belonging to this House ; which was built before the Year 1264 ; For, about that Time, Br. John Stanford, one of their Provincials, was buried in it ; as has been already said, in the first Part of these Collections. *Burnet* says, this Convent was surrender'd by the Warden and Nine Friars, on the first of October, in the 30th Year of the Reign of King *Henry the Eighth*.

Sir Henry Spelman, in his *History of Sacrilege*, gives several Instances of God's Judgments upon the Purchasers and Possessors of this Place and other Religious Houses (or the Site of them) in *Linn* ; which the curious Reader may find in that Author.

IV. Of the Convents in the Custody of Bristol.

I. BRISTOL, in *Glostershire*. Of this House I find no more (the Dimensions of the Church excepted) than that it was the Head Convent of this Custody, as the Catalogues of the Order show ; And, that *Ieland* (d) says, the Gray Friars House was on the right Bank of *Frome Water*, not far from *St. Bartholomew's Hospital*. But nothing is recorded of any Revenues enjoy'd by the Friars

(a) *Fun. Monum.* page 863. (b) *In his Baronage*, Vol. 2. (c) *Funeral Monuments*, page 750. (d) *Itin.* Vol. 7. part. 2. page 74.

Friers here: So I presume they had none; but lived upon Alms. *Mr. Willis* (a) says, the Church and Convent of the Friers of *St. Francis*, at *Bristol*, stood in *Lewenysme-Street*, in the Parish of *Saint James*, and that the Choir of the Church contain'd in Length 28 Rods, or 50 Paces: The Breadth of the Quire contain'd Nine Rods, or 18 Paces: The Length of the Nave of the said Church, with the two great Wings, contain'd 27 Rods, or 52 Paces. The Breadth of the Belfry Square Tower contains 4 Rods, or 7 Paces. There are four Arches in the North-Isle of the said Church, and as many in the South. So *Willis*.

II. GLOUCESTER, the County Town. The Gray Friers College (says (b) *Leland*) stood within the Town, not far from the South-Gate. This Place, says he, is now turn'd to a Brew-house: One of the Lords *Berkley* was the Founder of it. So *Leland*; who neither makes mention of the Titular Patron Saint, nor of any temporal Endowments. In this Convent lived the famous Br. *Ralph Maidston*, after he had resign'd the Bishoprick of *Hereford*, and here also he departed this Life, in the general Esteem of Sanctity; as may be seen more fully in the first Part of this Work, under the Year 1239.

III. BRIDGEWATER, in *Somersetshire*. The Patron here was *St. Francis*: Founder not mention'd. The Friers of this House seem'd to have receiv'd Rents, as it appears in *Speed's Catalogue*, where this House, at the Suppression, was valued at 120 l. 19 s. 1 d. To which all that can be said, is, that this was one of the Motives of the Reforming of the Order; which was at last effected by the more zealous Friers, who wou'd not accept of any Abatements of the primitive rigorous Observance of their Founder's Rule, notwithstanding the Condescension of some Popes, who dispensed with them in some particular Cases of Poverty; as I presume it was here done.

IV. HEREFORD, the County Town. This City had Six Gates, whereof that which stands to the West is call'd the *Friers-Gate*, from the Gray Friers House standing without: It was founded by Sir *William Pembruge*, (*Pembrigge*, or *Pem-brung*) Knight. The Bishop of *Hereford* gave them some Lands. (perhaps for the enlarging of their Inclosure) Here lay buried some of the two honorable Families of the Lords *Chandois*, and *Cornwallles*. So (c) *Leland*; who, in another Place, (d) says, here also lies *Owen Meredith*, alias *Tuder*, Father of *Edward* Earl of *Richmond*, and Grand-Father to King *Henry the Seventh*, buried in a Chappel, in the North-Side of the Body of the Church. *Speed* calls the Founder of this Convent *Henry de Pembrigge*, Title *St. Guthlak*; and he adds, that, at the Suppression, it was valued at 121 l. 03 s. 3 d. ob. Whereas the Author of the *Summary of Religious Houses* reckons the said Revenues to a *Benedictine Nunnery* here; which makes me believe there is a Mistake in *Speed's Catalogue*, in this Point, and that the Friers here were not endow'd with Lands.

V. EXETER, the County Town of *Devonshire*. The Franciscan Convent here was founded by *Gilbert*, and *John Long*, Son of one *John Long*, Merchants; Title, *St. John Baptist*. This House (says (e) *Leland*) stood betwixt the North and the West

(a) *Hist. of Abbeyes*, Vol. 2. page 326. (b) *Itin.* Vol. 4. page 60. (c) *Itin.* Vol. 4. part 2. page 66. (d) Vol. 8. part 2. page 67. (e) *Itin.* Vol. 3, page 38.

West Gates, near the Town Wall; now a plain Vacant Ground, call'd *Ferenhay*, or *Frerenlay*. *Bytten*, Bishop of *Exeter*, remov'd thence the Gray Friars, and built them an House a little without the South-Gate. So (a) *Leland*. It is reported, by *Godmyn*, that the Bishop who was Predecessor to this *Thomas Bytten*, or *Bitton*, in the See of *Exeter*, by name *Peter Quivil*, had promis'd the King (*Edward the First*) that he wou'd remove the said Friars from the Town to a more wholesome Place without the South-Gate, and that the said Prelate, in Order thereunto, had desir'd the Warden of the Convent (*Deodatus* by name) to look out for a proper Place; but that the King had not been long gone from *Exeter* before the Bishop chang'd his Mind, and utterly refus'd to perform his Promise, and forbad the said Friars to build within his See, or Liberty. *Quivil* was made Bishop of *Exeter*, *Anno* 1281. But I go on with *Godmyn*, who says, ' Some time after, the Bishop kept a great Feast, upon the Sunday next before *St. Francis's* Day, and, among others, there was present with him one *Walter Winborne*, one of the King's Chief Justices of the Bench, who was present when the Bishop, at the King's Request, promis'd to further and help the Franciscans. He now, in their Behalf, did put the Bishop in Mind thereof, and requested him to have a Consideration both of his own Promise, and their Distress. The Bishop, misliking this Motion, waxed angry, and did not only deny to yield thereunto, but wished himself to be *choaked* what Day soever he did consent unto it. It fortun'd that the same Week, and upon *St. Francis's Eve*, the Bishop took a certain Syrup to drink, and in too hasty swallowing thereof, his Breath was stopped, and he forthwith died, *Anno* 1292. So *Godmyn*, in his *Catalogue* of Bishops; who, there also, adds, that the Franciscans, or Gray Friars of this City imputed his Death to his hard Dealing with them. However, *Quivil's* Successor, *Thomas Bitton*, was more favourable to these Friars, and built them a Convent, as is already above said.

Notandum. The Author of the *Summary of Religious Houses &c*, printed at London, in 1717, makes mention of a Priory of *Canons of St. Augustine*, dedicated to *St. John*, in *Exeter*; which I take for no other than the House which the Friars had left, and was afterwards endow'd for the said *Canons*, being, at the Suppression, valued at 102 l. 12 s. 9d; and *Speed* values the said House at that same Rate, and under the Name of *Franciscans*, because (as I guess) it was first built for these Friars, and they had heretofore lived therein; whereas the said Franciscans, at the Suppression of Religious Houses, were not in *Exeter*, but in their Convent out of the South-gate of that City: And I cannot find any Valuation put upon that House, and therefore suppose the Friars there had no Revenues; but according to their Rule, lived wholly upon Alms, or manual, or spiritual Labours.

VI. CAERMARTHEN, in *Wales*. Here once was a Convent of Franciscans: But, what *Mr. Speed* means by his placing of these Friars, and a Priory of *Augustinian-Canons* under one Line, from *Leland*, I cannot guess; except the former were in Time removed from hence out of Town, and succeeded here by the

[a] *Ibidem*.

the said *Canons*; as I believe they were; because this House, at the Suppression, was valued at 174l. 8s. 00 d., belonging, I presume, to the *Canons* above mention'd, and not to the *Friers*.

VII. DORCHESTER, the County Town of *Dorsetshire*. The Franciscan Convent here, was (as an Author (a) says) chiefly founded by the Ancestors of Sir *John Chediok*, Knight. Mr. *Speed* says, the Title here was *St. Francis*; and he accounts not for any Revenues belonging to this House: But, the Reader may find, under the Year 1485, in the first Part of this Work, that the *Friers* of this Convent accepted of the yearly Rents, or Profits, of certain Mills, made over to them by Sir *John Byconill*, Knight; whereby they gave great Offence to others of their Brethren, who stood up for the primitive strict Observance of the Rule of *St. Francis*, and wou'd not (as these had done) accept of any Relaxations, although granted by the Popes themselves, as this is suppos'd to have been.

VIII. CAERDIFFE, in *Wales*. The Founder of the Franciscan Convent here, is not named in any Author I can find; nor are any Revenues mention'd as belonging to this House, whereof the Title was *St. Francis*. This I take to be *Leland's* (b) *Cairtaphe*, the principal Town of *Glamorganshire*; where, he says, the Gray *Friers* had a House in the biggest Suburb of the Town, call'd *Crokerton*; which is all I can find of it.

IX. BODMIN, in *Cornwall*. ' Here (says (c) *Leland*) was a good Place of Gray ' *Friers*, in the South-Side of *Bodmin-Town*. One *John*, a Merchant, of *London*, ' was the Beginner of this House; and *Edward*, Earl of *Cornwall*, augmented it. ' There lay buried, in the Gray *Friers* Church, Sir *Hugh*, and Sir *Thomas Be-* ' *verelle*, Knights, and Benefactors to the House.' So *Leland*; who mentions not the Titular Patron-Saint, or any Revenues belonging to this Friery. Whence it is very plain, that there is a Mistake in *Speed's Catalogue*, where the Monastery of *St. Petrok*, in *Bodmin*, is said to have been first possess'd by *Black-Canons*, and afterwards by the Gray *Friers*; which Monastery was founded first by King *Adelstan*, Anno 936, afterwards by a Noble Man, call'd *Algarus*, with the Help of *William Warewest*, Bishop of *Exeter*, Anno 1124; and afterwards, King *John* was a Benefactor: Which does not agree with the Account I have here given, from *Leland*, of the *Friers* Convent in *Bodmin*: And therefore I take the Error in Mr. *Speed* to be corrected by the late Author of the *Summary of Religious Houses*, who says, The Monastery of *St. Petrok*, in *Bodmin*, belong'd first to the *Benedictine Monks*, and last of all to the *Black Canons*: So not to the Gray *Friers*.

V. Of the Convents in the Custody of Oxford.

I. OXFORD, the County Town. The Franciscans here were first harbour'd in a House Let them by one *Richard Millar*, who was so charitably affected towards them, that, about a Year or two after their coming to that Town, he made over the said House, and Out let to the Corporation of *Oxford*, for the Use of the said Franciscans. This Place was soon after enlarg'd with other Donations; for, one *Thomas Walonges* gave them a Plat of Ground, and Doctor
Richard

[a] *Angelus a Sto. Francisco*, [Mason] in *Catalogo Conventuum*. [b] *Itin.* Vol. 4. page 73. [c] *Itin.* Vol. 2. page 62.

Richard Mepham another, and *Agnes*, the Relict, or Widow of *Guy*, a Third ; besides other Largeſſes of the ſame Nature beſtow'd by theſe laſt named Perſons, as is ſaid more fully in the *fiſt Part of theſe Collections*, where the Reader may find a true Copy of Two Grants from King *Henry the 3d*, who then reſided at *Oxford*, and was the chief Founder of the Convent, which he order'd to be built about the Diſtance of a Stones-caſt from their fiſt poor Houſe, and as near as poſſible to his Royal Court : The King himſelf put his Hand to the Work, was the fiſt Man that broke Ground for the Building, and gave his Command for a Gate to be made through the Wall of the City, that he might have a free Communication with the Friars in this new Convent, which was rais'd, not only by the Charity, but alſo by the manual Aſſiſtance and Labour of ſeveral Great Men, who, laying aſide all Grandeur and diſtinguiſhing Characters, ſerv'd the Maſons with Stones and Mortar, with a wonderfull Humility. So (a) *Mr. Wood*, who alſo ſays, (b) the Franciſcans lived and flouriſh'd in this Houſe from the Year 1228, till the Year 1539 ; Whence 'tis plain that this Convent was finiſh'd before, or in the ſaid Year 1228. The Church here was ſo little at fiſt, that it was call'd a Chappel only ; but it afterwards was much enlarg'd and beautified by *Richard*, King of the *Romans* (Brother to King *Henry the Third*) and his Queen *Beatrix*, and others, interr'd afterwards therein : For in this Church lay buried many Illuſtrious Perſons (as *Mr. Wood* (c) ſays) amongſt whom the *Fiſt Place* ſeems due to Br. *Agnellus de Piſa*, their fiſt Miniſter Provincial, famous for the Sanctity of his Life and the many Miracles ſaid to have been wrought by him, both whilſt living, and at his Tomb after his Deceafe : 2. *Beatrix de Falkeſton* (or *de Fameſtaiz* Queen of the *Romans*, his third Wife, buried before the High Altar, near the Heart of her ſaid Husband, *Richard*, King of the *Romans* and *Allemania*, which was here alſo honorably depoſited, under a ſumptuous Pyramid of wonderful fine Work. 3. The famous Doctor, Frier *Roger Bacon*. 4. *William Golafrey*, Eſqr, Son of *John Golafrey*, Knight. 5. *John Golafrey*, Knight : Beſides many other Perſons of Note and Diſtinction, whoſe Marble Tombs were a great Ornament to this Church, which alſo was much frequented by a numerous Concourse of People, who came from all Parts out of Devotion (as may be preſum'd) to the Tomb of the Holy Brother *Agnellus de Piſa*, where Almighty God was pleas'd to work many Miracles.

The Chief Benefactors to this Convent, were King *Henry the 3d*, and his Brother *Richard*, King of the *Romans*, and his Queen ; The Abbots of *Abbingdon* and *Osney*, and *Ralph Maydſton*, Biſhop of *Hereford* (the Three laſt afterwards Franciſcans) and others already mention'd ; beſides whom, *Mr. Wood* (d) reckons the Family of *Golafreys*, and ſays, the Names of very many others are not to be recover'd ; but that the Warden and the Monks of *Durham-College*, in *Oxford*, gave to the Franciſcans of that Town fifty Shillings yearly ; the fiſt Giver of which Charity he cou'd not find out : And, that King *Henry the 8th* (after the Example of his Anceſtors, or Predeceſſors, as *Wood* ſuppoſes) gave them, *ad placitum*, the Sum of fifty Marks yearly, from the fiſt Year of his Reign, to the

(a) *Antiq. Oxon. Lib. 1. pag. 70.* [b] *Ibid. pag. 80.* [c] *Ibid. p. 79.* [d] *Antiq. Oxon. Lib. 1. pag. 80.*

the Dissolution of this House; whose main Income, he says, was from Legacies left them by dying Persons. The Title of this Convent was *St. Francis*; and no Revenues of Lands are here accounted for in *Speed's Catalogue*: Whence I conclude, that the Friars here subsisted by the Means above mention'd, with the Addition of other Alms and Gifts of well dispos'd Christians.

The Franciscan Convent at *Oxford* was dissolv'd in the Year 1539, and the Friars entirely turn'd out of Doors, to Experience (as *Wood* (a) writes) the utmost Hardships of the Beggary by them profess'd. Their Guardian, at this sad Time, was Br. *Edward Baskervyle*, a Doctor of Divinity. The Buildings, with their Courts, and a pleasant Grove, about five Acres in Compass (viz. the Island given them by King *Henry the 3d.*) were Let to *William Freer* and *John Pye*, Aldermen of *Oxford*, for twenty Shillings per Annum, to be paid to the King. The Cloister, or Place of Burial, with a Plat of Ground inclos'd therein, was also Let to *Richard Gunter*, Alderman of *Oxford*, for three Shillings and Six pence Yearly Rent. The Orchard, or Garden call'd *Paradise*, with another Garden call'd *Boteham*, or *Bateham*, was likewise let to *William Thomas*, alias *Plomer* of *Oxford* for 6s. 8d. per Annum. The Rents aforesaid continued to be yearly paid to the King untill the 36th Year of his Reign (viz. 1545) when his Majesty sold the Premises to *Richard Andrews* and *John Howes*; of whom the above-named *Richard Gunter* and his Wife *Joane* bought them all not long after; And then down went the Trees, and the Grafs-Plats were every where trodden out of all Form: Nay, the Church it self was entirely pull'd down, and the Stones, and Statues, and the very Monuments of the Dead escap'd not, but were wholly demolish'd, taken away, and dispos'd of, for any Use that cou'd make the Sale of them bring in a Penny. So *Mr. Wood*, *Ibid*: Who goes on with the following melancholly Apostrophe, viz.

Go now, yee Great Commanders of Armies, and Lords of the Earth: Go, and engrave your Names and Trophies on Marble Pyramids, and Monuments of Brass: In vain you boast of your conquer'd Nations; In vain you labour to perpetuate, to future Ages, the Memory of your Conquest and Triumphs; For, not the least Remembrance had now remain'd of you, Great Men, who heretofore were the Glory and Ornaments of past Ages (both for Feats of Valour, Proofs of Learning, and Marks of Sanctity) had not your Names and Acts been recommended to Posterity rather by Writings, than by Inscriptions: *Mors etiam Saxi, Nominibusq; venit*. Nay, had the learned Works of our Ancestors been spared, it had been tolerable; But these also being destroy'd, Men so die that future Ages can by no Marks learn that such Persons ever had a Being in this World. But I go on.

This Convent of the Friars Minors was in the South Suburb of *Oxford*, Situated without the Little-South-Gate, commonly call'd Water Gate, where now a Brewer (says *Wood*) and a Tanner, besides other People, live; And the Gardens and Grove belonging thereunto, situated on the West-Side of the Convent, or said College are now call'd by the Name of *Paradise Garden*. This College was one of the most famous Places for learned Friars in the Christian World; and therein did *Roger Bacon* sometimes live, the Miracle

Q q

of

(a) *Ibidem*, pag. 80.

of his Age for Learning; and here also he died in the Habit of a Franciscan: The *Subtile Doctor*, *John Duns Scotus*, that Prodigy of his Time, did also heretofore live, and study, and teach in this House, which was a Nursery of Learning, wherein Pope *Alexander the Fifth* and many other eminent Men, already spoken of, had their first Education.

The Buildings here, were, according to the Mode of those Times, stately and magnificent, their Church large and decent, their Refectory, Cloister, and Libraries, all proportionable thereunto. This I write from *Mr. Wood*, who also adds, that all that is now remaining of these Edifices, is a little, old, and decrepit Building (the lower Windows touching the Ground) which while we were Freshmen, (says he) Tradition told us 'twas *Roger Bacon's*, and *Thomas Bungey's* Study: The Ruins of this College are going to Ruin, and almost lodg'd in Obscurity. So *Mr. Wood*, in a Manuscript of his own Writing quoted by *Stevens*, in the first Tome of his *Monasticon*, who, from the same Author, says, Br. *Agnellus* was the first Guardian of this Convent, and after him Br. *William Efsbye*, then Br. *Adam de Marisco*, after him Br. *Herveus de Saham* Anno 1285, who was also Chancellor of our University; (says *Wood*) then Br. *John de Coddington*, Anno 1300; as also Br. *John de Ochapton* Anno 14^o. Edw. 3. with others, the List of whom, being imperfect, is here broke off by *Mr. Wood*.

To what has been said, I have only to add the following Dimensions from *Mr. Willis's History of Abbeys*, Vol. 2. Page 33. I give them as I find them, though to me they are unintelligible. However, take them, thus; viz.

The Length of the Choir of the Church of *St. Francis*, at *Oxford*, 68 Paces. The Length from the Choir-Door to the West-Window, contains 90 Paces; and thus the whole Length contains 150 Paces. The Length of the Nave of the Church on the East Side (*this certainly ought to be the North Side, says Stevens*) contains 28 Paces. The Length of the Nave of the Church on the South Part to the North Gate, contains only 90 Paces: And there were Ten Chappels in the North Isle of the Church. The Breadth of the North Church contains 20 Paces. The Breadth of each Chappel contains 6 Paces: And thus the Breadth of the whole Nave of the Church on the North Side, with the Ten Chappels, contains 26 Paces, and each Chappel contains in Length six paces, and in Breadth ——— Paces: And each Glass Window of the said Ten Chappels, contains three Days glazed. So *Willis*, as he is faithfully translated by *Stevens*: p. 137.

II. READING, the County Town of *Berkshire*. Here was a famous Convent of Franciscans, furnish'd with a good Library, as I find in *Mr. Wood* (a) and others: But cannot learn who was the Founder here, what was the Title of the House, or that it had any Endowment of Lands; and therefore presume the Friars here subsisted wholly upon Alms. That old Building which now is *Bridewell*, or the *House of Correction*, in *Reading*, I take to have heretofore been a Part of the Franciscan Convent there.

III. BEDFORD, the County Town. ' The very original Foundress of the Gray Friars at *Bedford* (says (b) *Leland*) was *Mabil Pateshul*, Lady of *Blettesho*, where now Sir *John St. John* dwells, and of *Stoke*, as some say, in *Lincolnshire*, four Miles

(a) *Collectan.* Vol. 3. page 57, & alibi. (b) *Itin.* Vol. 5. page 91.

Miles on this Side *Grantham*, and this *Stoke* belongs now to *Mr. St. John*. This *Mabil* was buried here, on the South-Side of the High Altar, under an Arch, with this Inscription upon a flat Stone, *Hic jacet Domina Mabilla Pateshulle, Domina de Blettesho, prima Fundatrix hujus Domus*. There was also buried, on the North-Side of the High Altar, under a plain Stone, one of the Lord *Mowbrays*: And one Queen *Elenore* right afore the High Altar, under a flat Stone of Marble, with an Image of plain Plate of Brass encrown'd. *Richard Hastings*, Esqr, Chamberlain to *Edward the 3d*, was buried on the North-Side of the Quire, in a low Tomb. Sir *Richard Irencester*, as it is said, made the Body of the Church of the Gray Friars here. *Blake St. John*, of late Time, was buried in the Quire by *Hastings*. These Friars stand flat in the North-East of the Town.' So *Leland*, *Ibidem*. This Foundress is call'd *Margaret de Pateshal* in *Speed's Catalogue*, where the Title, or Patron-Saint, is not named, or any Rents mention'd; for, this Place, at the Suppression, is valued at no higher a Rate than five Pounds; which may reasonably be suppos'd to be what the Site was let for when suppress'd. *Burnet* says, this House was surrender'd on the 3d of Octob. 1539, by the Warden: but this is one of the *Surrenders* which he says are enroll'd in the Augmentation Office; but the Originals are lost. They lived upon Alms here.

IV: STANFORD, in *Lincolnshire*. The Franciscan Convent in this Town was heretofore the Residence of many eminent Friars, famous for both Vertue and Learning, and living wholly upon the Charity of the People; as may be suppos'd by its having no Valuation put upon it at the Suppression; and therefore it seems somewhat strange that such a Stir was made about the Surrendering of this Place: But the Convents that were not endow'd were, it seems, to fare no better than the Monasteries that enjoy'd large Possessions; and there was a *Form* to be used, to give a better Face to the Procedure. *Mr. Fuller* (a) describes the previous Dispositions to such-like *Surrenders* thus, viz. " *Sanders* says, that the King sent a large Instrument to every Monastery, fairly ingross'd in Parchment, enjoining them all to subscribe, sign and seal the same with their Seal Conventual, upon the Pain of his Displeasure." — It was also press'd upon the said Monks, Friars, and Nuns that they being obnoxious to the King's Anger, This might and wou'd be done without their Consent; So that it was better for them, *Rebus sic stantibus*, or in the present Posture of Affairs, to make a Vertue of Necessity; the rather because this Complement conduced nothing to the King's Right (on whom the Parliament had already bestow'd these Abbey-Lands) but might add much to their own Advantage, as being the Way whereby their Pensions might the more easily be procur'd, largely allotted, and surely satisfied unto them. The Premises made such Impressions on the Parties concern'd therein, that fearing the Lag wou'd be look'd upon with bad Eyes, they ran as it were a Race in their Resignations who shou'd be first and foremost therein. However they used several Forms. So *Dr. Fuller*.

Now, the poor Franciscans having no Right to any Thing, and nothing to lose but a dwelling-Place and the Alms of the People, and cou'd not reasonably expect

(a) *Church History, Book the 6th, pages 319 and 320.*

peet any Pensions to be settled upon them ; yet (as 'tis confidently reported) the Friars of the Convent of *St. Francis*, at *Stanford*, were so bamboozled by these amazing Circumstances, that they subscrib'd to a ridiculous *Form* of a *Surrender*, on the 8th of *Octob* : 1539, as their Brethren of the Convent of *Coventry* had done three Days before them. *Burnet* (as often quoted) makes mention of the *Guardian* only as subscribing to the *Surrender*, the Original whereof (as he adds) is lost ; But *Fuller* (a) gives the following Names of the Friars who, he says, were Subscribers at *Stanford* ; viz.

Br. <i>John Schemy</i> , Guardian.	
Br. <i>John Robards</i> .	Br. <i>John Jarman</i> .
Br. <i>John Chadworth</i> .	Br. <i>John Tong</i> .
Br. <i>Richard Pye</i> .	Br. <i>John Lovell</i> .
Br. <i>John Clarke</i> .	Br. <i>William Tomson</i> .
Br. <i>John Quoyte</i> .	

The *Form* of this pretended *Surrender* the Reader shall have, from Sir *William Dugdale*, when I come up to the Convent of *Coventry* : In the mean Time, there are three Things which (as *Stevens* (b) writes) are worthy to be consider'd. ' *First*, ' Whether this, and several other such like Resignations were not entirely forged, without the Consent or Knowledge of any of the Parties therein nam'd. ' *Secondly*, That if such Persons did so far comply as to subscribe to such Resignations, 'tis almost out of Dispute that they were compell'd to it through Fear and Dread, as well for their Reputation, as Life, well knowing that no Methods, though ever so infamous, were spared to defame them ; and that the King wou'd use no Moderation towards them if they oppos'd him. ' *Thirdly*, ' That it is certain there were very few Monasteries of Franciscans, and particularly that of *Stanford* (which is known to have been very large) that contain'd so few as ten Friars, the Number of Subscribers above ; So that it will appear, that if ever such Instruments were subscrib'd at all, the same was not done by one Fourth Part of the Persons concern'd. These Particulars are all the more probable in the Franciscans, because all our Historians agree that they were the boldest in opposing of King *Henry the 8th*, wherein they out-did all other Religious Orders ; for which they were (in Part) the first suppress'd ; and even before their total Suppression, above two hundred of them were imprison'd throughout all *England*.' So *Stevens* ; who also, from a certain Manuscript, gives this farther Account of this Convent ; viz. ' It was seated a little Way out of *Stanford*, on the East-Side of it, and North of *St. Leonard's* Monastery ; but when, or by whom founded, I have not been able to find, nor any other Particulars concerning the same, besides what follows. ' In the Town-Coffer of *Stanford*, is preserv'd this Memorial : That in the 48th Year of King *Edward the 3d*, *William de Stone*, Guardian of the Friars Minors, and the Convent of the same in *Staunford*, did make an Exchange of a Fountain at *Stacyes Milne*, call'd *Estwellshewed*, with the Town of *Stanford*, *John Brown* being then Alderman, for another Fountain lying in what is now call'd *Emblen's Close*, just opposite to them, whereby the Water was convey'd to them by leaden Pipes, at an easy Charge." So *Stevens*, *Ibid.* p. 156. V.

(a) *Church History*, Book the 6th, page 320. (b) *Additions to the Monasticon*, Vol. I. page 157.

V. NOTTINGHAM, the County Town. The Franciscan Convent here was founded by King *Henry the Third*, Title *St Francis*, as in *Mr. Speed*, who accounts for no Revenues belonging thereunto. This House, according to *Isaacson's Chronological Table*, was built in the Year 1250; and stood (as *Leland* (a) says) towards the West-part of the Town, and not far from the Castle. *Burnet* (b) adds, that this Place was *surrender'd* by the Warden and Seven Friers, on the 5th of Feb. 1539. In plain English, they were turn'd out of Doors; and having no Right to any Thing, as poor Friers, 'twas to no purpose for them to aim at standing it out with the King.

VI. NORTHAMPTON, the County Town. The Franciscans had a House built here for them immediately after their first coming into the Nation: But their Number encreasing so that this Place was too little for them, they found Friends that (about the Year 1228) founded them a much better in the Parish of *St. Giles*; Whereof *Leland* (c) speaks thus, viz. "The Gray Friers House in Northampton was the best built, and the largest House of all the Places of the Friers, and stood a little beyond the chief Market-Place, almost by flat North. The Site and Ground whereon it stood belong'd to the City; whereupon the Citizens were taken for Founders of it. There lay two of the *Salysberies* buried in this House of Gray Friers; and as I remember (says *Leland*, *Ibid.*) it was told me that one of the *Salysberie's* Daughters was Mother to Sir *William Par* and his eldest Brother. So *Leland*."

Saint Francis was the Title of this Convent, as it appears in *Speed's Catalogue*, where it is rated at no more than 6 l. 17 s. 4 d: whence it may be suppos'd to have been wholly supported by the Charity of the People. In this Convent it was that the famous Abbot of *Canon Regulars*, of *Osney*, was cloath'd in the Habit of *St. Francis*, in the Year 1235, as may be seen more fully in the first Part of this Work, under the said Year. *Burnet* says, this House was *surrender'd*, on the 28th of Octob. 1539, by the Warden and ten Friers. *Mr. Willis* says, on the 20th of Octob. and that the Name of that last Guardian was *John Windlowe*. *Hist. of Abbeys: Vol. 2. p. 160.*

VII. LEICESTER, the County Town. The Franciscan Convent here stood at the End of the Hospital of *Mr. Wigeston: Simon Montefort*, as I learn'd (says (d) *Leland*) was the Founder thereof: And here were buried King *Richard the Third* (upon whose Tomb *Baker's Chronicle* makes several curious Remarks) and a Knight call'd *Mutton*, sometime Mayor of *Leicester*. So *Leland*, *Ibidem*. The Title here was *St. Francis*, as in *Speed's Catalogue*, where no Revenues are accounted for as belonging to this House; which therefore may reasonably be suppos'd to have subsisted wholly upon Alms.

Burnet says, this Convent was *surrender'd* on the 10th of Novemb. 1539, by the Guardian (Br. *William Gyles* by Name) and Seven other Friers.

VIII. GRANTHAM, in *Lincolnshire*. This Convent is in the common Catalogues of the Order; and Br. *Francis a Sta. Clara*, (e) *Davenport*, says, it was built in the Year 1290; which is all I can find of it: which seems to be a good Proof that it had no temporal Endowments o make it considerable enough to be taken Notice

(a) *Itin. Vol. 1. p. 86.* (b) *Hist. Reform. Book 3. page 145, &c.* (c) *Itin. Vol. 1. page 7.* (d) *Itin. Vol. 1. page 12.* (e) *In Supplem. Hist. Min.*

tice of by our English Raters of Church Revenues : *Nor is the Title, or Patron Saint named.*

VI. Of the Convents in the Custody of Newcastle.

I. **NEWCASTLE**, in *Northumberland*. 'The Convent of Gray Friars here (says (a) *Leland*) was of the Foundation of the *Cairluelles*, originally Merchants of the same Town, and afterwards Men of Land. The *Thirgilles*, of the *Wold* of *Yorkshire*, have now, by Heirs-general, *Cairluelles* Lands. So *Leland*, *Ibid*. The *Observants* had a Convent in this Town, whereof *Leland* speaks, (b) saying, 'The *Observant* Friars House stood by Pandon-Gate, and was a very fair Thing.' King *Henry the Seventh* placed the *Observants* in this Seat; But whether it was a new House built for them by that King, or the old Convent of the *Conventuals*, resign'd to them by his Majesty's Command, I do not find; but believe it was the latter; and that the said *Conventuals* again took Possession of it when the *Observants* were turn'd out of this, as well as out of all their other Houses, by King *Henry the 8th Anno 1534*: And that which confirms me in this Opinion, is, that *Burnet* says, this House was *surrender'd*, in the 30th Year of the Reign of King *Henry the 8th*, by the Warden and eight Friars, two Novices; which was five Years after the *Observants* were suppress'd and violently expell'd out of all their Houses.

The Title here, or Patron-Saint, was *St. Francis*, and no Valuation was put upon this House at the *Suppression*, as may be seen in *Speed's Catalogue*; whence it may be suppos'd to have subsisted by the Charity of good Christians.

In this Convent, the famous *Subtile Doctor*, *John Duns Scotus*, was first cloathed in the Habit of a Franciscan, and he lived and died in that State, a true Frier Minor.

II. **DUNDEE**, in *Scotland*. Here was a Convent belonging to the English Province of Franciscans, and in the *Custody* of *Newcastle*, as it is reckon'd in the common Catalogues of the Convents of the Order. Who was the Founder of this House, I find not, nor what Saint the Patron, or that it had any Revenues; and therefore conclude it was supported by Alms.

III. **DUMFRIS**, or **DUNFREISE**, in *Scotland*. This Convent was under the Obedience and Jurisdiction of the English Provincial, and in the *Custody* of *Newcastle*; which is all I can find recorded of it; except that *Robert Bruce*, Earl of *Karrick*, caus'd a certain Gentleman of Note, call'd *John de Redecomyn*, to be murder'd in the Church of the Friars Minors in *Dumfrise*, for his Fidelity to the King of *England*; and he gave him the first mortal Wound before the Altar, *Anno 1305*. So (c) *Wharton*.

IV. **HADINGTON**, in *Scotland*. This Convent, also belong'd to the Franciscan Province of *England*, and was one of the Nine Houses in the *Custody* of *Newcastle*, as appears in the common Catalogues of the Order; where neither Title, or Rents are mention'd.

V. **CARLISLE**, the County Town of *Cumberland*. This Convent is register'd as the other; and *Leland* (d) says, there were Gray Friars at *Cairluel*: And this is

(a) *Itin. Vol. 6. page 46.* (b) *Itin. Vol. 8. part 2. page 40.* (c) *Anglia Sacra. part 1. pag. 514.*
 (d) *Itin. Vol. 7. part. 1. page 48.*

is all I can find of this House; and therefore presume the Friars here subsisted by the Means of Alms, which made them so inconsiderable in the Eyes of the World, that they are not mention'd otherwise than that once there were such Persons in the World, living at *Carlisle*, and turn'd out thence at last.

VI. *HARTLEPOOL*, in the Bishoprick of *Durham*. Here again the Franciscan Convent had been forgotten, but that it appears in the common Catalogues of the Order. If the Friars of this House had liv'd upon Rents, they wou'd have been entitled to a Place in *Speed's Catalogue*; but not appearing there, they may be suppos'd to have subsisted wholly upon the Charity of their Benefactors, as most of their Religious Brethren of the Province of *England* heretofore zealously did.

VII. *BERWICK*, on the Borders of *Scotland*. Here was a Convent of Franciscans, which may reasonably be suppos'd to have enjoy'd no Rents of Lands, because no mention is made of it, or of them, in *Speed's Catalogue*, or elsewhere, unless it is in the common Catalogues of the Order, where it is named one of the Convents of the *Custody of Newcastle*; which is all I can find of it, except a Charter of King *Edward the Third of England*, confirming an Allowance of twenty Marks yearly, settled on the Friars of this Convent of *Berwick*, by the Kings of *Scotland*: This Gift is declar'd to be bestow'd as a free Charity, and a pure Alms, for the Support of these poor Friars; as may be seen by the Tenor of the Charter it self, in the 2d. Volume of *Steven's Monasticon*, page 25 of the Appendix.

VIII. *ROXBOROUGH*, in *Scotland*. This is the fourth Scots Convent in the *Custody of Newcastle*, and heretofore under the Jurisdiction and Obedience of the Provincial of *England*, and Part of the English Franciscan Province: Which is all I can find recorded of it.

IX. *RICHMOND*, in *Richmondshire*. Of this Convent *Leland* (a) writes thus, viz. 'At the Back of the *French Gate*, stood the House of the Gray Friars, a little without the Walls: Their House, Meadow, Orchard, and a little Wood are wall'd in: Men go from the Market-place to it by a Postern-Gate. There is a Conduit of Water at the Gray Friars, else there is none in *Richmond*. Not far from the Friars Wall, is a Chappel of *St. Anthony*.' So *Leland*, who, in another (b) Place, says, several of the Families of the *Scroopes*, of the *Pleffyes*, and of the *Frankes* were buried at the Gray Friars, in *Richmond*. But he mentions no Rents belonging to them, or to their Convent; Whence it may be concluded that the Site of their House, and what lay within the Precinct of their Inclosure was all the temporal Estate those poor Men had; So that their main Support was from Alms.

Burnet says, this House was surrender'd, by the Warden and fourteen Friars, on the 19th of *January*, 1539; and I think it may, with Truth, be added, that these Surrenders (if there really were any such) were only design'd for Form-sake, and to quiet the People, then much disturb'd at these surprizing Methods of Proceeding.

VII.

(a) *Itin. Vol. 5. page 96.* (b) *Itin. Vol. 8. part 2. page 46.*

VII. Of the Convents in the Custody of Worcester.

I. **WORCHESTER**, the County Town. 'The Gray Friars House: (says (a) *Leland*) stood in a Low Marsh Ground, in the Suburb, without St. Martin's-Gate, and was of the Foundation of the Earls of *Warwick*.' And I guess, from some Circumstances, that the Building of this Convent was begun about the Year 1227. *Speed's Catalogue* mentions not the Title, nor is there any Valuation put upon it at the Suppression; whence it may reasonably be suppos'd that these Friars had no Rents, but subsisted wholly by the Charity and Alms of the People.

II. **PRESTON**, in *Lancashire*. 'The Gray Friars House: (says (b) *Leland*) in the North-West Side of the Town, was set in the Soile of a Gentleman dwelling in the Town it self of *Preston*, and whose Name also was *Preston*; and a Brother, or Son of his confirm'd the first Grant of the Site of the House: And one of these Two was afterwards a Man of great Possessions, and Viscount of *Gurleston*, in *Ireland*, as I heard say.' So *Leland*, who, moreover adds, that 'Divers of the *Prestons* were buried in this Convent: But the Original and great Builder of this House was *Edward* Earl of *Lancaster*, Son to King *Henry* the 3d. Sir *Robert Holland*, that accus'd *Thomas* Earl of *Lancaster* of Treason, was a great Benefactor to this House, in which he at last was buried. There also lay in the Gray Friars at *Preston* divers of the *Shirburns*, and *Daltons*, Gentlemen.' So *Leland*, *Ibidem*. The Patron-Saint is not here nam'd; nor was this Convent thought worth the being placed in *Speed's Catalogue*; which seems to be a good Instance of its Poverty, and its not being endow'd with Rents of Lands.

III. **BRIDGENORTH**, in *Shropshire*. The Franciscan Convent here was founded by *John Talbot*, Earl of *Shrewsbury*, Cousin and Heir to *Ralph Strange*: Title *St. Francis*. This Place, at the Suppression, was valued at no more than 4 l. as it appears in *Speed's Catalogue*; which I take to be what the Site of the Convent was Let for when suppress'd, and not any Rent belonging to the Friars, who therefore may be presum'd to have liv'd, to the Rigour of their Rule, upon Alms.

IV. **SHREWSBURY**, the County Town of *Shropshire*. Of this Convent *Leland* (c) writes thus, viz. The Gray Friars here were founded by the *Charletons*. Here lay the Lady *Charleton*, whom they took as their Foundress: And this House stood upon the *Severne Bank*, a little above the Bridge of five Arches. One Doctor *Francis*, a Friar, of late Days, rebuilt (almost) a great Part of this Friars House.' So *Leland*, who, in another (d) Place, says, 'The chief of the Lords *Charletons* were the Founders of the Gray Friars in *Shrewsbury*;' Where-as, in *Speed's Catalogue*, one *Geffrey*, Lord *Powis*, is reckon'd the Founder here, because, as I presume, he was a Notable great Benefactor to this Place. The Title, or Patron-Saint of this Convent was *St. Francis*, and no Revenues of Lands are accounted for as belonging hereunto: For, although one of the Friars, nam'd above, is said to have rebuilt a Part of the House, yet that Way of Speech imports

(a) *Itin. Vol. 4. part 2. page 85.* (b) *Itin. Vol. 4. page 12.* (c) *Itin. Vol. 4. part 2. page 78.* (d) *Vol. 8. part 2. page 84.*

imports no more here than that it had Interest enough with certain Benefactors to prevail upon them to repair the decaying Buildings.

V. COVENTRY, in *Warwickshire*. The Reader shall have this whole Article from Sir William (a) *Dugdale*, who writes thus. "When the Franciscans first fix'd in *Coventry*, they had no Charter of Foundation for their House there; nor indeed any formal Grant in Writing of the Place whereon it stood; which is no wonder, says he, considering, that, being not endow'd with Lands, they wholly liv'd on the Charity of others. And, as for their Habitation here, with the Church; 'tis certain that the Structure of both was wholly made at the Cost of good People: So great a Respect did the World, in those Days, bear towards them, by reason of their devout and austere Lives: For it appears, that, in the Year 1234, the 9th of *Henry the 3d*, *Ralph Fitz Nicholas*, then Sheriff of *Warwickshire*, in his Accounts, makes mention of Shingles allow'd by the King for covering their Oratory here, and deliver'd out of the Woods at *Kenilworth* for that Purpose. The Ground whereon this House was built was allow'd unto them by *Ranulph*, the last of that Name, Earl of *Chester*, out of his Mannour of *Cheylesmore*, as is evident. It seems that these Friars had afterwards also many good Benefactors; For, so fair a Church as that has been, by the View of the Steeple yet standing, cou'd not be built without very great Cost: But that the same Structure was made in *Edward the Third's* Days, I (says *Dugdale*) am inclin'd to believe, partly for the Form of its Fabrick, and partly because I find that *Edward*, Prince of *Wales* (commonly call'd the *Black Prince*) by his Charter, bearing Date the 14th of *December*, the 32th of *Edward the 3d*, gave Leave to these Friars (of whom, as the Grant expresth, he was a Patron) for to take so much Stone out of his Quarry at *Cheylesmore*, as they shou'd have Occasion for, to use about their Building and Walls; And likewise Liberty to have a Postern from their Mansion into the Park, to carry out any of their Convent that might be sick, or Infirm; so that they were to go no farther than the said Quarry; the Key of which Door was to be always kept by the Warden of the same Friars, or his Substitute, and no other to pass that Way but such as were sick. And as I (says *Dugdale*) am of Opinion that then was the Time of its Building, (so do I imagine that some of the *Hastings* (now Earls of *Huntington*) were good Benefactors thereto, in regard that divers of them lay buried in a Chappel of the same Church, and some in the very Habit of Friars Minors: So great an Esteem had they of this Order." Thus the famous Antiquary Sir William *Dugdale*, who goes on with an Account of the Arms of the *Hastings's*, the *Cantilupes*, the *Valences*, and the *Spensers*, which heretofore were in the Windows of a Chappel of this Church, call'd *Hastings's Chappel*, and then he gives the following Inscriptions which were there in Latin, and are (in plain English) thus, viz. The Lord *Henry de Hastings*, with the Lady *Joane* his Wife, the Daughter of *William de Cantilupe*, and Sister to *St. Thomas of Hereford*; and *John de Hastings*, their Son, with *Isabel* his Wife, the Daughter of *William de Valence*, Earl of *Pembroke* and *Wexford*, buried in the Habit of the Friars Minors; At whose right Hand lies *Joan de Huntingfeld*, Daughter of the said *John* and *Isabel*: Item, *Robert de*

R r

Shatesbrook

(a) *Antiq. of Warwickshire*, pages 113, and 115, and 116.

Shotesbrook, a most valiant Esquire, heretofore Standard-Bearer to the said Lord *Henry*, and afterwards his Senescal, or Steward of his House. And here also lay *John*, *Edmund*, and *Henry*, the Sons of the Lord *William de Hastings*, Son of the Lord *John de Hastings*; and *John de Huntingfeld*, the Son of *William de Huntingfeld* and the Lady *Joan* his Wife. So *Dugdale*, who also says, *John de Hastings*, above, departed this Life on the 9th of *March* 1312, and *Isabel* his Wife, on the 3d of *Octob.* 1305, which was before *Edward the 3d* came to the Throne, and cannot be reconcil'd to his asserting that this Church was built in the Reign of that King. unless it be by saying, those Interments were made in some Chapel here built before the Main Body of this Church was begun: But I go on with *Dugdale*, who adds, that this Order of Friars was very much esteem'd and revered by all Sorts of People is evident enough; for whosoever shall take Notice of such Bequests as by the Testaments of most Men and Women were made in ancient Time, may find, that, as they seldom neglected to give more or less to one or other Religious House of this Rule, So, if they were Persons of Quality, they did frequently make choice of their Sepultures in them. So *Dugdale*, who again goes on. Before the Suppression of Monasteries, this City was very famous for the Pageants that were acted therein upon *Corpus Christi Day*, which occasion'd very great Confluence of People thither from far and near, and was of no small Benefit thereto; which Pageants being acted with mighty State and Reverence by the Friars of this House, had Theatres for the several Scenes, very large and high, placed upon Wheels, and drawn to all the eminent Parts of the City, for the better Advantage of the Spectators, and contain'd the History of the Old and New Testament, compos'd in old *English Rhyme* as appears by an ancient Manuscript intitl'd *Ludus Coventriae*. So *Dugdale*. These Pageants, says *Mr. Stevens*, were sacred Representations, wherein were exhibited the Histories of the Old and New Testament, the Persons therein mention'd being brought upon the Stage, whom the Poet, according to his Fancy, brings in talking to one another, in old *English Metre*, compos'd by the Friars Minors, and acted by their Direction, and were both edifying and instructive to the People, and were call'd the *Play of Corpus Christi*, or the *Play of Coventry*: The whole is a large *Quarto*, and wou'd be too long for this Place: *Stevens* gives a Specimen of this Play, or Plays, in fourteen Pages of his *Monasticon*, in *Folio*, beginning in Page 139 of the first Volume of that Work, And the whole Manuscript is still in the *Cotton Library*, sub *Effigie Vespasian. D. VIII.* But I go on with *Dugdale*, who says, The next Thing whereof I am to take Notice, in Relation to this Friery, is King *Henry the Eighth's* Survey in the 26th Year of his Reign: At which Time it did appear that They had no Lands, nor other Possessions, Spiritual or Temporal, but only a Liberty in the Country to receive the Charity of good People. This being so (says *Dugdale*) I expect that some may demand why it was not dissolv'd in the 27th of *Henry the 8th* when the Lesser Houses went to wrack? Whereunto I answer (says he) that the Act for that Purpose extended only unto *Monks*, *Canons*, and *Nuns*: But if it be ask'd, why these were then so shelter'd from the first Storm? the Reason, I think, is apparent; viz. *There was nothing to be got by their Ruin, forasmuch as they had no Endowment of Lands, &c.* ——— which gave these poor Friars Liberty to breath here

here a while longer, in Expectation of their Ruin, viz. till the 30th of Henry the 8th that all the great Houses were dissolv'd; They being then forced to subscribe an Instrument, whereunto their common Seal is affix'd, — whereby they surrender'd this House into the said King's Hands; as the Copy thereof doth manifest. So Dugdale.

Before I give the said Copy, I desire the Reader wou'd be pleas'd to observe, that the Friars do not acknowledge any personal Crime, nor even so much as any Fault, or Misbehaviour, on their own Part; nor do I find that any such Thing was laid to their Charge; And that this canting Form and its several Clauses were not Expressions of their own Sentiments, but what they, being over-aw'd and baffled, were forced to subscribe. I will also venture to trespass so far upon my Reader's Patience as to make some short Remarks thereon, in the marginal Notes. So here follows the Form of Surrender, in its old Dress and Language, being the same, *mutatis mutandis*, as that subscribed by the Carmelites and others.

For as moche as We the Warden and Freers of the House of Saynt Francis in Coventre, in the County of Warwick, commonly callyd the Grey Freers in Coventre, doo profoundly consider, that the Perfection of Christian Livinge dothe not consist in dume Ceremonies, werynge of a Grey Coot, (1) dis-

geasing our Selfe astur straunge Fassions, dokynge, noddynge, and beckynge, in gurd- yng our Selves wythe a Gurdle fulle of Knotts, and other like Papistical Ceremo- nies, wherein we hade ben mooste principally practised and (2) mislyd in Times paste; but the very tru Waye to plese God, and to live a tru Christian Mon, witheout all Ypo- crisie, and fayned diseymulation, is (3) sin- cerely declared unto us by our Maister Chri- ste, his Evangelistes, and Aposteles: Being myndyd hereastur to followe the same, con- formynge our Selfe unto the Will and Ple- sure of our Supreme Hedde (4) under Gode on Erthe, the Kynges Majestie, and not to followe, henseforth the superstitius Traditions

of any Forinsecall Potentate, or Peere; with mutual Assent and Consent, (5) doo surren- dre and yelde up into the Hondes of the same, all our seide House of Saynt Francis, in the City of Coventre, commonly callyd the Grey Freers in Coventre, wythe alle the Londes, (6) Tenements, Gardens, Medowes, Waters, Pondiards, Fedynge, Pastures, Commens, Rents, Reversions, and alle other our Interest, Ryghts, or Titles, appertaining unto the same. Mooste humbly beseechinge his most noble Grace to dispose of us, and of the same, as beste shall stonde wythe his mooste gracious Plesure: And further frely to

graunte

R r 2

This is for Form-sake: For it was well known that the Friars here had no Lands, Tenements, &c; whatever is said in this Form.

Forced, says Dugdale.

graunte unto every on of us, his (7) License, under wretynge and Seeale, to chaunge our Habitts into Secular Fassion, and to receve suche manner of Livenges as other Secular Priests commonly be preferred unto: And

We alle faithfully shall pray unto Almighty Gode long to preserve his mooste noble Grace wythe Increse of moche Felicitie and Honor. And, in Witness of alle and singular the Premisses, We the seide Warden and Convent of the Grey Friers in Coventre, to thes Presences have putte our Covent Seeale, the fivithe Day of October, in the thirtieth Yeare of the Raynge of our mooste Soveraynge Lord King Henry the Eyghte: OF Anno 1539.

John Stafford, Gardian.

Thomas Maller.

Thomas Sanderfon.

John Abell.

John Woode.

Roger Lilly.

(7)
The Friers being no longer to be allow'd to go in the Habit of their Order, are made here to ask they may wear the Drefs of Secular Priests.

Thomas Aucock.

Mathew Walker.

Robert Walker.

Thomas Bangsit.

William Gosnelle.

This Form was made by the King's Orders, and sent to the Friers here, who are said to have subscrib'd it, fearing (as may be presum'd) that a Refusal wou'd exasperate his Majesty, and put him upon other more severe Methods in the present Juncture of Affairs. This House, or Site, was, in the 34th of Henry the 8th, granted by the King (*inter alia*) to the Mayor, Bailiffs, and Commonalty of this City and their Successors for ever. So Dugdale, who also (Page 113) says, The Place where this *quondam* Religious House stood, is very well known to all that have observ'd any Thing of Coventry in regard the Spire-Steeple, which was Part thereof, is yet standing, giving Occasion to Strangers that pass through the Town, to think there is still a Church in that Place. So Sir William Dugdale.

The Ground-Floor of this Belfry, or Steeple, is at this Time made use of for a Barn, and the Publisher of these Collections has seen a Tasker threshing in it. Thus it fares with the poor Remainder of this once famous Convent of Franciscans heretofore in Coventry.

VI. CHESTER, the County Town. The Franciscan Convent here seems to have been first built for some other Religious Order; because Mr. Speed reckons King John for the Original Founder of it; whereas that King was dead before the Friers Minors came into England: And therefore I suppose this House was afterwards left by its first Possessors (perhaps Aliens, sent away by Henry the 5th) and being bestow'd upon the Franciscans, had then the Title of St. Francis given to it, but no Lands, or Revenues.

VII. LICHFIELD, in Staffordshire. ' There was an House of Gray Friers in Lichfield (as (a) Leland writes) in the South-West Part of the Town. Alexander, Bishop of Lichfield, gave first certain free Burgages in the Town for to set this House on, and was the first Founder of it. There comes a Conduet of Water out of an Hill, brought in Lead to the Town, and has two Well-heads in the Town; one in the East-Wall of the Friers Close, on the Street-Side, another about the Market-Place.' So Leland. This Bishop was Alexander de Savenby (Gavensby, Speed calls him, and Bale Alexander Wendocke) who was consecra-

secrated (a) Bishop Anno 1224, and died in 1238, having built the Franciscan Convent in *Lichfield* about the Year 1229, or sooner: Which Convent, at the Suppression, was found to have no Lands, or Revenues. The Title here was *St. Francis*. But what *Mr. Speed* means by this his Expression, viz. *Gray Friars*, and lately *Canons*, in *St. Chadde, the Cathedral Church*, in *Lichfield*, I cannot find out; but suppose it is some Blunder, or Mistake of the Printer, which I leave to others to correct.

VIII. LANCASTER, the County Town. The Franciscan Convent here stood near the River, and not far from the Bridge: The Founder and Title are not now known: But the Site of this House belong'd to *Mr. Dalton* of *Thirnam* in the Year 1714, and was let to one *Henry Westby*, a Miller and Gardiner, who had been Tenant there for many Years, at the Rent of three pounds per Annum, with a House. The old Wall of this Inclosure is yet standing, and good; but little else remains, nor cou'd I then, upon Enquiry, learn that the Friars House here ever had any Lands, or Revenues belonging to it.

IX. STAFFORD, the County Town. 'The Gray Friars here were at the End of the Town, beyond the River.' So (b) *Leland*; which is all that he says of this House, the Title whereof was *St. Mary*, as appears in *Mr. Speed's Catalogue*, where it is valued at 35 l. 13 s. 10 d. But whether that is a Computation of certain Rents receiv'd by the Friars of this Place, or the Rents its Site was Let for after they were turn'd out, I know not.

These are the Franciscan Convents of the Province of *England*, reckon'd and registred by *Bd. Br. Bartholomew de Pifa*, Anno 1399, and by *Br. Luke Wadding*, the Annalist of the whole Order, in the Year 1400: Besides which said Convents, there are many more, not then come to their Knowledge, and some of them perhaps not then built, belonging to the said *Seven Custodies* respectively, the Names and Account whereof (as far as I can inform my self of them) the Reader may please to take as they here follow.

I. AILESBUURY, in *Buckinghamshire*. Friars Minors, founded by *Edith*, Daughter of *Frewald*, says *Speed*: Title *St. Francis*. This Place, at the Suppression, was rated at 3 l. 2. s. 5 d, which I take to be the Valuation of the Site of the House after the Friars were turn'd out, and not any Rents receiv'd by them. *Leland* (c) adds, that the House of the Gray Friars in this Town stood towards the South, and was founded about the Time of King *Richard the Second*. This Convent, as *Burnet* says, was surrender'd by the Warden and Six Friars, on the first Day of October, in the 30th Year of the Reign of King *Henry the 8th*, Anno 1539.

II. ANGLESEY, an Island of *Wales*. 'There was a Convent of Franciscans near *Beau-maris*, call'd *LLanvais* (as *Leland* (d) writes) whereunto the Kings of *England* were the principal Benefactors, both for the Sanctity of these Friars, and for that a Daughter of King *John*, a Son of the King of *Denmark*, the Lord *Clifford*, and many Barons, Knights, and Noblemen, kill'd in

(a) *Godwyn's Catalogue of Bishops*. (b) *Itin. Vol. 7. part 1. page 24.* (c) *Itin. Vol. 4. part 2. page 100.* (d) *Collectan. Vol. 1. page 53.*

‘ in the *Welch Wars*, were therein intomb’d.’ Another Author (a) says, The Franciscans were in such great Esteem, and so numerous, that there was a famous Monastery of theirs in the farthest Part of *Wales*, near *Beaumaris*, at *LLanvais*, and that some Ruins of the Walls of this famous Convent remain yet to be seen, and almost the whole Church entire, though now applied to prophane Uses; And, that the Kings of *England* supplied the Friars of this Place with Alms necessary for their Maintenance; and that, after the Suppression of this House, some few of the most noted and sumptuous Tombs were remov’d from the said Friery to the Parish-Church of *Beaumaris*, where my Author (b) says, they remain’d in *Camden’s Days*. Mr. Speed says, the Title here was *St. Francis*; but he accounts for no Revenues; Nor can I find what was allow’d by the said Kings towards the Support of these Friars: But, this Monastery being much ruin’d by the Wars, King *Henry the fifth* repaired the same, and appointed, that there shou’d be always *Eight Friars* in it, of which Number *Two* were to be of the Nation of *Wales*, on the Account of their getting Necessaries for their Maintenance, or as the Words of the Charter run, *Quorum quidam octo Fratrum Volumus quod Duo sint de Natione Wallensi, ratione Victus sui & aliorum ad Sustentationem sui necessariorum acquirendorum*. So the King’s Charter, dated *Anno 1414*; to be seen, Page the 25th, of *Stevens’s Appendix* to the *Second Volume* of his *Monasticon*: Where Note, that this Place is call’d *Llamaysi*; but is the same with this *LLanvais*.

III. BROUGHAM, or *Brough*, in *Westmorland*. ‘ Here was a Convent of Gray Friars,’ as *Leland* (c) writes; which is all I can find of it: Whence it may reasonably be suppos’d to have subsisted wholly upon Alms, which made it so inconsiderable as not to be reckon’d worth the being taken more Notice of.

IV. GREENWICH, in *Kent*, ‘ Here (as *Weever* (d) writes) sometime stood a House of *Observant Friars*, who came hither about the latter End of the Reign of King *Edward the 4th* (who died *Anno 1483*) at whose Hands they obtain’d a Chantry, with a little Chappel of the *Holy Cross*: A Place yet extant in the Town. And King *Henry the 7th* built for them an House adjoining to his Palace, which is there yet to be seen.’ So *Weever*. These *Observant-Franciscans* had no Rents any where.

V. GREENWICH. ‘ Here in this Town (says (e) *Weever*) was another Monastery of Friars Minorites, *Aliens*, founded by King *Edward the Third* and Sir *John Norbury*, Knight. This House was otherwise dispos’d of by King *Henry the Fifth*, who, on the Occasion of his making War with *France*, expell’d all the *Aliens* his Kingdom.’ So *Weever*. Speed adds, that this House was founded *Anno 1376*, by the said King and Knight; Title *St. Dominick*; but he accounts for no Lands, or Revenues.

VI. LONDON. The Franciscans had a second Convent built for them in *London*, by a Collection of Alms for that Purpose, made by *Robert Kilwarby*, Archbishop of *Canterbury*, in the Reign of King *Edward the First*. In *Godwyn’s Catalogue of Bishops*, you may find, that *Kilwarby* was consecrated *Anno 1272*, and died within
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(a) *Fran. a Sta. Clara, Hist. Min. pag. 7.* (b) *a Sta. Clara, Ibidem.* (c) *Itin. Vol. 8. part 2. page 57.* (d) *Fun. Mon. p. 339.* (e) *Ibidem.*

six Years after. *Richard Smith*, (a) Bishop of *Calcedon*, writes of *Kilwarby* thus, viz. This great Man was a *Franciscan Frier*, as *Godwyn* says rightly (although *Bale* makes him a *Dominican*) and Provincial of their Order in *England*, and built the *Gray Friars House* in *London*, and finally was a Cardinal. So *Smith*. This House (if I mistake not) stood in *Smithfield*, and subsisted wholly upon Alms: And this I take to be the Convent whereof *Burnet* (b) speaks under the Year 1556, when he says, Queen *Mary* built a House for the Franciscans in *London*, and had begun another House of Franciscans also, the Year before, at *Greenwich*. So *Burnet*; meaning (I presume) that the said Queen then repair'd, or rather rebuilt those two Convents.

VII. LUDLOW, in *Shropshire*. Of this Convent (c) *Leland* says, 'The Gray-Friers Church was a fair and costly Thing, and stood without *Corn-Gate*, by North, almost at the End of that Suburb: One ——— *Ludlowe*, a Knight, Lord of *Stoke-Castle*, or *Pyle*, towards *Bishop's Castle*, was the Original Founder of it: *Vernon*, by an Heir-general afterwards Owner of *Stoke*, was sometimes taken as Founder of this House.' So *Leland*, who makes no mention of either Title, or Rents belonging thereunto.

VIII. MAYDSTON, in *Kent*. Here formerly was a Convent of Franciscans, founded by King *Edward the Third* and his Brother *John*, Earl of *Cornwall*, about the Year 1331. So (d) *Fran. a Sta Clara*, who also (e) adds, that the Pope gave the Friars Leave to accept of the said Convent; no mention is made of either Title, or Revenues.

IX. NEWARK, in *Nottinghamshire*. Here was a Convent of Franciscan-*Observants* founded by King *Henry the Seventh*, without any Revenues: The said King built this House from the Foundations (as our Historians agree to say) and also placed the *Observants* at *Newcastle*: But whether his Majesty built them a New Convent there, or only repair'd the old one of the *Conventuals*, and settled the *Observants* therein, I cannot certainly resolve, as I have already said.

X. PENRITH, or PERETH, in *Cumberland*. Here was a Convent of Gray Friars, as *Leland* (f) bears Witness: And that is all I can find of it: No Title named; No Rents recorded.

XI. PLYMOUTH, in *Devonshire*. Here formerly was a Convent of Franciscans; Title *St. Francis*; as it appears in *Speed's Catalogue*; where no Revenues are accounted for at the Suppression of this House.

XII. PONTRACT: 'A fair, large Market-Town in *Yorkshire*, wherein there was a Place of Gray Friars.' So (g) *Leland*; who mentions not the Title; nor are there any Rents recorded as belonging to this House.

XIII. RICHMOND, in *Surry*. The Franciscan Convent here was built, for the *Observants*, by King *Henry the Seventh*, near to his Royal Palace. This King also placed some of the *Observants* at *Canterbury*, and at *Southampton*: And for that Reason *Speed* reckons him the Founder of those two Convents: But it does not appear plainly to me that the said King built them New Convents in those Places;

(a) *Prudential Ballance*, page 220. (b) *Hist. of Reformation*, part 2. (c) *Itin. Vol. 4. part 2. page 75.* (d) *Hist. Min. pag. 7.* (e) *In Supplem. Hist. Min.* (f) *Itin. Vol. 7. part. 1. page. 49.* (g) *Itin. Vol. 5. page 84.*

ces; but only settled them in the Houses that before were inhabited by the *Conventuals*: Although some Writers affirm, that he built six Convents new, for the *Observants*: But be this as it will, the *Observants* had no Rents, either here or in any other of their Houses.

XIV. STROKE, under Hamden-Church, in Somersetshire. The Franciscans had here a Convent, whereof Leland (a) speaking, says, “William Bruer, Junior, made the Gray Friars: Botreaux’s Heart buried at the Gray Friars; and the Lady Botreaux there also buried.” So Leland, who, in another (b) Place, adds, “All I can find of this Botreaux, is, that my Lord of Huntendune has a Place call’d the Park, where Botreaux had a fair Mannour-Castle, six Miles, by South, from Botreaux. This Town, call’d Botreaux, is eighteen Miles from Hartland.” So Leland, who mentions no Revenues belonging to this Convent, of which I take the Lord Botreaux to have been a great Benefactor.

XV. WARRINGTON, in Lancashire. Leland (c) says; There was a House of ——— Friars at Warrington; and I believe these were Gray Friars, because that Author goes abruptly from an Account of the Gray Friars at Preston, to these, as if of the same Institute; And it is farther confirm’d by Br. Fran. Davenport, who says, there was a Convent of Franciscans at Warrington: But I find nothing of the Founder, the Title, or of any Revenues of this Place.

Besides the Convents already mention’d, it’s probable there were several others more, viz.

I. HAMELE, in Hampshire. Here Br. Angelus a Sto. Francisco, (d) Mason, says, there was a Convent of Franciscans; whom Speed calls Gray Monks, Title St. Andrew; But he accounts for no Rents.

II. MARLBOROUGH, in Wiltshire. At Marleberi, says (e) Leland, there was a House of Friars; in the South-Side of the Town.” He does not, in express Terms, say, these were Gray Friars, though ’tis probable they were: ’Tis not certain; so I leave it dubious.

III. MILTOUN, in Dorsetshire. This (says (f) Leland) was a privileged Mayor-Town, not far from Weymouth; and here was a fair House of Friars, in the East-Part of the Town; And the chief House of the Rogers, in Dorsetshire, was the Founder and Patron thereof.” So Leland, who does not say, they were, or were not Franciscans, though ’tis probable they were.

Over and above all these named, there were some other Convents which seem to have heretofore belong’d to the Franciscans in England: These I will here omit, and now take a Step beyond the Seas, in Quest of some Franciscan-Houses there, wherein the Province of England seems to have had an Interest. Some of our Kings of England heretofore were in Possession of several Provinces of France; and it is very probable that, during the Government of the English there, the Franciscans of their Nation had divers Convents in those Parts, especially in the Dukedome of Aquitania, now call’d Guienne, in the Possession

(a) Itin. Vol. 3. pages 91 & 92. (b) Ibidem. page 95. (c) Itin. Vol. 4. page 12. (d) In Catalogo Conventuum; in Fine Certam. Seraph. (e). Itin. Vol. 7. part. 2. page 67. (f) Itin. Vol. 3. p. 52.

possession of the *English* for about three hundred Years. These Countries came to the Crown of *England*, as Dukes of *Aquitania*, in the Right of *Eleanore*, the Daughter and Heiress of *Lewis the 7th* of that House : She was first married to the King of *France*, and, in 1152, to *Henry*, afterwards, the *Second* of *England*, by whom this Dukedom was most firmly annex'd to the Crown of *England* (which also had some Right, and Possession too, before this time) and so continued untill wrested from it by *Charles the 7th* of *France*.

This *Henry the 2d* was the Son of *Geffrey Plantagenet*, and *Mawd* the Empress, the Daughter of *Henry the First* : He came to the Crown of *England* Anno 1154, having been married to *Eleanore* of *Aquitaine* in the Year 1152, and was the first King of *England* that (on this footing) was Duke of *Aquitania* ; And King *Henry the 6th* was the Last. But I go on to the Franciscans and their Convents here built chiefly by the *English*.

I. BOURDEAUX, the Capital City of *Guienne*. The Franciscan Church in this City was (a) built by King *Edward the Third* of *England*. Whereof take the following Account. The Magistrates and Corporation of *Bordeaux*, in the Year 1230, built a Convent for the Friars Minors, and a Church, which, being run up in haste, prov'd too little : However it stood for above an hundred Years, and the good Friars were contented with its Meanness and Poverty. I find indeed, that, in the Year 1247, a certain devout Inhabitant of the same City (call'd *Peter*) was so charitable that he bestow'd upon them a Piece of Ground for a Place of Burial, and whereon to make a much larger Church ; yet the old one, I presume, was only enlarged till King *Edward the 3d* built them one New, to the Honour of God and *St. Edward the Confessor*, about the Year 1360, or sooner : And this Convent was also much enlarg'd and beautified by other Kings of *England*, as appears in the *Annals of the Order*, under the Year 1247. So *Br. Fran. a Sta. Clara*, (b) *Davenport*. This House was (I presume) inhabited chiefly by the *English*, during the Time that our Kings govern'd here, and its very probable that this and other Convents built in these Countries by the *English*, made a Part of the Franciscan Province of *England*.

II. CONDOM, in *Aquitania*. Here was a Convent of Franciscans built, in the Year 1291, by *John*, Earl of *Condom*, an English Man ; as a knowing Author (c) writes, from the *Annals* and *Records* of the Order. And here, for the better understanding of what is said, the Reader may please to know, that *Aquitania*, which was heretofore possess'd by our Kings, is now divided into Eleven Parts, viz. *Bourdelois*, *Bazadois*, *Condomois*, *Armagnac*, *Bearn*, *Gascoigne*, *Basques*, *Bigorre*, *Comminges*, *Baionne*, and *Albret*. So the *Geographical Dictionary*, begun by *Edmund Bohun*, Esquire, and finish'd by *John Augustine Bernard*, sometimes Fellow of *Brazen-Nose College* in *Oxford* ; under the Word *Gascoigne*. The Fourth Edition, printed at *London*, Anno 1695.

III. LIBOURNE, in *Aquitania*. Here also was a Convent of Franciscans, built by King *Edward the First* of *England*, before the Year 1287 ; as the *Annalist* of the Order writes. So *Fran. a Sta. Clara*, *Davenport* : *Ibidem*.

IV. MOUNT-FERNAND, in the Territories (as I take it) of *Aquitania*. The Franciscan Convent *Montis Fernandi* was built by a certain English Gentleman,

S f

William

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 7. (b) *Ibidem*. (c) *Fran. a Sta. Clara*, in *Supplem. Hist. Min.*

William Fitzherbert by Name, in the Year 1236 : as 'tis recorded in the *Annals of the Order*, under the said Year.

Moreover, I find three Charters of King *Edward the 3d of England* in Favour of the Franciscans of a certain Convent, call'd the Convent of *St. Macharius*, in the Diocess of *Bordeaux* ; By the *First* he grants to the Guardian and Friars of that House *twenty Shillings* (of the Coin of that Country) *per Week*, as a pure Alms, revocable at his Will and Pleasure. Dated at *Westminster* 12. Febr. Anno Regni 12mo. that is, 1338. The *Second* is dated on the 12th of July, Anno 1248, being the 22d Year of his Reign, wherein he continues and confirms the said Charity to the Franciscans of the Convent of *St. Macharius*, and gives express Orders for the Payment of the Arrears of this Allowance, which, it seems, then amounted to the Sum of one hundred and twenty Livers, of the Coin of *Bordeaux*. By the *Third Grant* his Majesty again renews the same Donation to the Franciscans of *St. Macharius*, in Consideration of the great Poverty of that Country, occasion'd by the Wars, recommending himself, at the same Time, to their Prayers &c. These Charters, or Grants, may be seen in the 26th and 27th Pages of *Mr. Stevens's Appendix* to the *Second Volume* of his *Monasticon*.

V. LA REOLE, in *Aquitania*. Here was a Convent of Franciscans built by some of the Kings of *England*, Who (as the *Annalist of the Order* writes) were the Founders of all the Religious Houses and Convents in this Town : And King *Henry the 3d* (as another (a) Author says) expended vast Sums of Money in these Parts on the like Occasions ; And therefore it is no Wonder that *Br. Sertor Waleys*, or *Fortanarius*, and many other eminent Franciscans of the English Nation were settled in *Aquitania*, nor that several great Men of the same Nation and Order were found residing heretofore in *Normandy*, *Picardy*, and other Provinces of *France*, during the Time that the Kings of *England* were in Possession of them ; when it seems most likely that the Convents of the Countries here ruled by the English belong'd to the Province of *England*, which furnish'd them with Men of Parts for their Superiours of the said Houses. So much for *France*. Add to all this, that the Franciscan Province of *England* heretofore had some Convents in *Ireland*, viz. Four, in the Province of *Ulster*, as a certain (b) Author writes ; whereof the Reader may find more said in the *First Part* of these Collections, and attested by the said Author, who had conversed with some Franciscans of that Nation in Discourse upon that Subject.

Now I have follow'd the English Franciscans to my utmost designed Length : Their Men are dead and gone, their Houses destroy'd, or turn'd over to Strangers, and the small Remainder of the Friars of that Nation and Institute remember that *St. Francis* (c) commanded them to not appropriate to themselves either House, or Place, or any other Thing ; But to live in this World as Pilgrims and Strangers, serving God in Poverty, and in Humility. So, that Poverty is their Portion on Earth ; Virtue and Learning, their Study ; the Service of God and their Neighbour, their Practice ; to the End that, in the Observance of the Holy Gospel, which they have solemnly promis'd to God, they may, through the Merits of Christ, obtain eternal Glory.

T H E

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 29. (b) *Idem*, in *Supplem. Hist. Min.* (c) Chapter the 6th. of the Rule of *St. Francis*.

THE
APPENDIX
CONCERNING THE
English NUNS,
OF THE
ORDER of St. CLARE.
AND
Their Houses heretofore in ENGLAND.

*A Voice of Lamentation is heard out of Sion ;
How are we spoil'd, and exceedingly consumed !
Because We have forsaken the Land ; be-
cause our Dwellings are cast down.*
JEREMY, Chap. 9. Verse 19.

Anno Domini 1726.

THE
P R E F A C E.

S AINT FRANCIS, having founded the Friars Minors, did also institute a Second Order, of Religious Women, which was approved by the Popes, Innocent the Third, and Alexander the Fourth, and made them subject to the Friars Minors. Saint CLARE was the First Person of this Institute, and from her that Order takes its Denomination: She was born of honourable Parents at Affisium in Italy, and was admitted to the Order, by St. Francis himself, on the 19th of March, Anno 1212, and was soon follow'd by many others, for whom St. Francis wrote a Rule, full of Austerities and penitential Mortifications; especially in Matters of Holy Poverty; which was so severe, that Pope Gregory the Ninth abated somewhat of its Rigour; whose mild Condescension (rejected by St. Clare and others) was accepted by some: And this was the Rise of that Diversity of Observance practised amongst those who are call'd Clareffes, or Minoreffes, of whom Some, heretofore in England, enjoy'd Revenues of Lands, and others wou'd not admit of any such Endowments, but depended wholly on the Providence of God, and the Charity of the People, for their Maintenance. Pope Innocent the Fourth, observing that this Institute was too hard for many, was pleas'd to dispense with the Professors of it in several Points of the Rigour of holy Poverty; and his Successor, Alexander the Fourth, (a) approved and confirm'd the Institute of the Clareffes of a less rigorous Observance, begun by St. Isabel, (Sister to St. Lewis King of France) and afterwards call'd Urbanists, from Pope Urban the Fourth, who (between the Years 1261 and 1265) made several Regulations amongst them, and granted them divers Privileges, as may be seen in the Annals of the Friars Minors.

Saint Clare departed this Life Anno 1253, and was canonized two Years after, by Pope Alexander the 4th.

The Clareffes heretofore in England, seem, for the greatest Part, to have been Urbanists, because most of them receiv'd Rents. But I now go to a particular Account of All I know of Them, or of their Houses, which is indeed too little to require a longer Preface.

See Toffinian. Hist. Seraph. Lib. I. Fol. 132 and 133. (a) See Adrien Schoonenbeck's Court Description des Ordres des Femmes & Filles Religieuses, In hand.



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A Minorella or Poor Clare without her Mantle.

J. Collins Sculp.

O F T H E
E N G L I S H N U N S, &c.



U R English Historians write so very little of the Religious Women of the Order of St. CLARE, that I believe they had not many Monasteries in *England*. A knowing (a) Author asserts indeed, that they had several Houses, both endow'd, and not endow'd ; But I cannot find more than Four, or Five of the Former, and but One or Two of the Latter. The Revenues of the first recommended some Remembrance of them to Posterity, and the Poverty of the others made them so inconsiderable in the Sight of the World, that they were not judg'd worthy of a Place in the Common Catalogues of Religious Houses. However, the Reader may please to take All I can find written of them, as follows.

II. LONDON, *Without Aldgate*. Here was a famous Monastery of *Clareffes*, or *Minoreffes* (the Place to this Day call'd *The Minories*) built in the 21th Year (b) of the Reign of *Edward the First*, viz. *Anno 1293*, to the Honour of God, and the Memory of St. Mary, and St. Francis, by the Lady *Blanch*, Queen of *Navarre*, and her Husband *Edmund*, Earl of *Lancaster*, *Leicester*, and *Darby*, Son of King *Henry the 3d*, and Brother to King *Edward the First*. One *Simon Fitz-Mary*, heretofore Sheriff of *London*, is, by Mr. *Speed*, reckon'd a great Benefactor to this House, the Situation &c. whereof (c) Mr. *Stow* describes thus ; From the West Part of the Tower to *Algate*, being a long continual Street, amongst other smaller Buildings in that Row, there was sometime an Abbey of Nuns, of the Order of St. Clare, call'd the *Minories* ; the Length of which Abbey contain'd fifteen Perches and seven Foot, near unto the King's Street, or Highway, as appears by a Deed, dated *Anno 1303*. A Plague of Pestilence being in this City, in the Year 1515, there died in this House, of Nuns profess'd, to the Number of 27, besides other Lay-People that were Servants in the House.

In the Place of this House of Nuns, there are now built divers fair and large Store-Houses for Armour, and Habilements of War, with divers Work-Houses serving to the same Purpose. There is also a small Parish-Church for the Inhabitants of the Close, call'd *Holy Trinity*. Near adjoyning to this Abbey, on the South-Side thereof, was sometime a Farm belonging to the said Nunnery, upon which the Farmer, in *Stow's* Days, liv'd like a Gentleman.

Note, That this Farm appears to be the same lately call'd *Goodman's Fields*, since built into handsome Streets ; for *Stow* says it belong'd to one *Goodman*, and was by him let out to Grazing.

Besides this Farm, another Author (d) says, that this House, was endow'd with the Possession of the Church of *Hertingdon*, and all its Revenues, which were an Advowson belonging to, and in the Gift of their Founder, *Edmund*, Earl of *Lancaster*, Brother to King *Edward*. So *Fran. a Sta. Clara*, *Ibidem*, who adds, that this Monastery was favour'd with several great Privileges from the Popes, and was call'd *The House of Grace of St. Mary*, as it appears in the *Annals of the Friars Minors* : And that Queen *Elizabeth*,
Mother

(a) *Fran. a Sta. Clara*, in *Hist. Min.* pag. 18. (b) *Tanner's notitia monastica*. (c) *Survey of London*, page 118. (d) *Fran. a Sta. Clara*, in *Supplem. Hist. Min.*

2 Of the English Nuns of the Order of St. CLARE.

Mother of King *Edward the 3d*, died in this Order, and was buried in the Franciscan Church in *London*. This Monastery, at the Suppression, was valued to dispend yearly 418*l.* 8*s.* 5*d.* and was surrender'd by Dame *Elizabeth Savage*, the last Abbess thereof, unto King *Henry the Eighth*, in the 30th Year of his Reign. So (a) *Leland*, (b) *Weever*, and *Speed*. The Two Charters of King *Edward the First*, Licensing the Founding, and Endowing of this Nunnery, are to be seen in Page 26 of *Stevens's Appendix to the 2d Volume of his Monasticon*.

In the Year 1294, and by his said Majesty's (*Edward the First*) Licence and Authority, there was another Monastery built and endow'd, in *Cambridgeshire*, for the Nuns of the Order of *St. Clare*, who were sent for, from out of foreign Parts (out of *France*, I believe) by the Foundress; as it appears in *Dugdale's Monasticon*, where the King's Grant, or Charter, may be seen at large. *Tanner* says, it was founded in the 22d Year of this Reign, that is, *Anno* 1294, though others will have it *Anno* 1293: But of this House, take the following Account.

III. *WATERBECHE*, in *Cambridgeshire*. *Dionysia de Monte Caniso*, or *Monchensay*, Lady of *Anesty*, in the County of *Cambridge*, began, in the Year 1293, or 1294, to build a Church and many Offices for the Use of the Sisters of the Order of *St. Clare* (to the Honour of *St. Mary*, says *Mr. Tanner*) in her Manour of *Waterbeche*, which she bestow'd upon the said Sisters: And of this Monastery Sister *Joan de Nyvernys* (or *de Nevers*) was the first Abbess. So (c) *Leland*, who also gives the Names of the Witnesses to this Donation, which are as follow, viz. *William*, Bishop of *Ely*; *Robert de Vere*, Earl of *Oxford*, and *Hugh* his Son; The Lord *Reginald de Argentein*; *Hugh de Walington*, then Sheriff of *Cambridgeshire*; *Richard de Frevile*; *Henry Colevile*; *William de Crikecot*; *John de Wanthaump*; *Thomas de Scalarijs*; *Henry Lacy*; *Ralph Fitz-Felton*, and *Simon de Gradenham*, Eight Knights. This Nunnery of *Waterbeche*, founded by *Dionysia*, the Lady of *Ansty*, as I have already said, was translated to *Denny* (or *Deneye*) in the same County of *Cambridge*, in the 16th Year of the Reign of *Edward the 3d* (viz. *Anno* 1342) by *Mary de St. Paul*, Daughter of *Guy de Chastillon*, Earl of *St. Paul*, Widow of *Aimer de Valence*, Earl of *Pembroke*. Some of the chief Benefactors to this House, were *Sir Philip Tilney*, Knight; *Sir Richard Ogletborpe*, Knight; *John Browne*, and *Walter Godard*. So *Mr. Speed*. But of these Benefactors, more hereafter.

Richard Parker, in his *Sceletos Cantabrigiensis*, (d) styles this Foundress, The Lady *Mary de Valentia*, Countess of *Pembroke*, Baronefs of *Veiffer* and *Montenaft* (the Daughter of *Guy de Chastillon*, Earl of *St. Paul*, in *France*, and *Mary* his Wife, the Daughter of *John the 2d*. Duke of *Britany*, Earl of *Richmond*, by his Wife *Beatrix*, Daughter to King *Henry the 3d* of *England*) the Third Wife of *Audomarus de Valentia*, Earl of *Pembroke*, who was a Maid, a Wife, and a Widow, in one and the same Day, her Husband being unfortunately kill'd, on the very Day of his Marriage, in a Turnament, or Martial Exercise, then in Use, of running at Tilt. After which sad Disaster, the Lady, his Widow, consecrated her whole Life to God, and gave her temporal Estate to the Poor and the Church, her said Husband having made her his Executress, and left her endow'd with rich Possessions. So *Parker*, *Ibidem*. But I go on to the founding of *Denny*.

IV, *DENNEY*, in *Cambridgeshire*. *Mr. Tanner* (e) says, This House was first a Priory of *Benedictine Monks*, subordinate to the Abbey of *Ely*, and founded by one *Robert*, who was Chamberlain to *Conan*, Duke of *Britain*, and one *Albericus Picot*, about the Year 1160; And, that, afterwards, viz. in the 20th (others say the 16th) of *Edward the 3d*, it was changed into a Monastery of Nuns of the Order of *St. Clare*, by *Mary de St. Paul*, Countess

(a) *Collectan. Vol. 1. part 1. pag. 107: and part 2. pag. 356.* (b) *Fun. Monum. page 425.*
(c) *Collectan. Vol. 1, part 2. pag. 442.* (d) See *Sceletos Cantabr. in Leland. Collectan. Vol. 5. pag. 199.* (e) *Notitia Monastica, in Cambridgeshire.*

Countess of *Pembroke*, and was dedicated to God, in Honour of *St. James* and *St. Leonard*, the House of *Waterbeche* being annex'd thereunto. So *Tanner*. *Leland* (a) also writes, that *Mary de St. Paul*, Countess of *Pembroke*, obtain'd a Grant from King *Edward*, to remove the Nuns, with all their Possessions and Effects, from *Waterbeche* to the Abbey of *Denny*, whereof She was the first Foundress, and by that means an Union was made of those two Houses; And the same Author moreover adds, that *Philip Tylney*, Knight; *John Inguldesiorp*, *John Broue*, and *Walter Goddard* (*Leland* here means *Tylney*, *Oglethorpe*, *Browne*, and *Godard*, as named above) gave the Manour of *Histon* to this Abbey of *Denny*, in the Reign of King *Richard the Second*. This Deed of Gift was witnessed by the Lord *Hugh de la Zouche*; *William Cheney*, Knight; *John Hengham*, Knight; *William de Papworth*, Knight; *Baldwin St. George*, Knight; *William de Castelhaler*, Knight; *Richard Stukely*, Knight; *Robert Paris* and *Simon de Withon*. The Intention of the Foundress is express'd in a Charter, or Deed of Gift of the Church of *Goderston*, (as *Leland* (b) continues to say) in the County of *Norfolk*, in the following Terms, viz. *We, Mary of St. Paul, Countess of Pembroke, Lady of Weyseford and Montenact &c.*

For the Benefit of the Soul of the Lord Adamarus (Audomarus, or Aimer) de Valentia, late Earl of Pembroke, our Husband, and for the Souls of Guy de Castellon, heretofore Earl of St. Paul, our Father, and Mary de Sorclamen (alias Britain) my Mother, &c. Adamarus Discallis was one of the Witnesses.

Sister Elizabeth Throgmorton was sometime Abbess of *Denney*, the Religious Community of which House had Possession of the Manour of *Higball* in the County of *Cambridge*, and the Manour of *Stroode*, or *Stroud*, in *Kent*. *Mary de St. Paul* also gave the said Nuns all her Manour of *Denny*, and afterwards lived in her Manour of *Duste* (*Monastery*, *Stevens* calls it) in the County of *Hertford*: Which said Manour of *Denny*, or *Deneye*, was, amongst other Things, given to the said Countess, by the King, for the free Surrender She made to his Majesty of all her Right and Claim to the Manours of *Hertford*, *Haverford*, *Hegham Ferrers*, *Monemuth*, and *Henenak*. The Manour of *Stroode*, in *Kent*, near *Rocheſter*, was given to the said *Mary de St. Paul* for her Care of *Joane of Wodeſtoke*, the King's Daughter, whom she had prudently bred up, and constantly attended. So *Leland*, *Ibid*; who, in another (c) Place, says, the Countess *Pembroke* lived to a great Age, and was at last buried in her Abbey of *Denny*, in a Tomb of Touch-Stone, between the Quire of the Nuns, and that of Seculars. So *Leland*.

This House, at the Suppression, was valued at 218 l. 1 d. ob. as it appears in *Speed's Catalogue*; though *Mr. Tanner*, in his *Notitia Monastica*, rates it no higher than 172 l. 8 s. 3 d. ob.

V. *BRISEYARD*, or *BRUSEYARD*, in *Suffolk*. Here was a Monastery of Religious Women of the Order of *St. Clare*, call'd *Minoreſſes*, dedicated to God, in Honour of the *Blessed Virgin Mary*; of which House, *Leland* says, (d) the Duke of *Clarence* was the chief Founder. The late Author of the *Summary of Religious Houses* says, This Monastery was first a *Priory*, and afterwards changed into a *Nunnery* of *St. Clare*; And *Weever* adds, (e) that, at the Suppression, it was valued at 56 l. 2 s. 1 d. per Annum, and was surrender'd on the 17th of February in the 30th Year of the Reign of King *Henry the 8th*; that is, Anno 1539.

Speed agrees in this Valuation, as also does *Mr. Tanner*, who adds, that *Burſbyard* was first a College for a Warden and four Priests, founded by *Maud de Lancaſter*, Countess of *Ulton* (*Ulſter* in *Ireland*) Anno 1354, and then he concludes, saying, This *Priory* was, not long after, changed into a *Nunnery* of the Order of *St. Clare*.

VI.

(a) *Collectan. Vol. 1. part 1. pag. 98. & 99.* (b) *Ibidem.* (c) *Collectan. Vol. 5. pag. 202.* (d) *Collectan. Vol. 1. part 1. pag. 62.* (e) *Fun. Mon. p. 762.*

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VI. Pope Urban the 5th, about the Year 1364, gave Leave to a Noble English Lady, named *Matilda de Lancastria*, to go into the Order of St. Clare, from the Order of the *Canonesses of St. Augustin*, wherein she had made her Religious Profession, after the Death of her Husband. So the *Annals of the Friars Minors*, under this said Year: And, I presume, this Illustrious Lady was *Maud of Lancaster* (Countess of Ulster) above mention'd, or some other Person of that honourable Family.

VII. The same Pope, Urban the 5th, also gave Leave to an English Nobleman, call'd *William de la Pole*, to build a Monastery for Religious Women of the Order of St. Clare, in the Diocese of York, about the Year 1366: And my (a) Author, from the *Annals of the Order*, says, this House was seated in *Territorio Brugese*: But I am not wise enough to know where that is; for there is no mention made of this Monastery in any other of our English Writers that I have yet seen: Whence it may reasonably be presum'd that this was a Place of *Poor Clareesses*, and was not endow'd; otherwise we shou'd have heard more said of it; And the Revenues belonging thereunto, wou'd have been recorded: But it had no Rents.

I find in *Tanner's Notitia Monastica*, that *Michael de la Pole*, Earl of *Suffolk*, founded a Priory of *Carthusians* at *Hull*, in *Yorkshire*, Anno 1378; and am inclin'd to believe, that this *William de la Pole*, Founder of this House of *Poor Clareesses*, was of that same honourable Family.

VIII. LONDON. Br. *Francis Harold*, the Epitomizer of the *Annals of the Friars Minors*, under the Year 1507, makes mention of a Monastery of *Clareesses* in London, the Titular-Saint, or Patroness whereof, was *St. Agatha*; which I take for a plain Proof that the Order had two Houses in London; and this last (being not named among the Religious that were endow'd) seems to have been a Community of *Poor Clareesses*: And therefore I am apt to think, these were the Persons of whom Br. *Angelus a Sto. Francisco* (b) *Mason* speaks when he says, Br. *Stephen Fox*, a Franciscan, and *Custos* (perhaps *Warden*) of *Greenwich*, was expell'd the English Nation, by Queen *Elizabeth*, in the second Year of her Reign, viz. Anno 1559, and went over to *Antwerp*, where he remain'd till that City was plunder'd by the over-heated Zeal of those who then pretended to reform the Christian Religion; by which Means Br. *Stephen Fox* was forced to be gone from thence with about twenty Religious Women, of the English Nation, and of the Order of St. Clare, with whom he first went to *Roan*, in *Normandy*, and afterwards to *Lisbone*, in *Portugal*, where he found King *Philip the Second*, of *Spain*, who graciously receiv'd these distress'd Ladies, and gave his Royal Command for the Building of a Monastery for them; in whose Church the said Br. *Stephen Fox* found at last the Place of his Burial, in the Year 1588. So *Mason*. How long these English *Clareesses* staid at *Lisbone*? Or whether they went at last? Or whether those once at *St. Omers*, and afterwards settled at *Graveling*, were any Part of them? Are Questions which I shou'd be glad to resolve, were I knowing enough; but as yet I can meet with no Writer that gives any satisfactory Account of them; nor can I find any thing more of them, or of their Monasteries heretofore in *England*. So I conclude this poor Piece of Patch'd-work, which, as it has nothing to recommend it self but its good Meaning, has no Right to a favorable Reception but from the Charity and Patience of the wel-meaning Reader.

(a) *Fran. a Sta. Clara, in Supplem. Hist. Min.* (b) *In Descriptione Provinciae Frat. Min. in Initio Libri cui Titulus Certamen Seraphicum.*

F I N I S.

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Parkinson, Anthony

Collectanea Anglo-Minoritica, Or, A Collection of the Antiquities Of The
English Franciscans, Or Friers Minors, Commonly Call'd Gray Friers In Two
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Clare

London 1726

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